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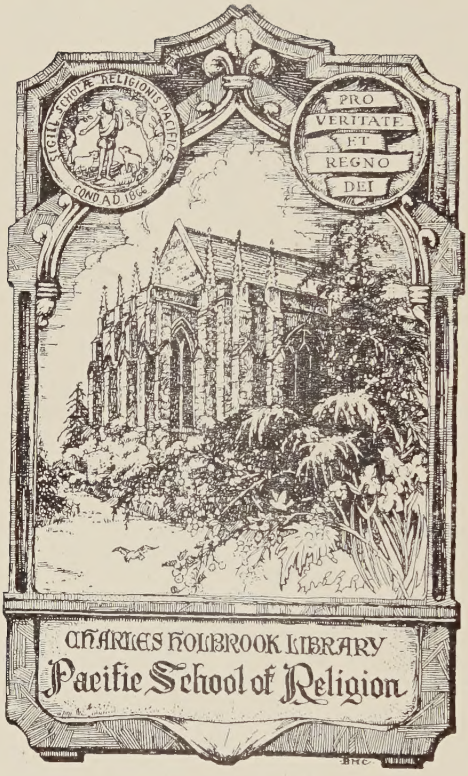

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ORIGINAL ARTICLES.

Page.

Evil, Penalty, and Hell, by *Rev. Dr. Ayrault*.....1, 214, 384, 458, 627
Replies to above, by *Rev. Dr. Clarke*.....131, 292, 537
Church Progress in Fifty Years, by *Rev. Dr. Dix*..... 35
The Cathedral System, by *Rev. Dr. Hopkins*.....60, 227
Church Income, by *Rev. Dr. Jennings*.....82, 161
A Protestant Prayer Book..... 115
Harriet Martineau, by *Miss E. A. Bowers*.....135, 219
Era of the Reformation, by *Rev. Dr. Richey*.....I., 167; II., 241; III., 414; IV., 562
Modern Materialism, by *Rev. Dr. Wilson*.....I., 175; II., 252
Ceremonial of the Conclaves, by *Rev. Dr. Van Rensselaer*..... 207
Religious History of Geneva, by *Rev. Dr. Van Rensselaer*..... 295
Life in Christ, by *Rev. J. S. Davenport*..... 321
The Rousseau Fete, by *Rev. Dr. Van Rensselaer*..... 379
Sin: Its Nature, by *Rev. Dr. Jennings*..... 401
Stones Marked With Porringers, by *Dr. Van Rensselaer*..... 454
Right Use of Churches, by *Dr. Paret*..... 466
Ecclesia Contra Fideles, by *Dr. Jewell*..... 469
Natural Theology—Old and New, by *Dr. Wilson*..... ... 481
English and American Eucharistic Offices, by *Rev. Dr. Fairbairn*..... 498
Logomachy of Evil, by *Dr. Wilson*..... 542
Heathen Wisdom, "Broken Lights" of Divine Revelation, by *Dr. Ayrault*.... 641
Review of Dr. Ewer's Conferences, by *Dr. Hopkins*..... 708
Christianity and the Church, by *G. A. W.*..... 576, 678, 762
Religion and Natural Science, by *Dr. Wilson*..... 623
Future Retribution, by "*A Layman*,"..... 737
The Seven Parables of S. Matthew, by *Dr. Richey*, 790; The Sower..... 834
Why We Are Called Christians, by *Rev. G. G. Hepburn*..... 795
Havet's Origin of Christianity, *M. V. R.*..... 796
Philosophy and the Dogma of the Holy Eucharist, by *Rev. Dr. Elmendorf*.... 817
Genoa, by *Dr. Van Rensselaer*..... 870
The Office of Confirmation, by *Dr. Wm. B. Corbyn*,..... 873
Nature of Future Punishment, by *Dr. Wilson*..... 897
The Purification, and Christian Mothers, by *Rev. Dr. Bolles*..... 930

INDEX TO VOLUME VI.

Page.

ASTRONOMY, Newcomb's..... 71
Atheism, Prof. Blackie..... 72
Abp. Tait.....128, 157, 730
Anglican Orders.....158, 390
Altar Vessels..... 205
Albany Cathedral..... 225
Ashley's Sermon Notes—Augustine 234
Abbé Planchat..... 238
Annandale, St. Stephen's..... 305
Anglican Church and Protestant Sects.....326, 406, 491
Apostolic Ministry..... 337
Αἰών, Meaning of..... 471
Anglo-Continental Society..... 476
Adams' Life of Christ..... 560
Absolution, Debate on..... 735
All Saints' Sisterhood..... 621
Albany Hospital & Orphans' Home. 803
Anglo-Israelism..... 807
Anglican Episcopacy in France.... 934

BIBLE—Revision of.....11 967,
Bowing to East, or Altar..... 59
Buffalo Church Charity Foundation. 67
Becket, Froude's.....73, 151
Black Death in 1348..... 168
Bishop of Lichfield.....198, 200
Baring Gould on Religious Belief.. 231
Batterson's American Episcopate... 232
Berkeley and Modern Science..... 268
Bp. Medley's Plea for Toleration... 277
Bp. Seymour's Consecration..... 302
Bohlen Lectures for 1878..... 311
Baron d'Hautteville..... 356
Bp. Doane's Address at S. Agnes... 368
" " Convent'n Address,'79. 921
Brownlow Maitland on Doubt..... 676
Bible for Teachers..... 724
Batterson, Dr., Speech at E. C. U... 602
Bishops and Public Opinion..... 959

CHURCH Charities — Syracuse, Washington, Poughkeepsie, 146, 949
New York, 230; Chicago, Utica,
Lowell, 377; Philadelphia..... 711
Church Progress in 50 yrs—Dr. Dix. 35
Clergy, Increase of..... 56

Page.

Church Income—Sources.....82, 161
Convocation on Sisterhoods..... 119
Cross, Form of..... 158
Clerical Poverty, 204; Changes.... 319
Conclaves of Cardinals..... 207
Crucifix—Emblem of Christianity... 279
Confession, A Soldier's Letter..... 286
Cummins Schism.....288, 320
Canterbury Bells..... 392
Cadaver Theory..... 524
Catholic Revival in 1878..... 533
Cathedrals.....60, 227, 547
C. B. S..... 558
Christianity and Catholic Church, ...576, 678, 762
Cincinnati Church Congress..... 735
Catholicity, Want of the Age..... 741
Cleopatra's Needle..... 748
Church and State, Conflict..... 854
Church Polity, Hodge..... 886
Confession, Lambeth declaration, 454, 929
Christian Mothers..... 930
Cecil Wray, Priest..... 937
Clerical Beards..... 941
Cyprus, Abp. to Abp. Cant..... 944
Curates..... 945
Cuba, Mission to..... 949
Central African Mission..... 951
Canonical Books..... 958
CHURCH QUARTERLY REVIEW—Articles from:
1. Anglican Form of Ordination, ...16, 91
2. Spiritual Claims of Church of England.....326, 406, 491
3. Legal Evidence on Petrine Claims.....342, 422, 503
4. Keble and the Real Presence.. 526
5. Eternal Punishment, &c....564, 647
6. Dogmatic Position of English Church.....752, 825, 905

DISSENTERS and the Church, 57, 848
Dogma Essential to Religion.. 57
Deaf Mutes, Mission..... 69
Dean Colet on Genesis..... 391
Darwinism..... 393

Page.
Disestablishment (*Pall Mall Gazette*) 398
Deaconnesses 547
Dean of Arches..... 557
Dale on Preaching..... 725
Dean Stanley.....600, 633, 731, 734
Denison, Archdeacon, Autobiography. 593
Dix, Dr., on Church Progress..... 35
" Sermons..... 634
" Address to R.D. Consistory. 775
Dictionary of Antiquities, Smith.... 806
Dogmatic Position of Ch....752, 825. 905
Doane, Bp., on English Church.... 921
Dissent and the Bible..... 955

EVIL, Penalty and Hell....1, 131, 214 292, 384, 458, 537, 542, 627
Evolution—Virchow on..... 26
Dr. Wilson on..... 134
Evangelical and Catholic..... 55
Eastern Question..... 114
Episcopacy, not Anglican Lordship, 125
Elam's Winds of Doctrine..... 134
Epoch of the Mammoth..... 134
Erastianism 206
Election of a Pope..... 207
Eucharist a Sacrifice.....260, 471, 605
E. C. U. Resolutions.....313, 320, 891
Ewer's Conferences, Newark, 316, 596, 708
E. C. U. Speeches.....360, 390, 741, 854
Eternal Punishment.....392, 472, 564
Episcopal Leadership 445
Eternal Hope, by Canon Farrar, 480, 553
Eucharistic Offices—Eng., Amer.... 498
Ellicott, Bp., and S. Raphael's..... 367
Eucharistic Adoration 588, 638, 658
Ecclesiastical Art Exhibition..... 616
Eucharistic Terminology..... 817
Exeter Cathedral—Restoration..... 859
Edinburgh, Bp. of to M. Loyson... 928
Elevation and the Bible..... 943

FASTING—Rules for in Lent.... 52
Farrar on Purgatory..... 75
Freeman on Froude..... 151
Free and Open Churches...305, 375 465 546, 620, 801
Francis de Sales' *Love of God*..... 470
Freeman, Archd. "Cadaver Theory," 524
Free-Will Offerings..... 606
Female Seminaries..... 621
Future Retribution.....737, 896
Fancy Ritualists.....778, 957
Flanders, Henry, pamphlet..... 813
Fathers for English Readers..... 816

Page
Fairy Tales..... 887
French Old Catholics..... 934

GREGORIAN Music..... 127
Green's History of England, 151, 231
Geneva, History of Calvinism..... 295
Geron, the Old Man..... 312
Girls' Friendly Society..... 378
Girdlestone on Infidelity..... 677
Griswold College..... 721
Gladstone on Keble and Newman.. 613
Gregory, Canon, on Cathedrals..... 769
Gatty, Dr., on Church Property.... 771
Gibraltar, Bp. of, Visit to Cyprus... 866
Genoa and Italy..... 871
Gates into the Psalm Country..... 886
Geike's English Reformation..... 961

HALF Hour Series, Harper..... 71
Homer's Stories..... 232
Hyper-Episcopalianism..... 290
Humanitarianism—Bp. Littlejohn on 317
Home Reunion..... 535
Hard Times Lessons..... 536
Hopkins' Review of Dr. Ewer..... 708
Hobart College..... 720
Historians and the Church..... 611
Hell, What it Is..... 737
Hole, Canon, on Romanism..... 746
Hammond's Ancient Liturgies..... 807
Holy Matrimony, Dr. Bolles 814
Hole, Reply to Canon Ryle..... 939
Herbert de Losinga..... 962
Hierarchy, Roman..... 948

IGNATIAN Bishop,..... 58
Incense in Church of England... 124
Intention, Doctrine of..... 391
Ignatius, Father, at Sheffield..... 731

JESUIT Education..... 397
Joppa, Mary Baldwin School..... 883
Justification of Life, *Sadler*..... 615

Khedive's Egypt..... 71
Kingsley's Sermons.....72, 816
Keble on Church and State..... 272
Ken's Manual of the Altar..... 389
Keble College, Why Built..... 443
Kolasis, Meaning of.....461, 472, 896
Keble and the Real Presence..... 526

LENT and Fasting..... 51
Leo XIII.....80, 130, 152
London—Mission Work.....145, 522
Liturgy of the Apostles.....179, 259

Page.
Life in Christ..... 321
Lambeth Conference..372, 394, 474, 478
Lost Gospel, Sadler..... 393
Lambeth Conf, Letter and Reports, 446
Lutheran Ritual..... 473
Lincoln Greeting American Bishops 476
Leamington, American Bishops at.. 478
Lambeth Conference: *Ch. Times* acct. 511
" " Bp. Doane's acct. 925
Lutheranism, Account of..... 514
Logomachy of Evil..... 542
Limits of Comprehensiveness..... 665
Littledale, Reply to Abbé Martin... 682
" on Eucharistic Adoration, 588, 658
Lay Preachers 519, 784
Lange's Commentary..... 887
Loyson's Letter to Abp. Tait..... 927
Lych-Gate, Sir H. Baker..... 954

MUNICH, Add's of Prof. Virchow 26
Mercy, House of, N. Y..... 67
Minneapolis Church Brotherhood.. 68
Martineau Miss.....135, 219
Modern Materialism.....175, 252
Materialism, Results in France..... 203
Manning, Card., Story of Vatican... 234
Missions, Parochial..... 270, 952
Mackonochie's Suspension..... 314
Manual of Communion, Dr. Ewer, 472, 808
Methodism, Account of..... 516
Mount Calvary Church.....546, 620
Missions, Dr. Maclear's Paper..... 669
Modern Doubt, Prof. Watkins..... 674
Michigan, Case of its Bishop..... 640
Mediæval Surplice..... 805
Mozley, Canon..... 805
Memphis and Yellow Fever..... 868

NATURAL History of Atheism.. 72
Narrow Way..... 72
Newman's *Callista*..... 129
Negroes, Church Work Among.... 144
Newman Hall's "Church"..... 285
New Bishoprics..... 556
Nebraska College..... 721
Natural Science and Religion..... 623
Nashotah.....637, 879

ORDINATION, Anglican form, 16, 91
Obsequies of a Pope 117
Oblation, The Christian..... 263
Ornate Puritanism..... 285
Offertory and Pews in 1718..... 353
Obelisk of Alexandria..... 398

Page.
Old Catholics.....477, 889, 926, 934
Oblique Sermonizing..... 736
Orby Shipley, Secession..... 811
Office of Confirmation..... 873
Oxford Bishop and Cuddesdon..... 890
O. C. R. and Church of England.... 892
Oxford Bishop and Ch. Association. 944

POPE Pius IX.—*Le Temps*..... 63
Prussian Socialism..... 109
Prayer Book Protestaniized..... 115
Phillimore on Bishops..... 125
Pontifex Maximus—title..... 129
Papal Supremacy..... 187
Protest of Scotch Bishops..... 213
Parochial Elections..... 228
Priesthood, How Imparted..... 264
Prayer Book Sacerdotal..... 312
Petrine Claims—Scripture Ev., 342, 422
Protestantism and Catholicism..... 356
Pascal, Principal Tulloch..... 358
Pew System in 16th and 17th cent's, 438
Porringer Emblems..... 454
Parish Churches in 1700..... 520
Privy Council.....532, 892
Pusey, Dr., on Confession..... 730
" " on Science & Theology, ...842, 915
Prayer Books for Foreign Missions, 736
Plain Service..... 603
Parables of S. Matthew.....790, 834
Philosophy and the Eucharist..... 817
Purification, Feast of..... 930
Pew Selling..... 947

QUEEN'S Bench and Lord Penzance.....126, 634, 891
Quarles—Poetry..... 400

RITUALISM, Roman View of.... 45
Right to Officiate..... 49
Racine College. 140, 465, 896
Reformation, Era of.....167, 241, 414
Rabbinic Eschatology..... 189
Ritual Prosecutions, Bp. Thorold.. 289
Real Presence.....335, 526
Raphael's, S. and Bp. Ellicott..... 367
Rousseau Fete at Geneva..... 379
Resignation of Bishops.....383, 640
Ritual in both Testaments..... 432
Ritualists, Why Not Romanists, 682, 939
Romans, Epistle to..... 725
Ritualism, Rationale of..... 582
Ryle, Canon, Congress Paper..... 609

Page.
Ritual, *modus vivendi*..... 811
Revision of Rubrics..... 851
Religious Activities of Eng. Church 921

STIMULANTS—Dr. Duckworth, 52
Superstitious, What is..... 54
Substitutes for Religion, G. Smith.. 101
Socialism, German..... 109
Secessions to Rome.....121, 780
Southall on Evolution.....134, 159
Selwyn, Bishop..... 198
Scotch Bishops' Protest..... 213
School and Family..... 232
Spiritual Destitution..... 273
Standing Committees, Duty of..... 318
Spiritual Claims of Eng. Ch., 326, 406, 491
Sheffield Congress.....395, 635, 665, 769
Sin, Theory of..... 401
Sisters, Begging Roman..... 440
S. Peter's, London Docks..... 522
S. Giles', Edinburgh..... 530
Sister Rosa Mary..... 531
S. Raphael's and Bp. Ellicott..... 367
S. Luke's Home, Utica..... 550
Sisters of S. Mary.....723, 868
Speaker's Commentary..... 728
Sacerdotalism, by J. C. Cox..... 744
Science and Religion, 623, 765, 842, 915
S. Mark's, Philadelphia..... 803
Statistics of Religions..... 856
Street Preaching..... 856
Sister Dora..... 864
Sects in England..... 946
S. Alban's, Holborn..... 953
Sisterhoods, St. Margaret's..... 955

Page.
TITHE System—*Dr. Jennings*, 82, 161
Thiersch, Chris. Commonwealth, 266
Toleration, Bp. Medley on..... 277
Trinity College, Hartford..... 303
Turning Points of Church History.. 310
Theology, Natural..... 481
Trench's Mediæval Church History, 555

USURY..... 390
Use of Churches..... 466
Unity of Anglican Church..... 604

VIRCHOW on Evolution..... 26
Valley of the Shadow, Dr. Hall. 240
Voltaire..... 352
Voluntaryism..... 726

WATER and Wine, Dean Alford, 54
Wafer Bread Lawful..... 77
War in the East..... 112
Women in Religious Life..... 119
Wolfe Hall, Denver..... 142
Words for Peace..179, 259, 335, 432, 582
Working Men's Memorial..... 291
Wood, Hon. C. L. Address to E.C.U. 366
" Paper, Sheffield Congress, 665, 741
Wesley's Tombstone..... 519
World, N.Y. on Ewer's Conferences, 596
Warfare of Science, Pres. White.... 765
Wisconsin Cathedral Canon..... 787
Why We Are Called Christians 794

YONGE, Miss, Moors in Spain... 962

Laus Deo.

THE CHURCH ECLECTIC.

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For the Church Eclectic.

THE NATURE OF EVIL, OF PENALTY, AND OF HELL.

The writer of this paper was once told by a friend in despair that it is impossible to construct "a Theodicy"—*i. e.* a justification of the ways of God to man. The following thoughts, which are only a presentation *of certain principles* of Catholic Philosophy, are a contribution towards removing that difficulty, and may interest some troubled minds, if they do not satisfy them:

The problem of the origin and nature of Evil is one which in all ages the human mind has endeavored to explain. The difficulty has been to reconcile the fact of evil with the goodness of God—an Omnipotent and loving Creator—and this difficulty has been felt more deeply of late years, since the diffusion of Calvinistic ideas concerning the Moral Government of God. That system is founded *on one idea*—that of God's absolute Sovereignty, and teaches that His dealings with moral beings are according to certain arbitrary decrees—maintaining that only a predestined number of souls are chosen by His Sovereign Will to be saved in Heaven, and that these alone are awakened for the purpose of being saved by His irresistible Grace—grace which they say is inamissible too, as well as irresistible. This idea of absolute decrees in God's moral government seems to leave no room for *free-will* or for any moral action in man. For it turns man into a mere machine to be acted upon, having no power of resistance or choice. It denies the fact that human wills are constituted into an *order of second Causes*—copying and imitating within that order, the freedom and autonomy of the First Cause, and that this order is regulated by laws, and that within it God acts, *not* absolutely or directly, but indirectly, and by means of second causes. Here is the sphere therefore of His moral rewards and penalties: and it being established by God Himself, He binds Himself to respect and maintain it: He limits His dealings with souls by the Laws of this Order. The freedom of man's moral acts within this Order is a necessity, because man is made in the likeness of God, Who is Himself free. This freedom of choice is a necessity, unless we deny to man everything which distinguishes a creature, capable of virtue, from a mere animal, or vegetable. For it is vain to talk of rewards or penalties for obedience, where there is no ability to disobey,—where there is no real

temptation to sin, and no consciousness of choosing good and refusing to choose evil.

We see therefore plainly that with moral creatures evil must be possible, at least, as the very condition of *virtue* being possible. For we cannot conceive how God could create a being capable of serving Him freely, *i.e.* with love, and therefore with the conscious choice of the will, *unless* He should bestow on such creature at the same time, the perilous power of refusing such service. You cannot have any moral virtue or goodness therefore, unless you have evil also, permitted or possible.

But the question meets us here, "What is Evil?" We have seen that it must be *possible*, else there can be no virtue or goodness in man,—nothing to reward or punish. What is it? Whence does it arise, and how does God deal with it? What is the nature of the Penalty which follows Evil?

Here is the problem which is perplexing multitudes of minds—What is the nature of Sin, and Penalty and Evil? Does Christianity teach that God punishes and rewards by His mere sovereign decree? Does He torment any creatures by positive inflictions, and hold them in existence eternally, merely to exhaust upon them all the refinements of agony and woe which His infinite knowledge and ingenuity can devise? Is this the Justice of an Infinitely Good Being? Does He do this—does *He* make some men miserable in Hell, as He makes others happy in Heaven, merely because He decrees or wills to do so, when He could just as well, by the same decree have saved *all men* from Hell, as He does a few? Does He delight in punishment for its own sake, or is punishment primarily in this world for the benefit of His creatures, and not a positive infliction? Is His Justice an end in itself, or is His Justice only subordinate to His Goodness?

These questions, and others of a kindred nature, must be satisfactorily answered, or many thoughtful minds of our age will turn away from Christianity. Men will not be converted to God by terrors in which they can not believe. The fear of Hell is a restraint only to those who believe in it; and if we present Hell in such a false light that nobody can or will believe in it, the fear of it will restrain nobody. Let no one say it is unwise to raise or discuss these questions. We do not raise them ourselves. They are raised everywhere through the land. In every community, parish and household, minds are brooding upon them, and can get no light. Where the popular doctrine about Hell is received, it is received blindly, and regarded as a thing which will not bear discussion. The Calvinistic notions of Reprobation and Hell have been so coarsely and fiercely proclaimed by various sects in past years, that a great reaction has set in against them, and the danger is that the faith of those who have associated Christianity with that hideous system of Calvin, will ere long be entirely swept away with it. The great heresy of modern days is Universalism, which asserts mercy, forgiveness and final happiness for all men alike, without regard to their Faith, disposition or conduct. Of course the doctrine is an absurdity

upon the face of it, to those who consider the nature of the soul, and what it requires to give it happiness and peace:—but with multitudes it is embraced only temporarily in their reaction from the gross notions of Evil which have been thrust upon them from their youth. It is of no use to urge against such persons the mere letter—the *words* and texts of Holy Scripture. You cannot silence a man's thoughts or doubts by a text. He must have a *Reason* for the Faith or the no-Faith that is in him; or at least, what you teach as Faith must be shown to be not contradictory to right reason. "A reasonable service" implies some service of the intellect, and the dispute with him is not in regard to what are the WORDS of Scripture, but in regard to what those words really *mean.* You cannot quote the Scriptures against him with any effect, for the Scriptures themselves are prejudged by his principles of reason. You must therefore meet his difficulties first, by considerations *outside* of Scripture, and show him that the vulgar views of Scripture which are a stumbling block to him, are no part of the Christian Faith; that Holy Scripture does not really contain them; that they are put into the Scriptures by the glosses of men; that Faith cannot ever contradict right Reason, though it may transcend it.

The wiser way of regarding Sin and Evil then, is simply as a departure from God's Will and Law—as the result of man's refusal to obey God, and as a purely negative state in which the creature fails to fulfil its Destiny and the purpose of its creation; and all there is of Penalty, therefore, is what must follow as a consequence in the nature and reason of things from *this loss*,—from the failure of the creature to fulfil its destiny,—and from its *privation* of those powers and gifts of grace originally possessed by man, which privation is symbolized by the expulsion of the race from Eden. All evil therefore is simply and only the *loss of good*—of some good once possessed; and all penalty, here and hereafter, is only the necessary and natural consequence of such *loss;* it is no arbitrary or positive infliction, but simply that *privation* which the creature brings voluntarily upon itself, and results necessarily from the Law of God's nature and His relations with His creatures.

For all *things* are good by virtue of their existence from God the Creator—hence *there is nothing evil in itself*, for every creature is intrinsically good, and its evil is only in what *it lacks;* and a creature wholly evil, or "totally depraved," is an absurdity—since utter evil would be the loss of all good, or the *loss of being* itself, that is annihilation, which is logically and morally impossible.

God is the Beginning, Medium and End of all things, and therefore all Good is in Him and from Him. Indeed the Supreme Good and the Supreme Being are indistinguishable, and must be identical, since all Being is good, and all good is in Being. To ask if God be good, is simply to ask if God be God, or if He is *what He is.* We must distinguish here between Being and Existence, as the Schoolmen do. Strictly speaking, God is the *only Being—ENS simplicissimum*—and every creature is an *existence*

—"*ex-sistens*"—*i. e.* standing or placed out from Him as Creator, but "LIVING, MOVING AND HAVING ITS BEING IN HIM." God is Being—and the amount of goodness in anything is determined by the degree of its conformity to the Will of Him in Whom it has its Being; and in like manner, Evil is in *not being*—in lack of such conformity—increasing as we descend, until we reach the greatest possible evil, which would be the loss of all Being, or *utter annihilation.* God being goodness itself, all His acts must be good—*i. e.* whatever He does is good, simply because *He does it*, and for no other reason; and we must not say He does so and so because it is good, for goodness is not one thing and He another; it is His very Self, and we can have no standard by which to judge Him but Himself. We must not say therefore that He does things *because* they are good, but that they are good because *He does them.* In brief, all goodness is in *Being*, and all evil therefore is in *not-being*—in the loss of being,—in the loss or lack of that which constitutes the fulness of existence.

In answer then to the question "What is good?" we say it is God. And if we are asked what is *our* good, we reply again it is in God. And if asked "Why is He our good?" we say because He is the only conceivable End for which we exist, and for which all creatures exist. He is our Final Cause. He is both the "*terminus a quo*" and the "*terminus ad quem*" of all His creatures. All ethics is founded on this twofold relation of creatures to God, viz,, their relation to Him as First Cause, and as Final Cause.

The practical, *i. e.* the order of Duties, is founded on the actual. As First Cause He is our Creator, and therefore has absolute dominion and ownership over the work of His Hands, and we subsist not for ourselves, or by ourselves, but for Him and by Him. His creative act did not cease with the simple production of the Universe. It was not a momentary act, but is a continuous and substantial act; it is the "*substans*" itself of all things, because it still *stands under* and *supports* all existences. It must continue efficient as long as its effect continues, thus preventing creation from dropping back into the nothingness whence it came. God is Himself thus ever efficaciously present and immanent in all things—not withdrawing Himself and leaving His Universe to be governed by lifeless Laws, as the Deists would have us believe. What we call its "Laws" are simply His constant creative act—the modes in which He acts. He creates the Universe therefore *to-day*, just as much as He did six thousand years ago or more, and it is therefore just as young, just as fresh, and as new to-day, as it was "on Creation's morn."

This creative act of God—every instant creating us, is therefore the ground and the source of all our relations with Him, physical as well as moral. Through it we are brought out of nothing and vitally joined to Himself, for "*in Him* alone we live and move and have our Being." Nothing but His own creative act intervenes constantly between Himself and us, and that, instead of separating us from Him joins us ever in closest union with Himself. He made us yesterday—He makes us to-day. We

cannot think, or hope, or love, or act without His concurrence. He is ever in us and in the world, producing and interpenetrating all things with His *life-giving*, *love-inspiring* Presence—not absorbing us or the world into Himself, as the Pantheists say, but holding us and it out from Himself as an ex-*sistence*, and thus creating while He upholds.

Thus we found our moral good—our Destiny and our duties to God and His claims upon us—on His perpetual relations to us as our Creator.

We infer then from what has been said that the moral goodness of creatures is in their voluntary *conformity* to the Will and Being of Him Who is Goodness itself, and their moral evil is simply in their *non-conformity* to it; and His claim or right to exact such conformity is because He creates us with the ability to render or refuse it, and creates us that we may render it. We see plainly, then, that sin is simply the refusing to conform to God's Will, and evil is the consequence of sin. It consists in an *abuse* of our free will, by seeking our Beatitude in some created thing, instead of in the Creator.

All possible actions are good in themselves if properly ordered, and nothing is evil in itself. Even the desire of Adam and Eve to be "as gods," and to know good and evil, may have been excellent in itself; the sin only in endeavoring to satisfy the desire by unlawful and forbidden means. There is and can be no positive evil substance. Evil has no created objective existence, for that would be to make God its author. The only possible evil is moral evil, or sin, and this has no positive or real existence in itself. It is only a transgression of the Divine Law—a misuse or abuse of our faculties and our liberty—a deviation or departure from Righteousness, from the line of rectitude, and the angle or degree of that departure measures the degree or amount of the evil. Evil, wrong, injustice, falsehood, are not real things then, but denote only the absence or want of virtue, goodness or truth. If then we disobey God, we depart from Him, turn our backs on Him, and depart towards *no-being*, towards—nothing. We precipitate ourselves into the abyss of Infinite Want, where there is no Bread for the soul's hunger, no Water for its thirst. We leave behind us all which can satisfy the inherent wants and internal desires of the soul, while yet those wants and desires remain in their full activity. The soul then must suffer the rage, the torture, the agony arising from wants unfulfilled and desires unsatisfied. And yet what it suffers is not strictly speaking any real infliction from God, but only results from the want or privation of something for which the soul was created, and from which it has wilfully turned itself away. In God Himself is the fulness of all Beatitude—the replenishment and satisfaction of the soul—because He is the fulness of Being. He therefore commands us to return to Him, and to find our Beatitude in Him, for in Him alone can it be found. He alone can say "I am that I am." All creatures have their Being in Him, and therefore in Him alone is their good, for all good is identical with Being, and evil with no-Being.

We may go through all the varieties of evil under which men groan, and we shall find them to be simply privative, implying the loss of some good.

We may examine every evil deed, or word, or thought of man, and we shall find that the evil is only in its misdirection, in its disorder, in its disharmony; that it is *modal* and not essential. Sin is the departure, the disunion of the soul from God, its Supreme Good and its Supreme Law. Its moral death is the utter and final departure from Him, even as the death of the body consists only in the departure from it of the soul, which is its life.[1]

Punishment then is no positive infliction on the part of God, but results simply in the nature of things from man's loss and rejection of good. It is a natural retribution, and not an arbitrary reprobation. To the lost soul God says, "Oh man, thou hast destroyed thyself." Nothing is left undone on God's part, which could be done to prevent it, short of violating the freedom of man's will, which would be the destruction of the order of *second causes*, and of His moral government. Say not that it was wrong to entrust such a fearful, perilous power to man, as the ability to forfeit and lose his own beatitude. For do you not see that without the power to *lose* his happiness, there could be no possibility of gaining or keeping it—happiness being given only as the free choice of the will to those who seek it in the love of God. Only by such exposure to fall away could the Creator gain His creature's *voluntary* love; and that He might receive this love, was doubtless the ultimate purpose and reason of His creating free, intelligent beings.

All God's acts begin and end in Love, and though desiring to bestow Happiness on all, it would be impossible for Him to give it to those who do not lovingly seek it in Himself, for we carry the beginnings of that Heaven or Hell towards which we are tending, within ourselves now. It is our eternal misery begun here, which will make the Hell hereafter, not Hell which will make the eternal misery; as it is our eternal happiness begun here which will make the Heaven hereafter, and not Heaven which will make our eternal happiness.

> "Know this, that GOD is *Heaven; with Him* who dwell
> Find Love's Reward *perforce*, and *their's* is Hell
> (Hate's dread *self-prison*) who pine in endless night,
> From God exiled, or blinded by His Light."—*Aubrey De Vere.*

While thus we seek the real nature and origin of Evil, or Penalty, and strive to satisfy and remove the objections which Reason alleges against it, let us beware of explaining away future punishment, or even *appearing* to do so. No! we cannot exaggerate the sad lot of those who are cut off from God's love, who have *lost Heaven, i. e.* who have lost forever the fulfilment of their destiny, who are devoured forever by a sense of their own incompleteness—the sense of their *want* of the Good which makes the soul's Felicity; and this intensified, too, by the knowledge that the loss is the result of their own perverseness or folly. There is no need to believe the lost soul is tormented by any *material Fire*, for we cannot conceive of

[1] See Möhler's Life of St. Anselm, pp. 166, &c. London, 1842.

material fire acting upon an immaterial, indissoluble spirit; neither can material fire cause suffering to the Resurrection-Body, for it will be a Spiritual Body, and so constituted as to resist the action of material fire, and will not be disintegrated or consumed by it; the pain of organized bodies being only derived from what tends to their dissolution. We are no more obliged to believe there will be a material fire in Hell, than we are to believe there will be streets of material gold in Heaven—in the New Jerusalem; or to believe in the material nature of any of the other symbols and figures by which Holy Scripture paints for us the joys of Blessed souls, or the woes of the lost. All language is of necessity symbolic and mimetic, and conveys its meaning to the intellect by borrowing from the imagination and the senses. Almost every word we use is thus figurative, and has a meaning deeper than that which appears on the surface. We speak of the "fires of passion," "the fires of wrath," the fires or flames of desire," the fires of envy, or hate, or remorse, and can we conceive of any suffering greater than that of a soul so inflamed forever?

The Scriptures speak of God as "repenting," as "being angry," as "*hating*," and yet we know that this is figurative language; that with Him is "no variableness, neither shadow of turning," and the Church teaches us in one of its Collects to say, "Almighty God, Who *hatest nothing* that Thou hast made." If, then, all statements and expressions in Scripture must be *interpreted, not* in the letter, but according to *what they mean*, why must we not obey the same rule in interpreting those passages which speak of the punishment and suffering of the damned, and understand them too, in a sense accordant with the reason and nature of things? If the wicked are "damned," *i. e. lost*, why are we not *satisfied* to think that the "*pain of loss*"—*poena damni*—is *all* they suffer, and interpret in accordance with it all the passages which describe their punishment? We shall find that they are all abundantly satisfied with this interpretation. For what loss *can be greater* than that? What pain can be greater than the misery of a soul which knows not, and loves not God forever?

We have spoken only of the case of those souls which have consciously, and by their own act rejected God, and have thus brought upon themselves the full knowledge of their loss. If there be anything additional signified by the "*poena sensûs*," as some have maintained, we would make it a pain of the *internal* sense, rather than the external. In the case of infants dying unregenerate, *i. e.* not united with Christ, we know there "can no torment touch them," internal or external, being guilty of no actual sin. At the most they have only the loss of what they have never known, *i. e.* an unconscious loss, and therefore only good of some kind must be their portion; and we may apply to their case the principle, "*Ignoti nulla cupido.*"[1]

[1] We can only allude here to the doctrine taught by some theologians of "*a natural beatitude*" in store for those who have obeyed "the law written on their hearts," the Gratia Dei, as distinguished from the Beatific Vision, granted only to those who are in Christ.—the Gratia Christi,—both being good, but the last an infinitely higher Good than the other.

We must go to the Scriptures with a willingness to see their profounder meanings—looking beyond the letter to the inner, analogical and real sense. "*Qui haeret in littera, haeret in cortice*"—"The letter killeth, the spirit giveth life." The meaning of every symbol or object comes from the beholder, *i. e.* he sees in it whatever he brings with him the means to see. If we have not the true doctrine already in our minds, we shall not be likely to find it in the Scriptures. Words symbolize nothing to those who have not been taught already their meaning. So in Scripture as in Nature, we shall see only what we come prepared to see, and this we should expect; for the Scriptures were not written for unbelievers, but for believers. The Church was first the living teacher of Truth, and the Scriptures afterwards. Only let us be sure that we bring to them an interpretation in harmony with the intrinsic nature of God and the universal traditions and teachings of His Church. Her Doctrines are not isolated or detached, such as those on which sects are founded, but parts of one living Whole, and we must endeavor to see them in their *synthesis*,—in their relation to the whole scheme of revealed Truth, and to understand their intrinsic meaning and their analogy with all Truth.

The views here presented are by no means *new*, though obscured of late by the novelties of Calvinism. Their great recommendation seems to be that they meet and remove the difficulties of many who have been driven into Rationalism by the errors of modern sects. This view of Evil was first brought prominently forward by St. Augustine, the greatest of all the Philosophers and Theologians of the Church. He had long been a Manichee—endeavoring to solve the question of the origin of Evil by the theory of two eternal self-existing and antagonistic principles,—the one good, the other evil,—making the evil principle the author of material things, and the good the author of spiritual things. Having fathomed all the absurdities and contradictions of this theory, he seized hold of the contrary idea that there was but one God, and that all which has a real existence is good, and with this he battled against and overthrew the Manichees; and we venture to say it is the only ground on which they can be answered. He teaches that every *substance* is either God Himself, or *from* God, by participation of His being in the creative act; that all creatures, so far as they exist, are good, and can only cease to be good by ceasing to exist; that the only evil in a creature conceivable is a diminution of its good, *i. e.* a partial return toward the nothingness from which it was taken. Hence it follows that the effect of man's fall was not to make human nature positively evil, or to cause any corruption of its essence, but only to deprive it of some good, *i. e.* of the *gifts of grace*, not to transmute it, or substitute for its good, any evil principle. Total depravity, therefore, is impossible, for every creature is *good*, and by a necessary law of its Being tends towards good of some kind,—either towards the Supreme Good in the Creator, or towards some lower good in the creature, for *both* are good; only

the one tendency is towards Order, or *Kosmos;* the other is towards Disorder, or *Chaos*, or the Devil.[2]

As a consequence of this view of Evil, he shows that every creature of God is good as long as and because it exists. It has "the good of being." Even the Devil himself is good as a creature, and his evil is only in his departure from God. He shows too, that existence cannot be a total and absolute evil to any nature, however low it may have fallen. For evil, he contends, is not a generation but a DE-generation—it has not an *efficient*, but a *de*-ficient cause. He argues that simple existence is in itself a good, and says that it is better even for the damned to exist than not to exist. It was his famous saying "*In Ente non deficit bonum*" (in all Being there is good), which takes the ground entirely away from those who teach the future annihilation of the wicked. If Hell were the negation of all good, it would be a simple nonentity, and therefore inconceivable. Though it be a penal state, it is still only a lower good—*Inferum* or *Infernum Bonum*, in contrast with the *Supernum* or Celestial Good—the *Summum Bonum*. The present life itself is a penal state, a banishment, an exile, in which we all suffer some measure of the "pain of loss," nevertheless the existence of the most afflicted soul on earth is a real good, and we constantly argue from it to the goodness and benevolence of our Creator.[3]

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[2] There is no absolute darkness anywhere. Light and shade do not differ from each other in their nature, for each is both a light and a shade at the same time, *i. e.* each light is a shade with reference to the brighter lights above it, even until we reach the sun itself; just as each shade also is a light with reference to the darker shades below it, until we reach the darkness of the night.

—Every light is a *shadow* to the lights *above* it, and every *shadow* is a *light* to the shadows *below* it.

[3] *Passages from St. Augustine,*—"Every nature, *as a nature,* is *good,*—being *either God,* or *from God.*" "Omnis Natura, (quantum *Natura* est,) *bona est* . . . aut Deus, aut *ex Deo.*"—*De Libero Arbitrio* iii. 36.

"Permanet Dei opus in *quantiscumque malis operibus impiorum* . . . *et ipse spiritus immundus, bonum sit, quoad spiritus, malum quoad immundus.*"

"The work of God continues good *in the works of the wicked,* however evil they may be, and the *unclean spirit himself* is *good as a spirit,* and evil as he is unclean."—*De Originali Peccato,* ii. 44.

"Esse natura *in qua nullum bonum sit, non potest.* Proinde *nec ipsius Diaboli natura malum est.*"

"There *cannot be a nature in which there is no good. Therefore the Devil's nature is not evil.*"—*De Civit. Dei.* xix. 31.

Sin *does not entirely separate souls from God,* otherwise they would *become nothing at all*—"nec tamen *penitus* separantur *nam omnino nulla essent.*"—*De Vera Religione* xiv.

"Evil is nothing except a *defection from goodness*"—"Nec *aliquid esse Malum nisi a Bonitate defectum.*"—*Contra Julianum* i. 37.

If then the perpetual existence of sinful souls is a real good to themselves, they must fulfil some beneficent purpose in the general order of the

Universe. The idea of St. Augustine, to which we may attach whatever importance or value we please, is that they will preside over the elements and forces of the material world, and form the connecting link between the Material and Spiritual Kingdoms of God's Empire. In his treatise on "Free Will," he shows how all things rise by a graduated series from the lowest forms of existence to the highest, and that God has assigned to sinful souls a sphere and an office below the Celestial World, by which we may see that their existence will be not a blot upon the universe, but on the contrary, that their *extinction* would even mar its beauty. There is no trace in his teaching of the appalling notion that *God hates* any portion of His creatures with an absolute and eternal hatred, and is so hated by them in return; or that He exerts His omnipotence to inflict a positive or *un*-mitigated torment on the lost, or that the lost lose all the good of existence, or all good in their nature. Doubtless he teaches that sinners endure suffering throughout Eternity in proportion to their guilt and crime; but he says expressly "there cannot be a nature in which there is no good." His principle is "*In Ente non deficit Bonum.*"

Now whatever inferences we may draw from this principle, or whatever we may think of the inferences which others draw from it, we have no reason to doubt the principle itself. It certainly throws a flood of light upon many perplexing questions, and lifts the gloom which settles upon many souls as they look forth upon the ignorance and errors and woes of humanity at large. It enables us to realize the Love of God, and to proclaim it as the great magnet to draw souls unto Him. It does not change the facts themselves, but only gives us a better way of *mentally regarding* them. Without some such general view of Evil and Sin, they are unintelligible, disjointed and chaotic. That we have some theory about them is presupposed in all our expressions concerning them. To *think* upon them at all is to theorise about them.

The human mind is so constituted that if it really *thinks* at all, it must labor to reduce all branches of its knowledge and belief into Unity—to some principle or principles in which they are integrated and seem to be parts of one consistent, indissoluble whole. There is and ever has been a class of "Literalists" opposed to all discussions designed to harmonise Reason and Revelation, Nature and Grace; who attach themselves to the bare words of Holy Scripture, to what they call "the simplicity of faith," and oppose all efforts to meet the difficulties and obstacles which reason encounters in its approach to Faith.

It is in vain for them, however, to war against this tendency and effort of the human mind to systematize its knowledge. To be successful, they must suppress the mind itself. The Church has always accepted the service of human Reason and Philosophy, and has honored it in such of her great Doctors as Augustine, Anselm, Bernard and Aquinas, to say nothing of Bp. Butler and many others of our own Communion in later times.

This mode of regarding the nature of Evil and Penalty, relieves the Christian Doctrine of Future Punishment from its isolated, detached position as an arbitrary outlying thing, coming under no law of logical sequence or analogy with the Creator's other dealings with men. It makes Hell simply the correlative of Heaven; *i. e.* it makes them mutually and reciprocally dependent on each other—inseparable even in our mental conception. For Hell logically presupposes a Heaven, and *neither* can be conceived without the other. They are correlatives of each other, as Darkness and Light, as cold and heat, as height and depth, as parent and child, richest and poorest, positive and negative, North and South. He who affirms that there is a Heaven, implies necessarily the existence of a Hell; and he who asserts the existence of Hell, implies necessarily that there is a Heaven. For the one is a substance, the other its shadow; the one is Light, the other its absence—Darkness. He does not in reality *affirm two different things*, but only one thing and its negative. There is a logical necessity, then, to admit both or deny both. If there be a Heaven, there must be a something, or a somewhere, which is not Heaven; else we should be involved in the denial of all distinction between virtue and vice; good and evil; reward and punishment; and with these must go all the laws of the moral order, and the infinite Justice and Mercy of God; and the power of man either to secure His Beatitude or lose it, for the one involves the other. The visible horizon implies and requires the sunken horizon, and both are always under the same overarching Heaven: and thus we may justify the ways of God to man, and learn to love more truly and intelligently Him "Who is God over all, Blessed forever."

From the Literary Churchman.

THE REVISED ENGLISH VERSION.

The Holy Bible: According to the Authorised Version, compared with the Hebrew and Greek texts, and carefully Revised; arranged in Paragraphs and Sections; with Supplementary Notes, References to Parallel and Illustrative Passages, Chronological Tables, and Maps. London: Printed for the Editor by G. E. Eyre and W. Spottiswoode.

In comparing the revised with the authorised version, one of the chief points which call for notice is the treatment of the archaisms which are found in the latter. The rule which the revisers have set themselves is to expunge all words that have become obsolete or have ceased to be understood in the sense in which they were formerly used. Such a rule would obviously be unnecessary were the revision intended for the use of the Church, as a large portion of the words thus removed are found in the Prayer-Book and other standard works universally read by Anglicans; but in a Bible meant for all English speaking people in the nineteenth century it was, perhaps, inevitable that these changes should be made. At the same time we cannot but regret the loss of that special characteristic of our Anglican version which has been so largely instrumental in preserving the purity of the English language. If anyone desires to see the depth to

which sublime language may be reduced by mean translation, let him open the Douay version at any page and read a few verses. Here is a passage: ,' If Baal be God, then follow him; but if the Lord be God, then follow Him; and the God that answereth by fire, let him be God: and all the people answered, an excellent proposal." From such instances of *bathos* the new revision is happily free; the rhythm and diction (with the exceptions above mentioned) of the authorised version being closely preserved. But we are sorry to see a tendency to get rid of the subjunctive mood, against the disuse of which the English Bible has existed as a standing protest. Thus (Exek. xviii. 5) we have: "If a man is just and *doth* judgment and justice;" and (ver. 10) "If he beget a son who is a robber, a shedder of blood, and *doeth* the like to any of these wrongs;" where we must notice the inconsistency in using the subjunctive "beget" combined with the indicative "doeth,', and the confusion between "doeth and doth," which is found throughout the work. A similar inconsistency is observable in the great Burial chapter: "If Christ *is* preached that He is risen from the dead. . . . But if there *be* no resurrection of the dead." Here the construction is εἰ, with the indicative in both cases, and surely demanded the same mood in the English equivalent. This may seem a small matter; but if it was worth while to make any alteration it was worth while to adhere to some correct principle in adopting the change.[1] There is another matter of minor importance which may be mentioned—viz., the substitution of "will" for "shall" in predictions. "Shall," grammarians teach us, implies an obligation, at any rate when used in the second and third persons; hence it is employed in commands, and very appropriately in prophecy, which is the expression of the divine purposes and will. When, then, the revisers give us (S. Matt. xxiv.), "Nation will rise against nation, . . and there will be earthquakes, . . . and there will be famines and troubles," we feel at once that a new impression is conveyed to the reader, and that the whole tone of the prophecy is lowered. Here, again, there is a want of consistency, as in the parallel passage of S. Mark the old rendering is occasionally retained, and we still read, "The sun shall be darkened, and the moon shall not give her light." We are induced to think that on these points the revision needs revising.

And now let us mention some of the archaic terms and expressions which are removed as obsolete or unintelligible to modern minds. That "charity" should become "love" was to be expected, though the word is certainly as well understood now as it was three centuries ago. "Of," after a passive verb, or as equivalent to "from" is altered into that preposition or "by," "wot" into "know," "to God-ward" into "towards God," "lien" into "lain," "his," applied to inanimate objects, into "its," "three score and two" into "sixty-two," "that" into "that which," "utter" into "outer," "astonied" into "astonished," "marish" into "marsh." "We took up our carriages" is an expression often misunderstood, and has been rigthly changed into "we made ready our baggage" (Acts xxi. 15, so 1 Sam. xvii. 22; "wizards that *peep* and that mutter" into "that *chirp* and that mutter" "peep" being the Latin "*pipire*," which means to chirp or cheep as young birds. "Harnessed," meaning "in battle array," is obsolete (Ex. xiii. 18), so is "to decline," meaning to "turn aside," "clift" the same as "cleft," "singular" equivalent to "particular," and translated "special"

[1] In some cases, however, the subjunctive is rightly banished where its introduction seems to obscure the certainty of sacramental grace—*e. g.*, Rom. viii. 7: "If so be that the siprit of God dwell in you." (A. V.) Here, as the construction is ἐπερ with the indicative, the revision renders correctly. "If indeed the spirit of God dwelleth in you."

(Lev. xxvii. 2); "nephews," meaning "grandsons," *nepotes*; "What makest thou?" meaning "What doest thou?" "scrabbled," meaning "scrawled" or "scratched," and translated "scribbled" (1 Sam. xxi. 13); "road" meaning "raid," "plundering excursion," translated "invasion" (1 Sam. xxvii. 7). In all such cases the old term is removed, and an equivalent modern expression takes its place. So we have "victuals" for "victual," "attentive" for "attent," "regretted" for "desired" (2 Ch. xxi. 20), "upper chamber" for "loft," "ago" for "agone," "others" for "other," "sockets" for "ouches" "sneezings" for "neesings," "master" for "goodman," "tidings" for "bruit," "coats of mail" for "brigandines," "umpire" for "days man," "worse-looking" for worse-liking," which is rather a new translation than an equivalent. On the other hand, many expressions as obsolete as the above are retained, either from inadvertence or because the editors did not recognize the change of meaning or the disuse which has befallen them. Thus "shoes" is retained where "sandals" would have been correct, "silverlings" where we should say "pieces of silver," "furniture" meaning saddle or accoutrement, "hardly bested," that is hardly circumstanced, "against" in the sense of "in readiness for." We find also such words as "ravin," "knops," "taches" (=tacks, catches), "chapiters," "scall," "beeves" (oxen), "advertise" (inform), "disallow" (reject), "assayed," "maw," "helve," "avouched," "clouted," "along" (=at full length), "undersetters," "good" (goods), "wealth" (=weal, 2 Chr. i. 12), all of which are obsolete in the sense attached to them in the Authorised Version, and might as well have been altered as most of those mentioned above. In this connection we may note the retention of the expression, "a nation scattered and peeled" (Is. xviii. 2), where "peeled" (Vulg. *depilatus*) is the same as pilled or pylled, *i.e*, plundered, stripped, and is certainly misunderstood by the English reader.

Among minor improvements may be mentioned the substitution of euphemisms for expressions which sound coarse to modern ears, and the correction of such manifest slips in grammar as "*Whom* do men say that I am?" "Whom think ye that I am?" "not leave neither name nor remainder" (2 Sam. xiv. 7).

One of the most constant faults of the A. V. is the confusion of tenses, aorist, perfect and imperfect, being translated at haphazard or interchanged. It seems sometimes as if our translators were loth to refer the beginning of the spiritual life to Baptism, so constantly have they erred in rendering the tenses of verbs which allude to the reception of that sacrament. Thus, 1 Cor. vi. 21, "Ye are washed, ye are sanctified, ye are justified," ought to be "Ye were washed," &c., and is correctly so rendered in the revision. "Grieve not the Holy Spirit of God whereby ye are sealed," ought to be "Ye were sealed." "The love of God *is shed* abroad in our hearts by the Holy Ghost, which *is given* unto us" (Rom, v. 5), is rightly corrected to "hath been shed," and "was given." The rendering (Gal. iii. 27), "As many of you as have been baptised into Christ have put on Christ," does does not make the two acts identical, which the original and the amended version do; "As many of you as were baptised into Christ put on Christ." A similar loss of reference to the act of Baptism is seen in many other places and duly rectified in the Revision, *e.g.*, Eph. ii. 5–8: "By grace ye are saved," A. V., "Ye have been saved" (Revision). In some other passages, however, the revisers have not so carefully attended to tenses. Thus they render δικαιωθέντες νῦν (Rom. v. 9) "being now justified," where the more correct translation, "having been justified," attributes the act of justification to the time of Baptism. There is a want of accuracy in the translation of such passages as 1 S. John v. 18, "We know that

every one who is born "(γεγεννημένος) of God sinneth not; but he that hath been born (γεννηθείς) of God keepeth himself." Here the force of the perfect participle is overlooked, while the aorist is rendered as though perfect. The former expresses a state continuing from the past to the present, the latter merely states a past fact; and the rendering should have been in accordance with these plain rules, attention to which in the case above makes the passage intelligible.

Improvements in the rendering of words and passages are numerous and important. A careful study and use of the Book can alone endorse their accuracy and necessity. We can here note only a few of such alterations as have struck us in our examination. Many are mere changes of position which bring into prominence the chief word, or place the antecedent in more immediate proximity to the relative. Thus 2 Cor. v. 21, instead of the ambiguous wording of A. V., we have the emphatic and unmistakable version: "For Him who knew no sin, made He to be sin for us;" and v. 19, "namely, that in Christ God was reconciling the world unto Himself, not imputing their trespasses unto them." Due attention is paid to the article and to prepositions, in both of which matters A. V. needs improvement.

The various words referring to the *unseen world* of the departed sonl which are not clear in A. V. are, for the most part, carefully distinguished either in the text or margin of the Revision. Here is a passage where some of these expressions are exemplified and a plain mistake of the A. V. is rectified. Job xxvi. 5, 6: "Dead things are formed from under the waters and the inhabitants thereof. Hell is naked before Him, and destruction hath no covering." Revision: "The shades [Heb. Rephaim] tremble beneath the waters, and their inhabitants. Before Him Sheol is naked, and destruction [Heb. Abaddon] hath no covering." Rephaim is often used for the "dead" (*e. g.*, Prov. ii. 18), probably from some notion of Sheol being the abode of the rebellious spirits or the giants who perished in the Flood. The English word Hell is so ambiguous, being used for very distinct places or conditions, that it would perhaps have been advisable to retain the original terms in many passages, and to write Sheol, Hades, Gehenna, &c. The next best method of meeting the difficulty is to do that which the revisers have done, to translate the word "grave," "hell" "the dead," as seemed most suitable to the context, and to relegate the original expression to the margin. This is a very great gain and will prove a great help to the better understanding of many passages. It is perhaps a mistake that has retained the term "devil" as the rendering of both διάβολος and δαιμόνιον. It would have been wiser to translate the latter by "demon" as is done in the margin, and thus obviate the confusion between Satan and his satellites. Most, however, of these changes are simply closer or more grammatical renderings, and have little doctrinal importance.

There is, as was needed, a great improvement in the nomenclature of the wild animals mentioned in the Bible. We no longer read of the unicorn, but the "buffalo," though the cockatrice and behemoth still figure in the Revision. An instance of the care which has been taken in this branch of the subject may be seen in Lev. xi., where clean and unclean animals are enumerated.

With some of the new renderings we must confess ourselves not satisfied. In Mal. i. 13, we fail to see how "ye have puffed at it," is an improvement on the A. V. "ye have snuffed (*i. e.*, sniffed) at it." Neither is very euphonious, and the former has almost a ludicrous sound. In S. Luke xii. 49, the Revision gives "and how I wish that it were already kindled!"

But the A. V. is much more correct; for not to insist on the uncommonness of the construction *τί θέλω ἐι* in the above sense, the Lord is not simply expressing a wish that the fire were kindled, but He asks What do I will, what is My desire if others have already kindled it, except to be its victim? Concerning the word *ἐκκλησία*, the revisers seem to have determined that it never means the building set apart for Divine worship; hence they translate 1 Cor. xi. 18, "When ye come together as a Church." *συνερχομένον ὑμῶν ἐν (τῇ) ἐκκλησίᾳ*, where the insertion of the article in many MSS. shows the view of the passage taken by the early scribes; and they render *ἐγένετο αὐτοὺς συναχθῆναι ἐν τῇ ἐκκλησιᾳ* (Acts xi. 26), "It came to pass that they assembled themselves with the church," herein allowing a few inferior MSS. which omit *ἔν*, in order to support their theory.

Many renderings which are relegated to the margin, might with more propriety have been placed in the text. The usual translation of S. Matt. vi. 27: "Which of you by taking thought can add one cubit unto *his stature*?" has long been rejected by critics. But our revisers retain it, placing in the margin the more correct version, 'his lifetime.' For the use of *πῆχυς* as a measure of time, we may compare Psalm xxxix. 5: "Behold, thou hast made my days as hand-breadths." In the passage containing S. Paul's rebuke of S. Peter, the revisers retain the faulty translation of *κατεγνωσμένος ἦν* (Gal. ii. 11) "because he was evidently to blame," ("reprehensibilis," *Vulg.*) adding in the margin: "*Gr.*, he was condemned." It is difficult to see how the meaning of the text is to be obtained from the words, and the best commentators agree in the view that the expression signifies "he was condemned," *i. e*, either by the Christians at Antioch, or more probably by his own practice. Again, why is the correct rendering of the imperfect in S. Matt. iii. 14, not thought worthy of a place in the text? If "forbade Him" is an inexact equivalent for *διεκώλυεν αὐτόν*, as it plainly is, we fail to see why the necessary alteration was placed in the margin.

Of the explanations of words and phrases given in the margin, we can speak for the most part favourably. Thus "mystery" is explained as a "previously hidden but now revealed truth," which is a good working definition, and accurate enough for practical purposes. "Prophecy," as a gift in the early Church, is "teaching under the inspiration of the Holy Spirit;" as applied to the acts of Saul and others in the Old Testament, no explanation is offered. *Ἐξουσίαν* in 1 Cor. xi. 10, is translated "a token of authority," and further elucidated by the marginal note, "*i. e.*, a token of being under authority." The word "tares" is retained in S. Matt. xiii. 25, but the note adds, "*or* darnel, a plant resembling wheat." Such glosses are useful and safe. Some others, however, are to say the least disputable and uncertain, as in the case of the much controverted passage, 1 Thess. iv. 4, where to explain "his own vessel" by "his own wife" is simply to endorse a very doubtful interpretation, which unduly restricts the Apostle's injunction to married men, whereas, his lesson of personal purity seems intended for all Christians, married and single, male and female.

Here we take our leave of this book. That a revised version of the English Bible is desired by many scholars is a well ascertained fact. Whether such a revision will ever supersede the A. V. in the affection and regard of English-speaking people, may well be doubted. Certainly the defects of our Bible, which imperatively call for alteration, are not so numerous as persons who have not dispassionately examined the subject suppose. Of course it is a grave offence to present to the people as the

word of God that which is not the word of God; and into this crime the Church of Rome has fallen, by claiming for the Vulgate, with all its errors, the status of an inspired volume. The English Church has not acted so with respect to its so-called Authorised Version; and we see no reason why she should not retain the present translation, with the few alterations that are absolutely necessary placed in the margin. Another age may insert them in the text. Meantime the present volume may serve as a help to a better knowledge of Holy Scripture, and happily much of the tone and dignity of the older version has been preserved in it.

From the Church Quarterly Review.

THE ANGLICAN FORM OF ORDINATION.

The following is a study of Catholic Church principles which should be more familiar to the clergy than it is, if they would meet the misrepresentations of Romanists, and the unbelief of Protestants, in regard to the way in which the Divine authority of Christ is exercised and continued in His Body on earth.—Ed. Eclectic.

1. *The Question of Anglican Ordinations Discussed.* By E. E. Estcourt, M.A., Canon of S. Chad's Cathedral, Birmingham. (London 1873)
2. *Anglican Orders. A few Remarks in the form of a Conversation on the recent work by Canon* Estcourt. (London, 1873.)
3. *The Validity of Anglican Orders Examined.* By the Very Rev. P. R. Kenrick. (Philadelphia 1841.)
4. *Ordinal of King Edward VI.* By Dom Wilfred Raynal, O. S. B. (London 1871.)
5. *Shall we alter the Ordinal? A Paper originally submitted to the Revision Committee of the Church of Ireland.* By Chas. Parsons Reichel, D.D., Archdeacon of Meath. (Dublin, 1872.)
6. *Quarterly Review*, October 1877. Art. "Ordination and Confession."

The works above named come from different quarters, and agree only in this, that they are attacks upon the Form of Anglican Ordination. The pamphlet of Archdeacon Reichel assails it from the Protestant side. The gist of his argument is this: that the sentence which we use for the ordination of Priests does not appear to have been so applied in the Primitive Church or in any Ordinal up to the twelfth century, and that it was then adopted because of the countenance which the words "whosoever sins thou dost remit they are remitted unto them" were calculated to give to the mediæval practice of confession. The English divines, who adopted this form for the Ordinal in the reign of Edward VI., did so, he imagines, under an erroneous impression derived from the schoolmen that this use of the words was primitive, and that they were necessary to valid Ordination: if they had possessed the information concerning the ancient Ordinals which the researches of Morinus made known, it may be supposed they would not have made such a selection at all. And should we now alter them we should, according to the Archdeacon, only be doing what the Reformers would have done had they possessed our knowledge. These arguments have been replied to in Ireland, and have there failed in effecting the change at which they aimed. And it would be quite unnecessary for us to refer to them now if it were not that, to our great surprise, they have made their appearance on this side the water exactly in their old

form, and evidently also with their old object, of preparing the way for a revision of the Ordinal, although the circumstances of the Church of England do not permit so explicit a statement of that purpose as we find in the Irish pamphlet.

But this supposed Romish origin of our sentence of Ordination by no means conciliates to it the approval of Romish writers. On the contrary, the work of Canon Estcourt is an elaborate indictment of the validity of our form. Some of his co-religionists appear, if we may judge from the Conversation above named, to be far from easy as to the soundness of his reasoning, and prefer to cling to the old Nag's Head story or to the imagination that Barlow was unconsecrated. But in fact his work shows very plainly that the personal succession of our bishops cannot be impugned save by a captious historical criticism under which the Apostolic succession of any See in Christendom must be declared unproven.[1] The only hope which Rome possesses of invalidating our claim to the possession of a true priesthood lies in objections against the form of our Ordinations.

To this question of form then we apply ourselves. He is widely mistaken who supposes that an inquiry into form in the sense in which we here use the word concerns anything formal, minute, or merely fitted for theologians. The very reverse is the case. All being agreed that laying on of hands is the action necessary in Ordination, reason and common-sense require that the action should be accompanied by some words expressing an intelligent appreciation of its meaning. The Lord has given all His gifts and instructions to reasoning beings and not to machines. And it would be formal and mechanical in the extreme to contend that the mere doing of a certain act made a priest unless some words at the same time expressed a sense of what a priest is, and how he is made, and an intention of using the action with this sense and meaning. This is but the same principle which prevails in arranging all the forms of procedure in State affairs and in the law.

Following out the same line of thought, we are bound to allow that words which constitute a valid form when used in a certain sense may yet be invalid if used in a different sense. If the king were in mere joke to use a word which purported to endow a man with some dignity or office, it would be an extreme of formalism to argue that the office or dignity was thus really conferred. And even if this were allowed in secular affairs, which deal only with the outward life, the same principle could not be extended to a proceeding so essentially spiritual as the making of bishops or priests. At the same time reason demands that where a form is used which is under any circumstances allowed to be valid, a strong presumption should be allowed in its favour, and very weighty arguments demanded of any one who impugns it.

It is of course necessary that we should defend the validity of the form, both in the state in which it was used for a century after 1549 and in its present condition. But let us observe at the outset in what sense we call the Sentences of Ordination the Form at all. We shall see that prayer and the laying on of hands were, according to all ancient precedent, the sole requisites. These sentences, then, not being strictly precatory,

[1] It is not remarked either by Canon Estcourt or his critic that the Irish succession is not subject even to those poor objections which the Nag's Head story and the cavils regarding Bishop Barlow furnish to the English. Even if all Dr Brady's arguments were allowed to be well founded, the Irish succession through Archbishop Curwen, consecrated in 1555, is unimpugned. See the *Irish Reformation*, by W. M. Brady, D.D., 5th ed., p. 187.

cannot, by themselves, be called the forms of Ordination in that sense in which the word is used when it is said that the form together with the matter make the sacrament. But it is highly reasonable to regard these sentences in combination with the prayer which has preceded. There has been prayer in the "Veni Creator;" prayer by the consecrating or ordaining bishops for those "called to the office of priesthood," or "called to the work and ministry of a bishop;" prayer in the silent supplications asked from all present; and in the collects which immediately precede the laying on of hands; and the sentences conclude the prayers and furnish additional evidence as to what the Church meant in them and with what amount of certainty she looked for an answer. Thus these sentences are a very important part of the form and, had they been different from what they are, would have given a wholly different meaning to the whole transaction.

The author of Holy Orders is God: and the laying on of hands signifies the communication of His Grace for the purpose of conferring them. It is natural, therefore, that prayer acknowledging the Divine source of the grace which is sought, and claiming it, should be, with imposition of hands, the essential requisite for a valid form. And so we find it in every Ordinal and in every historical record of Ordinations through every period of Christian history. Prayer and the laying on of hands are the essentials of the rite. Now, in the most ancient forms which we possess, the prayer accompanies the laying on of hands, and its words have then a double aspect. They are in the first place an address to God demanding of Him the grace, and in the second place they have, as regards the person ordained, a sacramental character, sealing or conveying to him the grace which is sought for, and which it is known God has covenanted to grant. And this is not at all unnatural. It is in fact the form in which every benediction runs. The words, "The Lord bless you," and all the numberless variations in which the same idea is expressed, involve both an address to God in prayer and an address to man in blessing. But though this be quite natural, yet it is plain the character of the transaction would be more clearly brought out by the utterance of a prayer to God in the first place and then the use during the imposition of hands of some words which, directly addressed to the person ordained, should be fitted to make him conscious of the powers and duties which are being imparted to him. Thus our form runs. And in the New Testament (Acts xiii. 3) the prayer seems to have distinctly preceded the laying on of hands; the words by which the imposition was accompanied, if any such there were, have not been preserved to us.

One can see the operation of this obvious way of reasoning, though clumsily applied, in the different parts of the *Roman Pontifical.* First we have a silent imposition of hands; in continuation of this an extension of hands over the heads of the ordinands, accompanied by a prayer. And this, beyond doubt, is the most ancient part of the office, and by this imposition of hands and prayer the best authorities in the Roman Church agree that the priest is ordained.[1] But after this, the delivery of the vessels, with power to offer sacrifices, has been added; at which point the rubric of the Pontifical begins to call the candidates *ordinati* instead of *ordinandi.* But still further on come the words, *Accipe Spiritum Sanctum, quorum remiseris peccata remittuntur eis, et quorum retinueris retenta sunt,* accompanied by another imposition of hands Now this Ordinal has plainly come to be what it is in the course of ages by a very natural process of

[1] Perrone, *Prælect. Theol.* Ed. Migne, ii. p. 480; Scavini, *Theol Mor.* iv. p. 351; Kenrick, *Ang. Ord.* p. 182, *note.*

aggregation, but without any care to incorporate the successive additions so as to make a consistent whole. If the moderns be right that the second (better called the first) imposition makes the priest, it is nothing less than a denial of her own orders by the Church of Rome, that she should afterwards call him ordinandus. However, he is certainly made a priest *either* by this second imposition *or* by the delivery of the vessels, as Eugenius IV., in his *Epistle to the Armenians* (very erroneously in spite of his infallibility), laid down; an opinion which the rubric reflects. At all events, the priest being, by one or other of these acts fully made, has received all the powers of the priesthood, and it is utterly anomalous to use the words which are meant to endow him with those powers at a period of the service so very much later as that at which the *Accipe* occurs. The whole form for ordaining priests in the *Roman Pontifical* is in the utmost confusion: full of beautiful elements thrown together with a want of harmony and arrangement which actually involves serious doctrinal misstatement. And Dr. Döllinger at Bonn was very well justified in quoting to Roman impugners of Anglican Orders the proverb, "They who live in a glass house should not throw stones."

Such as it is, however, the form came into the hands of the schoolmen imposed by an authority from which there was no appeal, and, making the best of it, they wove their theories about it: theories so various and inconsistent as to attract the derision of the Protestants, who mocked them for not being able to discover how the priest was made.[2] But we must not confound their theories as to how the priest is made under their own Pontifical with their conception of what is absolutely necessary under all circumstances for the making of a priest. Archdeacon Reichel has convinced himself that there was so strong a body of opinion among the schoolmen in favour of the doctrine that a priest was made by the repetition of the words of S. John xx. 23, that it may have been expected to influence the Reformers even after these had broken with well nigh every other Roman belief. But in the first place he does not make it clear that anybody held such a theory without being also possessed by the preconception that, as this was the form enjoined by the Church of Rome, all were bound to adopt it. Now, if what the schoolmen meant by their assertion of the effect of the words of S. John xx. 23, in Ordination, was its effect under the Roman form, and because enjoined by the authority of the Roman Church, their theory cannot be supposed to have had the least influence on our Reformers, who had cast off all regard for that authority. Again, Archdeacon Reichel is mistaken in supposing that Bellarmine asserts Ordination to be effected by the repetition of these words alone. His doctrine is quite different; namely, that it is effected *by the two acts* of delivering the vessels and reciting the Lord's words with imposition of hands. Now a belief that Ordination is effected by the two forms cannot reasonably be supposed to have had a constraining influence in favour of retaining one of these, the *Accipe Spiritum Sanctum*, upon persons who were utterly casting away the other supposed essential (in which, as a glance at the rubrics must have shown them, the real force was supposed to lie), namely, the delivery of the instruments.

The decree of the Council of Trent, when fairly considered, does not go even so far as Bellarmine. It merely anathematizes those who say that the *Accipe Spiritum Sanctum* is said in vain. But this is quite as consistent with the supposition that the words express the nature and power of the Orders previously conferred, as that they are supposed to confer the

[2] Tyndale, *Doctrinal Treatises*. Par. Soc. ed. p. 258.

Orders.[1] Accordingly, the approved opinion among Roman theologians, even so extreme as Alphonsus Liguori, is that Orders are conferred during the second laying on of hands before either the *porrectio instrumentorum* or the *Accipe*. They could not entertain such an opinion if the Council of Trent had decided otherwise. And the *Acta Genuina* of the Council, as published by Theiner,[2] afford proof that the wording of the decree was deliberately adopted to avoid pledging the Council to any theory on the subject. For there we find that drafts of decrees were proposed, which should declare, "Si quis dixerit unctionem *non requiri* in sacramenti ordinis traditione, anathema sit:" and "si quis dixerit episcopum, *dum ordinat*, frustra dicere, Accipe Spiritum Sanctum, anathema sit." The decrees as passed contain no assertion that unction is required, nor that the bishop says the *Accipe* while he is ordaining; for they run, "Si quis dixerit frustra episcopos dicere, Accipe Spiritum Sanctum," and "si quis dixerit sacram unctionem, quâ Ecclesia in sanctâ ordinatione utitur, non tantum non requiri sed contemnendam et perniciosam esse, anathema sit." And, indeed, it would be strange if the Council had been without the knowledge that neither ceremony was essential; for not only had it among its members Salmeron, whom Mason quotes as fully acquainted with the Greek methods of Ordination, but the Greek Ordinals, which containing neither ceremony, were yet universally recognised as valid, had been printed at Venice (not so far from Trent) in four or five editions before the Council met.[3] It would be simply ludicrous to imagine the English Reformers to have been more under the dominion of the schoolmen than the Council of Trent itself.

What reason does the Archdeacon offer us for so strange an opinion? We really can discover none, except a passage from a sermon of Bishop Andrewes, and a general description by Morinus, of the condition of ignorance on the matter, under which a large number of writers laboured before his researches were made. Andrewes says that by the words "Receive the Holy Ghost, Holy Orders were given to the Apostles, and are by the same words given to us at the present day; which words if the Church of Rome had not retained, her priesthood might have been doubted."[4] But probably Andrewes was only speaking of the omission of Scripture principles which there would have been in the Roman Ordinal had these words been left out; certainly, he is not accepting the authority of schoolmen, but is judging them and their Church by Scripture. We can hardly suppose him, of all men, to have either intended to condemn Eastern Orders or been ignorant how they were conferred. But if he was thus strangely ignorant, it is absurd to argue from his case to that of the Reformers, when there was between them this great difference, to mention no other, that while he doubtless admitted no Orders but Episcopal, most of them either recognised foreign Protestant Orders, conferred without these words at all, or, at least, were quite familiar from their intercourse with foreigners with the idea of dispensing with them.

Mason, a contemporary of Andrewes, not only quotes Salmeron for the fact that Greek Orders were conferred by a precatory form, but himself lays down, in a work published thirty years before that of Morinus, the clearest principles concerning the requisites for valid form. "Christ,

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[1] See Kenrick, *Ang. Ord* p. 178. [2] Vol. i. p. 646; see also vol. ii. p. 152.

[3] The early publication of the Greek Ordinals was brought out in a letter of the Rev. Professor Gibbings to a Dublin paper, Dec. 4. 1872.

[4] Sermons, vol. iii. p. 267. *Ang. Cath. Lib. Ed.*

through His Apostles, ordained that ministers should be appointed in His Church, for Christ speaks in His Apostles. But to ordain ministers is nothing else but to commit to them ministerial power, which cannot be done without fitting words. Wherefore, while Christ, through His Apostles, gave it in command that ministers should be appointed, He commanded also, though implicitly, that during Ordination fit words should be used, *i. e.* words which should include the power of the orders then conferred." "Shall we say then," he asks, "that there can be different essential forms for conferring the same order?" "In words," he replies, "two things are to be regarded, the sound and the sense; difference of sound does not constitute difference of essential forms when the very same sense underlies them. What, then, is the sense which is required for the essential form of Ordination? that by which the whole power of that Order is conferred, which, however, may lie hid under different forms of words."[1] In the preceding generation, we find Whitgift declaring that the Ordinal is "almost in no point correspondent to the Pope's Pontifical." But more important still are the opinions (printed in Burnet[2] and Collier) of the divines who, in 1540, were appointed to draw up the "Necessary Doctrine and Erudition." There the query is proposed, "whether in the New Testament be required any consecration of a bishop and priest, or only appointing to the office be sufficient." Fifteen opinions of bishops and divines are given, all treating of the requisites for Orders. There is not a whisper of the opinion which Archdeacon Reichel supposes so widespread. One we shall give, because it came from Hethe, Bishop of Rochester, who was so far from being a vehement Protestant, that he afterwards refused to accept the Ordinal. "The Scripture speaketh de impositione manûs et de oratione, and of other manner of consecrations I find no mention in the New Testament expressly; but the old authors make mention also of inunctions."

As for Morinus, it would be quite absurd to be guided by his authority as to the belief of the English Reformers a hundred years before. But even he does not record any universal opinion in favour of the necessity of the words, but only a doctrine of that nature held by "most of the schoolmen," which, as he points out, the Church herself cannot have shared, since she did not re-ordain Greek priests on joining her.

Never, we are persuaded, was a more baseless theory propounded, nor one displaying a more profound ignorance of the state of belief among the Reformers than that by which Archdeacon Reichel would persuade us that the Ordinal was composed under a misconception, and on which he would ground a motion for altering it.

The genuine history of the composition of our form introduces us to a condition of thought as wide apart as the poles from that in which Archdeacon Reichel supposes it to have originated, and to society in which it is ridiculous to mention the theories of the schoolmen. In fact, we should advise nobody to study the real history of this matter who has not nerve enough to recognise how close the Church of England lay in those days to mere Protestantism. But whoever, in observing the care which in many dangers God took for the Catholic truth which our Church preserves can find compensations for the presence in her history of objectionable elements, may find abundant interest in the history of the Ordinal. In the winter of the year 1549, we find that a Committee was appointed to prepare an Ordinal against the ensuing April 1. Now on April 25 of that same year 1549, Martin Bucer had reached England from Strasburg. It is very well

[1] *Vindiciæ Eccl. Ang.* 1625, pp. 220, 221.

[2] *Records* Part i. B. iii. No. 21.

known that Bucer exercised a very injurious influence upon the Prayer-Book of 1552. But little or no notice has been taken of the important work which we find, under the title *de ordinatione legitimâ ministrorum ecclesiæ revocandâ*, at p. 238 of his *Scripta Anglicana.*[1] The most cursory perusal of this work will prove its relationship to our Ordinal. The selections of Scripture to be read are very nearly identical with those used in our three forms. The beautiful exhortation in our Ordinal of Priests stands unmistakably, though in a poor Latin style, in Bucer's work. The questions put to the ordinands are in many cases identical, and of many of the prayers the same may be said. But Bucer's form is only one for all the three Orders. The sentence of Ordination is the same whether it is a bishop, priest, or deacon that is being ordained, viz. "The hand of God Almighty, Father, Son, and Holy Ghost be upon you, protect and govern you, that ye may go and bring forth much fruit by your ministry, and that it may remain unto life eternal." But he adds at the conclusion an account of an attempt (of a quite illusory character) to keep up the appearance of episcopacy in a church really Presbyterian; proposing this apparently as a model for the Church of England:—

> Since there are three orders of presbyters and guardians of the Church: the order of bishops, then that of presbyters, whom the ancients called cardinals, who carry on the chief government of the Church in places where there are no bishops; and then that of those presbyters who help the former and are called among us deacons or helpers; thus also ordination is graduated; that when any one is ordained a superintendent, *i. e.* bishop, all things may be done and accomplished somewhat more fully and solemnly than when a presbyter of the second or third order is ordained. So also there is made some difference between the ordination of presbyters of the second and third orders.

Now, regarding this work, only two theories are possible. Either it was the Ordinal of 1549 translated into Latin (as the Prayer-Book was) for the information of Bucer, who did not know English, and by him altered and welded into one form and proposed as a "reduction of episcopacy" for the Revision of 1552, or else it was an original draft for the Ordinal of 1549; either drawn up by Bucer himself as an account of the arrangements in his church of Strasburg and proposed as a model for England, or an alteration by him of some draft by Cranmer or some other of the Committee. Various indications, which we have not space to recount, incline us to the first form of the latter alternative. We hold that the document was a draft for the Ordinal of 1549, and moreover, that it is the original work of Bucer himself. But for the purpose which we have at present in hand, it does not make much difference which of these theories we adopt. *Either* the Reformers in 1549 composed their Ordinal on the basis of a draft by Bucer altered by them, *or* the Reformers in 1552 rejected certain proposals by Bucer for an alteration of the Ordinal of 1549.

Now the relation which the English form bears to Bucer's is this. His vague proposal for a certain difference of solemnity in the application of the common form to one or other of the three Orders expands into a separate and distinct office for each. The Psalms and passages of the Bible which are suggested by him are distributed with strict discrimination among the three forms. His prayers and questions are, with the necessary corrections, used so far as they would go; but others are added where required for a threefold form. Above all, his one poor and perfectly inadequate sentence of Ordination vanishes altogether, and three distinct ones

[1] Basel, 1577. The chief portions will be found printed side by side with the corresponding parts of our Ordinal in one of the pamphlets produced by the Irish Revision agitation: *We ought not to alter the Ordinal.* By Rev. R. Travers Smith. Dublin: Hodges and Foster. 1872.

of the utmost force and definiteness appear in its place. Of course Archdeacon Reichel eagerly remarks here that the Reformers, while adopting so much of Bucer's draft, wandered from it in the sentence of Ordination, under the influence of those theories of the schoolmen which he attributes to them. It is not just to make this observation without observing that they made this alteration of Bucer's work only as a part of the whole process of making three forms out of his one, and that they could not have taken his words except by giving up episcopacy. Moreover, in the form for bishops and in that for deacons, they did not resort to the Pontifical. Whether, then, is it more likely that they went to the Pontifical or to Scripture direct for the sentence for priests? The considerations we have already urged make it to the last degree unlikely that they were influenced by the example of the Roman form. It is unnecessary to suppose even that the schoolmen directed them, as Canon Estcourt imagines, to the selection of imperative rather than precatory forms. A wholly different reason for their selection is discoverable: a reason which we believe to be of the greatest importance in the whole controversy.

The preface to the Ordinal states it to be evident to all men *reading Holy Scripture* . . . that from the Apostles' time there hath been these orders of ministers in the Christian Church, bishops, priests, and deacons. Now, in reference to the testimony of Scripture, it has been a belief at all times maintained by many of the most learned and orthodox writers in every part of the Church, that the order of the priesthood succeeds to the original mission of the Apostles as the messengers of the Lord to dispense His word and sacraments; while the bishops succeed to that office to which, in the development of the Apostolic Church, we find Timothy and Titus raised as successors of the Apostles in their supreme government. How far the Church of Rome herself has been from disallowing such a view, may be judged by any one who will read the debates of the Council of Trent upon the subject, or the chapter devoted by Morinus[1] to the various opinions on the distinction between bishops and priests. In accordance with this exposition, the sentence of Ordination for Priests in the Ordinal of 1549, consists of the words which the Lord addressed to His Apostles, "Receive the Holy Ghost, whose sins thou dost forgive they are forgiven, whose sins thou dost retain they are retained," followed by the admonition, "Be thou a faithful dispenser of the Word of God and of His Holy Sacraments." In the consecration of a bishop, the first words are, "Take the Holy Ghost;" but that these words are not extracted from the verse in S. John is testified by the very substitution of *take* for *receive*. "Take the Holy Ghost" is set down in order to provide a basis for the reference contained in the words which follow, "and remember that thou stir up the grace of God which is in thee by imposition of hands: for God hath not given us the spirit of fear, but of power, and of love and of a sound mind." These words are taken from 2 Tim. i. 6-7.

The reason, then, of the selection of the sentences of Ordination in 1549 we believe to have been *purely Scriptural*. They amounted to this, that whatever the Lord meant to impart to His Apostles by the words recorded by S. John, that the Church desired to impart to her priests; and whatever the grace which was given to Timothy by the laying on of the Apostles' hands, that the Church desired to give to her bishops, and bid them in the Apostle's words to stir it up.

These forms were altered at the last review by the insertion of the words, "for the office and work of a priest now committed unto thee by the impo-

[1] *Sac. Ord.* iii. pp. 37-39.

sition of our hands," and "for the office and work of a bishop in the Church of God now committed unto thee by the imposition of our hands, the word "take" being also changed to "receive." And it is highly significant that at the same time a change was made in the portions of Scripture appointed for the Epistles and Gospels in the Ordinal for priests and bishops respectively. In 1549 the Epistle in the Ordinal for priests was either the passage from Acts xx., in which S. Paul addresses the elders of Ephesus whom the Holy Ghost has made overseers, or else a portion of 1 Tim. iii., which says that if any man desires the office of a bishop, he desireth a good work. In 1662 these passages are both transferred to the Consecration of Bishops. In 1549 one of the alternative Gospels for the ordination of priests was the concluding portion of S. Matthew, in which the Lord says to His Apostles, "Go teach all nations, baptising them in the name of the Father, Son, and Holy Ghost, and lo, I am with you alway, even unto the end of the world." In 1662 this passage appears as one of the alternative Gospels for the consecration of bishops, while another of them is furnished by the words from S. John xx., which in 1549 provided the sentence of Ordination for priests. It seems, then, abundantly plain that, although the revisers of 1662 did not so alter the sentences of Ordination as to expunge the original idea, yet a different theory prevailed with them as to the manner in which the Orders of bishops and priests are discoverable in Scripture, and of the texts which refer respectively to each. We rather think that the expositions of 1549 are those which would find favour with most critics of the present day. But we shall not enter upon that question. The correctness or incorrectness with which the passages of Scripture were expounded could never be supposed to influence the validity of the Ordination. That may depend upon the intention with which the Church uses the words, but certainly not upon the correctness of her Biblical criticism.

Now, it would be quite possible to hold the belief that in the mission of Timothy by S. Paul we find the source and precedent of the episcopal office, and at the same time to conceive that the "laying on of my hands" mentioned in 2 Tim. i. 6-7, was that by which Timothy was ordained *presbyter*. But much more is it certain that any who considered that laying on of hands to have been a special one which took place when Timothy was raised to the office he was then holding in Ephesus, must see episcopacy as a distinct order in the office which he filled. But this is precisely what the Reformers must have believed. For they direct a laying of hands on those who, having been already presbyters, are now to be made bishops, and they use the words from 2 Tim. in direct reference to this. And if any doubt is still possible as to the exposition of Scripture which suggested the selection of these sentences, it will be set at rest by reading the explanation of the two passages in the Paraphrase of Erasmus. Now, just at the time of the composition of the Ordinal that work was a kind of authorised document in the English Church, having been translated in 1547 and 1549, and ordered to be set up in every parish church in England for popular use. And S. John xx. 23 is thus paraphrased by Erasmus: "Simul cum dicto insufflavit in faciem illorum impartitus Spiritum, addidit auctoritatem remittendi peccata cunctis hominibus qui per evangelicam professionem ac baptismum sibi jungerentur perque vitæ prioris pœnitudinem vere resipiscerent." And 2 Tim. i. 6-7 is in the same work explained as follows: "Donum Dei quod per impositionem manuum mearum *episcopus ordinatus* accepisti suscites tuâ industriâ vigilantiâque fortique et infracto animo peragas tibi delegatum munus."

This reference to the Paraphrase of Erasmus will be found, we are convinced, of much importance as showing the intention with which these

sentences of Scripture were chosen; nor this alone, but also as furnishing us with an exposition of the particular sense in which they were intended to be taken. Let any one consider how exactly contemporaneous with the composition of the Ordinal was the sanction given by the Church to the Paraphrase, and how unreserved that sanction was, and he will be convinced that if Cranmer himself could have been asked what he meant by the words of the Ordinal he would have replied in the words of the Paraphrase. Now let us remember that the Paraphrase was not a Protestant work. In the words of Professor Blunt,[1] "having been executed by a member of the Church of Rome, from whose eyes, however, the scales were fast falling, it was calculated, he (Cranmer) might think (and an expression which drops from him confirms this) for a Church in a state of transition like our own. Had Gardiner compared it with similar writings of some other of the Reformers he would have found that in making such a choice, Cranmer, so far from intending to irritate, could only be led by a desire to conciliate the Roman Catholics as much as might be without a compromise." And these observations upon Cranmer's intention in setting forth the Paraphrase may, with precisely the same justice, be made as to his intention in applying, so exactly according to the principles of the Paraphrase, the passages of Scripture which he used in the Ordinal.

We should, however, be mistaken if we supposed that Cranmer was likely to meet, so far at all events as the sentence for ordaining priests was concerned, with any opposition to his explanation, even from the most ultra-Protestant reformer with whom he was at the time in contact. We find in the *Scripta Anglicana* of Bucer (p. 592), a work upon the "Power and Use of the Sacred Ministry." There the words of S. John xx. 22-3 are expounded as follows: "Another place to which I desire to call your attention is that in John xx. "As my Father sent Me, even so send I you;" and "He said, Receive the Holy Ghost: whosoever sins ye remit they are remitted," &c. He does not say "to whomsoever ye shall announce that their sins are forgiven," but "whosoever sins ye, *ye* shall remit," Observe to what a dignity He raises His ministers; for it is the part of God alone to remit to men their sins, even as it is the part of any individual man (his part in such a sense that it cannot be done by any one else) to remit any injury done against himself, and to reconcile his mind to the person who has inflicted it. But God wishes to exhibit His grace and His remission of sins to His children through His ministers, and all those ministries which He has ordained for this purpose; for by baptism the children of God are washed from their sins, and that washing, and the remission of all sins afterwards committed, is confirmed and exhibited in the Eucharist, in Absolution, and in every ministration of the Gospel and of holy prayers."

Had Cranmer been pressed with the notable argument, that the Lord's words are addressed, not to individuals in the singular as the words of our Ordinal, but to the Apostles in general, he would doubtless have replied that it was impossible to explain how this general commission could be real without extending to each Apostle, or how it was to be suspended all the time they were going separately into all the world, and only to become active if they happened (as was never the case) all to come together again. If he had been plied with the often-quoted remark of Dr. Pusey, that so long as these words were repeated over priests when ordained, so long there would be confession in the Church of England, he would probably have answered that, in the first place, it was neither his wish nor intention to bring about a state of things in which there should be no confession in

[1] Quoted by Mr. Pennington, *Life of Erasmus*, p. 199.

the Church of England, but only to abolish the obligation to confess, and the unnecessary minuteness which had been usual in the ordinance; and in the next place, that so long as the words stood in the Bible as Christ's commission to His ministers, so long would they, and any practical consequence fairly derivable from them, be applicable to all validly ordained ministers whatever the form used in their ordination.

(*Concluded next month.*)

PROF. VIRCHOW ON EVOLUTION.

[Prof. Virchow of Berlin, has recently delivered an address on "Liberty of Science" before the German Association of Physicians and Naturalists at Munich, in which, alluding to the former restrictions imposed by religious prejudice upon the freedom of scientific inquiry, he says, with a touch of satire, that after reading the addresses of Profs. Haeckel and Nägeli, "we cannot ask more than such freedom of discussion." He thinks the time has come for a little self-restraint especially on the merely speculative side of Science: and inasmuch as Prof. Haeckel demands that the Darwinian *theory of descent* should be taught in the public schools, as a thing scientifically established, he demurs, on the ground that the *proof is not all in.* He says that theories only half proved, take on a different shape when put in practice "outside," and come back to plague the inventors He fears the theory of descent "may produce in our country those horrors which similar theories have actually brought to our neighbors" (meaning the French). He is not afraid of the reproach of *half knowledge. All* naturalists possess only fragments of natural science: no one man can represent every "section:" "it is just because he has developed himself in a certain one-sided direction that we esteem a specialist so highly." The most important thing for a specialist is to know perfectly well what he does *not* know of his subject.—Ed. Eclectic.]

The great error, which is shared even by many educated people, consists in not remembering that, with the enormous extent of natural science and with the inexhaustible quantity of its details, it is impossible for any one person to master the whole.

We must acquire such familiarity with the *fundamentals* of natural science and the gaps which exist in our knowledge, that every time we find a gap of this kind we shall say to ourselves, "Now you enter a domain which is unknown to you." If every one had this much knowledge, many a one would strike his breast and own that it is a ticklish thing to draw universal inferences with regard to the history of all things, so long as he is not entirely master of the material on which the inferences are based.

It is easy to say: "A cell consists of small particles, and these we call plastidules; and plastidules are composed of carbon, hydrogen, oxygen, and nitrogen, and are endowed with a special soul; this soul is the product or the sum of the forces which the chemical atoms possess." This may be all so; I cannot judge of it exactly. This is one of those points which are yet unapproachable for me; I feel there like a navigator who gets upon a shoal, the extent of which he cannot guess. But yet I must say that until the properties of carbon, hydrogen, oxygen, and nitrogen,

are so defined that I can understand how a soul results from their combination, I cannot admit that we are justified in introducing the plastidule-soul into the educational programme, or in asking every educated man to recognize it as a scientific truth, from which logical conclusions may be drawn, or on which he may base his conception of the universe. We really cannot demand any such thing. On the contrary, I think that before we put forward such theses as the expression of science, before we say this is modern science, we must first make a whole series of laborious investigations. *We must therefore say to the schoolmasters, "Do not teach this."* * * * * * * * * * * *

The history of natural science has numerous examples, which ought always to cause us more and more to restrict our doctrines absolutely to that domain only in which we can *actually prove* them, and not by way of induction to proceed so far as to extend doctrines immeasurably which have only been proved for one or more cases. Nowhere is the necessity of such restriction more apparent than in the history of Evolution. The question of the primal origin of organic beings, a question which is at the basis of advanced Darwinism, is very ancient. We know not who was the first to attempt a solution of it. But when we quote the old popular theory, which teaches that all possible living things, whether animals or plants, may originate in a lump of clay—a lumplet, as the case might be—we should at the same time remember that the famous doctrine of *generatio æquivoca*, or *epigenesis*, is closely allied to it, and that it has been a common idea for thousands of years. Now, with Darwinism the doctrine of spontaneous generation has been taken up again, nor can I deny that there is something very alluring in the idea of thus crowning the theory of descent, and, after the whole series of living forms has been constructed, from the lowest of the protista up to the highest human organism, of furthermore connecting this long series with the inorganic world. All this is in harmony with that tendency toward generalization which is so characteristic of the human mind that it has ever since the earliest times occupied a place in the speculations of mankind. We do unquestionably repugn against divorcing the organic world from the rest of the universe as something apart, and we incline rather to make the union between them closer. In this sense it is some satisfaction to say that the group of atoms known as Carbon & Co.—though rather curt, the style is nevertheless correct enough, inasmuch as carbon is the main thing—that the firm of Carbon & Co. once upon a time separated itself from ordinary carbon, and under special conditions produced the first plastidule, and that it still continues to do the same thing. But in the face of this we have to state that all real scientific knowledge has proceeded in the opposite direction. We date the beginning of our real knowledge of the development of higher organisms from the day when Harvey uttered the famous proposition, *Omne vivum ex ovo*—every living being comes from an egg. This proposition, as we now know, is incorrect in its universality. We can nowadays no longer regard it as fully established; indeed, we now know of a multitude of generations and propagations that take place without ova. From the time of Harvey down to that of our illustrious friend Von Siebold, who obtained general recognition for the doctrine of parthenogenesis, there has been established a whole series of limitations which go to show that the expression *Omne vivum ex ovo* was as a general proposition inexact. Nevertheless, it were the height of ingratitude not to recognize in Harvey's opposition to the old *geueratio æquivoca* the greatest advance that has been made by science in this field. Later we became acquainted with a great number of new forms of propagation in sundry species of living beings—as direct seg-

mentation, gemmation, and alternate generation. All these forms of generation, parthenogenesis included, constitute the grounds upon which we have rejected all unitary systems of the generation of organic individuals. Instead of a unitary scheme, we have a number of different schemes; and now we have no one formula to explain once for all how a new animal existence begins.

Generatio æquivoca, however often attacked and refuted, nevertheless confronts us continually. True it is, that not a single *positive fact* is known proving that *generatio æquivoca* has ever occurred; that ever inorganic masses, for instance, the firm of Carbon & Co, have spontaneously developed into an organic substance. Still I admit that if we *will* form an idea how the first organic being *could* have originated by itself, nothing remains but to go back to spontaneous generation. This is clear: if I will not accept a theory of creation; if I will not believe that there was a special Creator who took up a lump of clay and breathed into it the breath of life, if I would account for things in my own way, I must recur to *generatio æquivoca. Tertium non datur.* Nothing else remains if once we say, "I do not admit creation, but I do want an explanation." If that is your antecedent proposition, then you must proceed to your consequent and say, "*Ergo*, I admit *generatio æquivoca*." But we have no actual proof for it. Nobody has ever seen *generatio æquivoca* occurring in reality, and every one who maintained that he had seen it has been refuted, not by theologians at all, but by naturalists. I mention this, gentlemen, in order to let our impartiality appear in the right light, and this is very necessary at times. We always have our weapons in ourselves and about us, to fight against that which is not fortified with proof.

I therefore say that I must admit the theoretical justification of such a formula. Whoever will have a formula, whoever says, "I absolutely want a formula. I wish to be perfectly at one with myself, I must have a coherent conception of the universe," must either admit *generatio æquivoca* or creation; there is no other alternative. If we want to be outspoken we may indeed own that naturalists have a slight predilection for *generatio æquivoca.* It would be very beautiful if it could be proved.

But we must admit that it is not yet proved. Proofs are still wanting. If any kind of proof were to be successfully given we would acquiesce. But even then it would have to be determined, first, to what extent we could admit *generatio æquivoca.* We should quietly have to continue our investigations, because nobody will think that spontaneous generation is valid for the totality of organic beings. Possibly it would only apply to a single series of beings. But I believe we have time to wait for the proof. Whoever remembers in what a regrettable manner, quite recently, all attempts to find a certain basis for *generatio æquivoca*, in the lowest forms of the transition from the inorganic to the organic world, have failed, should consider it doubly dangerous to demand that this ill-famed doctrine should be adopted as a basis for all human conceptions of life. I may, doubtless, suppose that the story of *Bathybius* has become known to nearly all educated persons. With this *Bathybius* the hope has again vanished that *generatio æquivoca* can be proved.

I think, therefore, that with regard to this first point, the connection between the organic and the inorganic, we must simply own that in reality we know nothing. We may not set down our hypothesis as a certainty, our problem as a dogma; that cannot be permitted. Just as in working up the doctrines of evolution it has been far more certain, more fertile, and in accordance with the progress of accredited natural science, to analyze the original unitary hypothesis part by part, we shall also have first to keep

apart the organic and inorganic in the old well known analyzing way, and not synthetize them prematurely.

Nothing, gentlemen, has been more injurious to natural science, nothing has done more harm to its progress and to its position in the opinion of nations, than premature syntheses. While laying stress upon this, I would point out specially how our Father Oken was damaged in the opinion not only of his contemporaries, but also of the following generation, because he was one of those who admitted syntheses into their conceptions to a far greater extent than a stricter method would have allowed. Let us not disregard the example of the Nature-philosophers; do not let us forget that every time that a doctrine which has passed for a certain, well-founded, reliable one, and of universal application, turns out to be faulty in its outlines, or is found to be an arbitrary and despotic one in essential and great points, then a great number of men lose their faith in science entirely. Then the reproaches begin: "You are not sure even yourselves; your doctrine, which is called truth to-day, is a falsehood to-morrow; how can you demand that your doctrine shall become the object of instruction and a part of the general consciousness?" From such experiences I take the warning that if we wish to continue to claim the attention of all we must resist the temptation of pushing our hypotheses, our merely theoretical and speculative views, into prominence, so as to make them the basis of a conception of the universe.

If what I have said before is true—that half-knowledge is more or less predicable of all naturalists, that in many, perhaps in most, of the lateral branches of their own sciences, they are only half-knowers; if later on I said that the true naturalist was distinguished by his being perfectly aware of the limits of his knowledge and his ignorance, then you understand, gentlemen, that also with regard to the public at large we must confine our claims to demanding that what every single investigator in his own direction, in his sphere, can designate as reliable truth which is common to all—that only this shall be admitted into the general plan of education.

In thus marking the limits of our knowledge we must remember before all things that what is generally termed natural science is, like all other knowledge in this world, composed of three totally different parts. Generally a difference is only made between *objective* and *subjective* knowledge, but there is a certain intermedlate part—I mean *belief*—which also exists in science, with this difference only, that here it is applied to other things than in the case of religious belief. It is rather unfortunate, in my opinion, that the expression "belief" has been so completely monopolized by the Church, that one can hardly apply it to any secular object without being misunderstood. In reality, even in science there is a certain domain of faith, wherein the individual no longer undertakes to prove what is handed down to him as true, but accepts it as simple tradition: and this is precisely the same thing which we see in the Church. Conversely, I may observe—and my view is one that is not rejected by the Church itself—that it is not belief alone which is taught in the Church, but that even church-doctrines have their objective and their subjective sides. No church can avoid developing in the three directions I have pointed out: in the middle the path of belief, which is certainly very broad, but on the one side of which there is a certain quantity of odjective historical truth, and on the other a variable series of subjective and often very fantastic ideas. In this ecclesiastical and scientific doctrines are alike. The cause of this is that the human mind is one, and that it carries the method which it follows in one domain finally into all the others as well. Still we must always have clear ideas as to how far each of the directions mentioned extends in the

different domains: Thus, for example, in the ecclesiastical domain—for in this it is most easily exemplified —we have the special dogma, the so-called positive belief: of this I need not speak. But each church has furthermore its peculiar historical side. It says, "This has happened, this has occurred, these events have taken place." This historical truth is not only handed down, but makes its appearance in the garb of an objective truth, with definite evidences. This is the case with the Christian religion just as much as with the Mohammedan, with Judaism as with Buddism. On the other side we find the left wing as it were, where subjectivity reigns; there the individual dreams, there visions come and hallucinations. One religion promotes them by special drugs, another by abstinence, etc. Thus subjective individual currents are developed, which occasionally assume the shape of perfectly independent phenomena existing by the side of and apart from the previous ecclesiastical domain, which at times are rejected as heresies, but which often enough merge into the main current of the recognized church-doctrine. All this we find again in natural science. There too we have the current of dogma, there too we have the currents of objective and subjective doctrines. Consequently our task is a compound one. First of all we try to reduce the dogmatic current. The principal aim of science has for centuries been to strengthen more and more the right, the conservative side. This side, which collects the *ascertained facts with full consciousness of the evidences;* which adheres to *experiment as the highest means of proof;* which is in possession of the real scientific treasury, has steadily grown larger and broader, and this principally at the expense of the dogmatic stream. Really, if we only consider the number of natural sciences which since the end of the last century have grown and now flourish, we must admit that an almost incredible revolution has taken place.

There is no science in which this is so eminently evident as in medicine, because that is the only science which has a continuous history of nearly 3,000 years. We are, so to speak, the patriarchs of science, inasmuch as we have the dogmatic current at its longest. This current was so strong that, in the early part of the middle ages, even the Catholic Church embraced it, and the heathen Galen appeared like a father of the Church in the ideas of men; indeed, if we read the poems of that period, he often presents himself exactly in the position of a father of the Church. Medical dogma persisted until the time of the Reformation. Vesalius and Paracelsus, who were Luther's contemporaries, made the first grand attempt at reduction; they drove piles into the bed of the dogmatic stream, constructed dikes by its sides, and left only a narrow channel. Beginning with the sixteenth century, it has grown narrower and narrower every century, so that finally only a very small channel has remained for the therapeutists. So passes away earthly glory.

Only 30 years ago the Hippocratic method was spoken of as something so sublime and important that nothing more sacred could be imagined. Nowadays we must own that this method is annihilated nearly down to its root. At least, a good deal of imagination is necessary if we say that any physician of the present day acts as Hippocrates did. Indeed, if we compare the medicine of to-day with the medicine of the year 1800—it so happened that the year 1800 marks a great turning-point in medicine—we find that our science has undergone a complete reformation during the last 70 years. At that time the great Paris school was formed, immediately under the influence of the French Revolution, and we must admire the genius of our neighbors that enabled them to find all at once the fundamental basis of an entirely new science. If now we see medicine continue

its development in the greater breadth of objective knowledge, we must never forget that the French were the precursors, as in the middle ages the Germans were.

In citing medicine as an example, I only wished to show you in brief what changes have come about both in the methods and in the data of science. I am confident that in medicine, by the close of this century, there will remain only so much of the dogmatic current as might easily pass through a water-main For the rest, the objective current will probably swallow up the dogmatic.

The subjective stream will still, perhaps, remain. Perhaps even then many an individual will dream his beautiful dreams. The field of objective facts in medicine, great as it has become, has yet left such a number of lateral fields, that for anybody who *wants* to speculate plenty of opportunities offer daily. And these opportunities are honestly made use of. A multitude of books would remain unwritten if only objective things were to be communicated But the subjective wants are still so great that I believe I am justified in maintaining that, of our present medical literature, about one-half might safely remain unpublished, without doing any damage worth mentioning to the objective side.

Now, when we *teach*, in my opinion, we ought not to look upon this subjective side as an essential object in the doctrine. I believe I now belong to the oldest professors of medicine; I have taught my science now for over 30 years, and I may say that during these 30 years I have honestly striven to free my mind more and more from all subjective tendency, and to get more and more into the objective current. Nevertheless, I openly confess that I find it impossible to give up subjectivity altogether. Every year I see again and again that, even in points where I had believed myself to be entirely objective, I still retained a large number of subjective ideas. I do not go so far as to require everybody to express himself entirely without any admixture of subjectiveness, but I do say that we must set ourselves the task to transmit to the students the real knowledge of facts in the first place, and, if we go further, we must tell them each time; "But this is not proved; but this is *my* opinion, *my* idea, *my* theory, *my* speculation."

This, however, we can only do with those who are already educated and developed. We cannot carry the same method into the elementary schools; we cannot say to each peasant-boy, "This is a fact, this we know, and that we only suppose." On the contrary, that which is known, and that which is only supposed, as a rule, get so thoroughly mixed up that that which is supposed becomes the main thing, and that which is really known appears only of secondary importance. Therefore we who support science, we who live in science, are all the more called upon to abstain from carrying into the heads of men, and most of all into the heads of teachers, that which we only suppose. True, we cannot give facts simply in the shape of raw material; that is impossible. They must be arranged in a certain systematic order. But we must not extend this arrangement beyond what is absolutely necessary.

And here I have an objection to make to Herr Nägeli's address. Herr Nägeli has discussed, certainly in the most measured way, and—you will notice this if you read his address—in a thoroughly philosophical manner, the difficult questions which he has chosen as subjects for his discourse. Nevertheless, he has taken a step which I consider extremely dangerous. He has done in another direction what is in one way done by *generatio æquivoca*. He asks that the psychological domain shall be extended not only from animals to plants, but that we shall actually carry from the or-

ganic world into the inorganic our conceptions of the nature of mental phenomena. This method of thinking, which is represented by great philosophers, is natural in itself. If any one wants by any means to connect mental phenomena with those of the rest of the universe, then he will necessarily come to transfer mental processes, as they occur in man and the animals of highest organization, to the lower and lowest animals; then a soul is even ascribed to plants; further on the cell thinks and feels, and finally he finds a passage down to chemical atoms, which hate or love one another, seek one another, or flee from one another. All this is very fine and excellent, and may after all be quite true. It *may* be. But, then, do we really want, is there any positive scientific necessity for extending the domain of mental phenomena beyond the circle of those bodies in which and by which we see them really happening? I have no objection to carbon-atoms having a soul, or to their acquiring a soul by their union with the plastidule; but *I do not know how I am to find out whether the thing is so.* This is simply playing with words. If I declare attraction and repulsion to be psychic phenomena, then I simply throw Psyche out of the window, and Psyche is Psyche no longer. The phenomena of the human mind may eventually be explained in a chemical way, but for the present, I think, it is not our task to mix up these domains. On the contrary, it is our duty to keep them strictly where we understand them. And as I have always laid stress upon this, that we should not in the first line try to find the *transition* from the inorganic into the organic, but that we should first of all determine the *contrast* between the inorganic and the organic, and carry on our investigations among those contrasts in the same way, I now maintain that the only way to progress—and I hold the firmest conviction that we shall not advance at all otherwise—is to limit the domain of mental phenomena to where we really perceive mental phenomena, and not to *suppose* mental phenomena, where perhaps they *may* be, but where we do not notice any visible, audible, sensible, in one word, *perceptible* phenomena, which we might call mental. There is no doubt that for us mental phenomena pertain to certain animals, not to the totality of all organic beings, not even to all animals generally, and I maintain this without hesitation. We have no reason yet to say that the lowest animals possess psychic attributes; we find them only in the higher animals, and with perfect certainty only in the highest.

Now I will admit with pleasure that certain gradations, certain gradual transitions, certain points can be found, where from mental phenomena one gets to phenomena of simply material or physical nature. I certainly do not declare that it will never be possible to bring psychical phenomena into immediate connection with physical ones. All I say is, that *at present* we are not justified in setting down this *possible* connection as a scientific *doctrine*, and I must distinctly oppose the attempts to enlarge our doctrines prematurely in this manner, and to bring again and again into the foreground as a positive statement what we so often proved a useless problem. We must distinguish strictly between what we want to teach and what we want to investigate. What we investigate are problems. We need not keep them to ourselves; we may communicate them to the whole world and say, "There is the problem, this is what we are trying to find;" like Columbus, who, when he started to discover India, made no absolute secret of it, but who eventually did not find India but America. And the same happens to us not rarely. We start to prove certain problems which we suppose to be perfectly correct, and in the end we find something quite different, which we never expected. The investigation of such problems, in which the whole nation may be interested, must be open to everybody.

That is the *liberty of research.* But the problem is not at once to be the object of instruction. When we teach we must confine ourselves to those smaller domains which are already so large, and which we have actually mastered.

Gentlemen, I am convinced that only with a resignation of this kind, which we impose on ourselves, which we exercise towards the rest of the world, shall we be enabled to conduct the fight against our enemies with a victorious result. All attempts to transform our problems into doctrines, to introduce our theories as the basis of a plan of education, particularly the attempt simply to depose the Church, and to replace its dogma by a religion of descent, these attempts, I say, must fail, and their failure would at the same time very seriously compromise the position of science gener ally.

Therefore let us be moderate, let us exercise resignation, so as to set forth even our favorite problems, always as problems only, and let us never tire of saying: "Do not take this for confirmed truth; bear in mind that this may perhaps be changed; only for the moment we are of opinion *that it may be true.*"

By way of illustration I will add another example. At this moment there are probably few naturalists who are not of opinion that man is allied to the rest of the animal world, and that a connection will possibly be found, if indeed not with apes, then perhaps in some other direction, as is now the opinion of Prof. Vogt.

I acknowledge openly that this is a desideratum of science. I am quite prepared for it, and I should not for a moment wonder nor be alarmed if the proof were found that the ancestors of man belonged to some other order of vertebrates. You know that just at present I work by preference in the field of anthropology, but yet I must declare that every step of positive progress which we have made in the domain of prehistoric anthropology has really moved us further away from the proof of this connection. At this moment anthropology studies the question of fossil man. From man in the present "period of creation" we have descended to the Quaternary period, to that period when, as Cuvier maintained with the greatest confidence, man did not exist. Nowadays Quaternary man is a generally accepted fact. Quaternary man is no longer a problem, but a real doctrine. But Tertiary man, on the contrary, is a problem, though a problem which is already being discussed according to the evidence of facts. There are objects already about which discussions are going on as to whether they may be admitted as proofs of the existence of man during the Tertiary period. We do not merely speculate on the subject, but we discuss certain objects, whether they may be recognized as witnesses for the existence of man during the Tertiary period. The question raised is answered differently, according to whether these objective material elements of proof are considered sufficient or not. Even men who, like the Abbé Bourgeois, are decided ecclesiastics, are convinced that man lived during the Tertiary period; for them Tertiary man is already a doctrine: for us, who are of a more critical nature, Tertiary man is still a problem, but, as we must acknowledge, a problem worthy of discussion. Let us, therefore, for the present remain at Quaternary man, whom we really find. If we study this Quaternary, fos il man, who ought after all to stand nearer to our ancestors in the series of descent, or rather of ascent, we find a man just the same as we are ourselves

Only ten years ago, when a skull was found, perhaps in peat or in lake-dwellings, or in some old cave, men always fancied that they detected in it evidences of a savage and quite undeveloped state; in short, they were

ready to find the monkey type. There is now much less of this sort of thing. The old troglodytes, lake-inhabitants, and peat-people, turn out to have been quite a respectable society. They have heads of such a size that many a person now living would feel happy to possess one like them. Our French neighbors have certainly warned us not to infer too much from the great size of these heads; it may be posssible that they were not filled only with nerve substance, but that the old brains had more intermediary tissue than is the case nowadays, and that their nerve-substance, in spite of the size of the brain, remained at a low state of development. However this is only a friendly conversation which, to some extent, is held as a support of weak minds. On the whole, we must really acknowledge that no fossil type of a lower human development exists. Indeed, if we take all the fossil human remains that have been found hitherto and compare them with what the present offers, we can maintain with certainty that among the present generation there is a much larger number of relatively low-type individuals than among the fossils hitherto known. That only the highest geniuses of the Quarternary period enjoyed the good-fortune of being preserved for us I dare not suppose. Commonly conclusions are drawn from the condition of a single fossil object with respect to the majority of others which have not been found. But I will not do this. I will not maintain that the whole race was as good as the few skulls which have been found. But I must say that one fossil monkey-skull or man-ape skull which really belonged to a human proprietor has never been found. Every addition which we have obtained in the material inventory of objects for discussion has moved us farther away from the problem to be solved. Now, of course, we cannot avoid the consideration that perhaps it was on some quiet special spot of the earth that Tertiary man lived. This is quite possible, since during the last few years the remarkable discovery has been made in North America that the fossil ancestors of our horses occur in countries from which the horse had entirely disappeared for a long time. When America was discovered there were no horses there at all; in the very place where the ancestors of our horses had lived no living horse had remained. Thus it may also be that Tertiary man has existed in Greenland or Lemuria, and will again be brought to light from under the ground somewhere or other. But, as a fact, we must positively acknowledge that there is always a sharp limit between man and the ape. *We cannot teach, we cannot designate as a revelation of science the doctrine that man descends from the ape or from any other animal.* We can but designate this as a problem, however probable it may appear.

The experience of the past should have been for us sufficient warning not needlessly to give way to the temptation of drawing premature conclusions. Here, gentlemen, is the difficulty that faces every scientific man who addresses the public. He who writes or speaks to the public should exercise double care now in finding out how much of what he knows and says is objectively true. He must as much as possible have all his inductive amplifications, all his analogous reasonings printed in small type underneath the text, and only what is objectively true embodied in the text. In that way, gentlemen, we may perhaps succeed in winning an ever increasing circle of followers and fellow-workers, and in effectively interesting the educated public. Unless we do so, gentlemen, I fear we overrate our power. Old Bacon, it is true, said with justice, *Scientia est potentia*—knowledge is power. But he also defined knowledge; and knowledge, as he understood it, was not speculative knowledge—knowledge of problems—but objective knowledge of facts. Gentlemen, in my opinion, we shall abuse our power, endanger our influence, if we do not fall back on this per-

fectly solid, this perfectly safe and impregnable ground. Thence we can, as investigators, invade the domain of problems, and I am convinced that every attempt of this kind will then find the necessary safety and support.

AMERICAN CHURCH PROGRESS IN FIFTY YEARS.

From a "Sermon for the Times" in Trinity Church, New York.

BY THE REV. DR. DIX.

The following is the principal portion of an address delivered at a Festival of Parish Choirs on S. Mark's Day some ten years ago, and published at the time by Pott & Amery. It will be new to many of our readers; and to all, its historical reminiscences will be very pleasant and instructive reading. It admirably holds up the mirror to the tribe of grumblers still to be found among us, whose chief occupation is to watch for the "novelties that disturb our peace." Every step of improvement, spiritual or temporal, in doctrinal teaching, in decency and order, in seemly appointments and reverence of action, in all the beauty of holiness, outward and inward, as will here be seen, is just such a "novelty." Wendell Phillips' "Lost Arts," John Stuart Mill's "Lost Truths" hidden in obsolete formulas, have not more completely disappeared from popular apprehension than the *real principles* of the Prayer Book had become *sealed* from the minds of multitudes of Protestant Episcopalians who professed to venerate "their incomparable Liturgy." And yet as Stuart Mill said of these obsolete formulas, they have served the purpose of *preserving* these precious truths till a generation came capable of reading them and *reviving* them to the consciousness of the common life.

Every presbyter of twenty-five years' experience, will recognise the fidelity of the picture. When we came to the principal parish of this city twenty years ago, there was a small Sunday School, in which only the publications of the "American S. S. Union" were employed, and a wooden "three-decker" church, in which the preacher, like a Jack-in-a-box, appeared in the pulpit through an aperture in the wall behind, where, by the way, Mr. Cheney (of the R. E.) preached his first sermon after his ordination, having carried the large folio Bible from the desk below up to that lofty perch with him. Now, under the labors of three successive rectors, there is a noble church of stone, of Upjohn's design, with spire, cross and chime, an apsidal chancel thirty feet deep, with altar raised six steps above the nave, and furnished with its appropriate dress for the seasons; there are two large Sunday Schools that make the Church Catechism the basis of all teaching: there is a "Home for the Aged," a "Church Hospital" and other good works outside: there is daily service in Lent, and on all Litany days and Saints days through the year, with weekly Eucharist restored

to its proper dignity and importance as the *first* service of the day. All this sorely staggers the survivors of the era of laziness and slovenliness; but when they talk of "novelties," we can only answer, "Behold, dear brethren, what hath God wrought!" To us looking back, it seems almost like what our Blessed Lord said to the messengers of John the Baptist: The *lame* walk, the *blind* see, the *deaf* hear, and surely "to the poor the Gospel is preached," and we may say that in good proportion the *dead* have been indeed raised. While the "innovators" have fruits like these to point to, it will be in vain for an amiable conservatism(?) to protest with all their protesting protestantism: for the world itself demands these fruits of our faith before it will believe, and the poor and the laborer have been long enough exasperated at cushioned Christianity. It is a spirit of progress that may safely be trusted not to go too far: for it holds out the Bible and the Prayer Book before it to confront the already fierce unbelief of the age: its rugged health and vigor—the common sense of practical experience—will cure and *absorb* all abnormal developments.—Ed. Eclectic.]

In reflecting upon a subject on which to speak to you this morning, it occurred to me that it would be neither uninteresting nor unprofitable to remark upon the changes which have taken place among us in sundry things ecclesiastical within the last quarter or half of a century. They illustrate some principles which we, as American Churchmen, would do well to fix in our minds. Progress is the law in a living Church. And we cannot be thankful enough that at the critical moment in which the connection between the Church of England and the scattered congregations in the American colonies, just recognized as a nation, was severed, there was no legislation on matters non-essential, of such a nature as to prevent the growth and development of the infant Church. What would have been the consequence if the usages of that inchoate period had been made a law for all future time? We can imagine what it might have been, by reviewing the alterations and improvements of intervening years, in all of which there is observable a successful effort at adorning, embellishing, and glorifying the Church, in order to make her a more able teacher of divine truth and to give her the appliances needful for attracting, drawing to herself, and keeping in her fold the wandering children of this miscellaneous society which surrounds us. Such a review will also serve to correct the idea, if it be entertained, that there have been usages, on the several points under consideration, so fixed and so long settled that they ought now to be regarded as having the force of law. The history of the past, so far as externals are concerned, is one of continual change; there cannot be a greater fallacy than that which lies in the statement, if it should be made, that in respect to our churches, their arrangement, their ornaments, and the accessories of divine worship, there has been any usage so prevalent and so well established as to have acquired that authority which comes of long and ancient prescription.

To speak, first, of the structure of our churches. The style of ecclesiastical architecture has been continually varying. During the past fifty years, we have had the manner of Sir Christopher Wren; then a sort of carpenter's Gothic, as it has been not unaptly called; and also a Grecian-temple mode; all of which styles have been varied according to the fancy and caprice of builders or of building committees. The first work on Gothic architecture ever published in this country was printed at Burlington, Vt.,

A. D. 1836. Its author was Bishop Hopkins: it is a quarto, of some fifty pages, entitled "An Essay on Gothic Architecture, with various Plans and Drawings for Churches: designed chiefly for the use of the Clergy," and the full-page illustrations, which are numerous, were all drawn on stone by the good Bishop himself. The appearance of this work was followed by a careful study of the principles of that glorious art of which it treated; until an era of revival came, in which Mr. Richard Upjohn, the architect of this noble parish church, bore an honorable and distinguished place. The erection of Trinity Church and its consecration, A. D. 1846, gave signal proof of the growth of right ideas and sound learning. Then, two years afterward, some ardent amateurs founded the "Ecclesiological Society," which, by its boldness and breadth of tone, gave the final strong push to a movement which has been proceeding ever since with accelerated force.

In the English Prayer Book there is a rubric to this effect, that "the chancels shall remain as they have done in times past." Were such a law to be enacted for us, say by the next General Convention, we should go distracted in the effort to settle how that was. For in nothing has there been greater change than in the interior arrangements of the churches. Seventy years ago, two modes were in vogue, one of which was usual in the large churches with galleries, the other in smaller churches in the rural districts. In churches of the former class there was a recessed chancel, with a large and imposing altar, in front of which, and at the head of the middle alley, was a huge structure consisting of the pulpit, reading-pew, and clerk's desk. The only remaining church in New York of that type is S. Paul's Chapel; there may still be seen the chancel "as in times past," the very large altar, solid to the floor, and the immense pulpit, out in the nave, overshadowed by its heavy sounding-board; the clerk's desk, however, has long since disappeared, and the present reading-desk, easily accessible, and open on both sides, is all that remains of that cumbrous enclosure, with great brass hinges and handles, in which the officiating clergyman used formerly to be shut up. In churches of the second class named above, the chancel was at the east end, and the pulpit, reading-desk, and clerk's desk were either at the west end, or on the south side, about half way down the church: such was the arrangement in the old parish church at Newtown, L. I., and such, I think, is still the arrangement in S. Peter's Church, Philadelphia. In Bishop Hobart's day a great change occurred; the recessed chancels were destroyed, and there succeeded what is historically known as the "Alpine," or "Three-Decker" arrangement. A massive pulpit was set up, or rather piled up, against the east wall, access being afforded by a door in the rear; at some distance below a reading-desk bulged out; while the Lord's Table, much reduced in size, was set below the desk, and enclosed by a small railing. Such was the arrangement in S. John's Chapel, as I remember it some ten years ago; that chapel had, originally, a recessed chancel like S. Paul's, but it was destroyed and replaced by what I have described. In those days, also, they had enormous cushions, as well upon the altar as upon the pulpit and reading-desk, heavy with bullion, and hung with huge tassels, and inviting the officiating clergyman to luxurious repose. What a wonderful sight it was! and what a symbolism was there! It seemed to say, that a sermon is the highest, the most exalted, and the best of all Gospel privileges; that prayers and services are good in their way, but of secondary importance; but sacraments hardly worth considering. By and by another change occurred, and there was a return to a better style, of which the Church of the Ascension afforded the first specimen; it presented a shallow recessed chancel, outside of which, and near the galleries, separated from each other

by the whole width of the recess, stood the pulpit on one hand and the reading-desk on the other. Shortly afterward a modification of the idea was exhibited, an elevated platform taking the place of the recess, and two lecterns, precisely alike, being substituted for the pulpit and reading desk. Then, some twenty years ago, we came to deep chancels, with the sacrarium at the farther end, and stalls on either side facing each other, for the clergy, and for the surpliced choirs, foreseen by the "Ecclesiological Society" long before their actual appearance; we knew that they would come, and so we made arrangements for them. Quite recently, we have seen the introduction of apsidal chancels, with the altar advanced, and the bishop's chair behind it; and yet another style, in which a kind of elevated deck runs across the eastern end of the church, in the centre of which the pulpit is reared, like a wheel-house on the side of a steamer, while the Holy Table is hidden away somewhere in behind. Of this last arrangement, and of two or three others introduced within a very few years, it is not necessary to speak particularly, further than to say that they are peculiar and without precedent, and not unworthy to dispute the palm of oddity with some of the outlandish styles of ancient days, such as was that in St. Peter's, Albany, in 1842, where two mahogany boxes, precisely alike, and looking like cutters or sleigh-fronts, pushed boldly forth through the wall, one on either side of the Holy Table.

Until the deep chancels were introduced, the clergyman, in reading the service, was always required to face the people. Even here, in Trinity, there was, as a part of the furniture of the new church, an extraordinary reading desk, just yonder where the lectern now stands, outside the chancel; and there the service was said. The people took it as an affront if the clergyman looked anywhere but toward them; they seemed to consider, if he turned toward the Lord's Table, that he did so through disrespect for them or in derision of them; they deemed it more important that their minister should be respectful to them than reverential to the Lord. At length this idle notion was given up; and the great reading-desk was removed; and the clergyman took his proper place in the chancel and said the prayers at the faldstool as now.

There was a time, not long ago, when the cross was all but unknown among us as a symbol of our faith and an ornament of our holy places. It was left to the Romanists; by our permission they enjoyed a monopoly of it, as is still the case with other useful and excellent things. I can remember the day when a cross on an Episcopal church was hardly to be seen: the first one that I ever saw in such a position was on the Church of the Ascension of this city; I beheld it, and wondered, and rejoiced secretly, and not quite sure whether it was right or wrong. Strange to say, there was a long and heated debate in the Vestry of Trinity Church, when this church was built, as to whether there should be a cross on the spire; and when the vote was taken, there was, it is said, a majority of but one in favor of the glorious old symbol as against the arrow, fish, pineapple, or pumpkin. It seems almost incredible; but the prejudice was terribly strong, even so short a time ago.

To pass, secondly, to the manner of performing divine service, we shall find there the same want of settled usage. There was a time when no music was tolerated, except the singing of a psalm or hymn in metre. Chanting was unknown; when first introduced it was denounced as a Popish custom, and strenuous efforts were made to proscribe its use. A few learned and judicious men fought the battle for the privilege to sing the Gloria Patri, Venite, etc. The Rev. William Smith, D. D., author of our "Office of Institution," wrote and published A. D. 1814, a volume of 300

pages, to prove that it is lawful to chant, and that people should be allowed to sing something else besides metrical psalms and hymns. A copy of this very remarkable volume is before me; and as it illustrates the general tone of thought and feeling in those days, I shall remark somewhat at length upon its contents.[1]

The author inscribes his work to "the Right Reverend the Bishops and the Reverend the Clergy of the Protestant Episcopal Church in the United States of America." He begins by stating that "from numerous and credible testimonies it appears that the usage of chanting the psalms and hymns of public worship obtained in the times of the apostles and continued to be common to all Christian nations until about two hundred and sixty years ago, when it was, in several parts of Europe, more or less interrupted by the struggles of the Reformation." He then goes on to show that the psalmody of the Jewish Church, itself divinely inspired, was continued "in cathedral establishments throughout the Christian world." He proceeds to invoke the testimony of Holy Scripture and the practice of the Primitive Church in proof of the lawfulness of chanting; and then considers *seriatim* the objections which were rife in his day. I shall transcribe this list in full, as a rare illustration of the kind of opposition which may always be looked for by those who would improve existing customs, remarking, in advance, that if for the word "chanting," there should be substituted the words "intoning" and "choral service," this book would be applicable to the questions agitated in our day. The good Doctor thus classifies the cavils which he, in turn, replies to with great good sense and strong logic:

"Objection I. Chanting is an innovation, and no novelties ought to be admitted into public worship. We can do well enough without chanting.

"Objection II. Chanting is a Popish custom, and therefore it ought not to be admitted into our churches.

"Objection III. The rubrics are more favorable to metre psalmody than they are to chanting.

"Objection IV. We have a sufficient quantity of praise in our churches without chanting.

"Objection V. Chanting takes up too much time.

"Objection VI. So great is the difference between metre psalmody and chanting, that my ears can never be reconciled to it.

"Objection VII. As I have neither voice nor ear for music, if chanting be admitted into our churches, I shall be deprived of the benefit which I derive from responsive reading.

"Objection VIII. I am too old, and it is too much trouble to learn to chant.

"Objection IX. Let chanting be omitted during our lifetime (say some aged persons), and when we are gone hence let our posterity accept or reject it as they please.

"Objection X. Chanting is a hindrance to devotion.

"Objection XI. Prosaic psalmody is not so edifying as metre psalmody.

"Objection XII. Chanting is not so animating as metre psalmody.

"Objection XIII. It is inexpedient to use chanting, as there is no internal evidence in the prosaic subjects themselves that they ought to be sung.

"Objection XIV. The English language is not sufficiently harmonious to admit of being sung in prose.

"Objection XV. Chanting cannot be introduced into a church without the aid of a choir, and choirs generally monopolize the singing.

"Objection XVI. It is sufficient to chant one hymn at Morning, and another at Evening Prayer.

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[1] "The Reasonableness of setting forth the most worthy praise of Almighty God according to the usage of the Primitive Church, with Historical Views of the Nature, Origin, and Progress of Metre Psalmody: by the Rev. William Smith, D. D., New York, T. & J. Swords, 1814." The authorwas Rector of Norwalk, Conn., and sent a Memorial to the General Convention of 1811, relative to a book of Music composed by him and called "The Churchman's Choral Companion to his Prayer Book." (See Perry's Journals of Genl. Con. Vol. 1. p. 376.)

"Objection XVII. No prayers ought to be sung; and therefore, as chanting embraces precatory subjects, it is improper to be admitted into the Church."

Such were the objections to chanting, which were raised fifty years ago, when the attempt was first made to introduce it among us. The list seems to be exhaustive and complete; and it will serve very well to-day, *mutatis mutandis*, for those who seek arguments against the choral service; altho' they should remember that, in spite of all this array, chanting was introduced and commended itself to universal esteem. But, at first, violent demonstrations were made against it, by way of support to those cogent and convincing arguments exhibited by the opponents of "innovations." When, for the first time, in one of the parish churches of this city the choir sang the "Gloria Patri" at the conclusion of the psalms, a delegation from among the persons present repaired to the Bishop, in hot wrath calling on him to arise and interpose his Episcopal authority against this abominable Popish innovation.

Let me call your attention, thirdly, to certain points in connection with the administration of the Holy Sacraments. It is only within some twenty or twenty-five years, that Holy Baptism has been ordinarily administered in the churches. The children of well-to-do persons were, as a general rule, christened at home. In old Trinity Church there was not even a decent or proper font, until one was presented by a vestryman lately deceased, and the font, such as it was, stood in what was called the "Christening Pew" near the door, being occasionally used, after service, for the baptism of some poor person's child, and becoming in the intervals grimy with dust. Meanwhile, the children of the rich and prosperous were christened at home, in parlors, before the eyes of a gay company of invited guests, for whom the caudle and other refreshments were provided in an adjoining room.

In those times, the Ante-Communion Service was always read in the desk, unless when there was an administration of the Lord's Supper. No one thought of going into the chancel to say the Altar-service; and doubtless it was regarded as a dangerous innovation when such a change of place was made, and they who read the Ante-Communion at the Lord's Table were called by names which corresponded to the "Puseyite," "Tractarian," and "Romanizer," so often heard in our day. As for the celebration of the Holy Communion, it occurred, in this parish about eight times in the course of the year, that is to say, on Christmas, Easter and Whit-Sunday, and about four or five other Sundays. After the sermon, which was preached in a black gown—that emblem of sin and death—the congregation was dismissed with a collect, and the minor benediction pronounced from the pulpit, or, in some cases, at the close of the offertory, which was said in a black gown at the altar. The clergyman then left the church, and went into the vestry-room, while almost all the congregation withdrew. By and by he reappeared, and the service proceeded, without one note of music, except the metre hymn, which was generally started by some courageous sister in the congregation; the first attempt to sing the Tersanctus and Gloria in Excelsis met with the severest reprehension on the part of the faithful. These sparse and cold communions, six or eight a year, were all that remained of the grand, glorious, and distinctive act of worship in the Catholic Church. God be praised for the change that has come since that day.

But the time would fail to tell of all the strange customs of a period from which we are divided by but a few years. Thus, for instance, in Bishop Hobart's time, the clergy, in going to or from church, and in visitation of the sick, were expected to appear in cassock, gown, bands, scarf,

and white silk gloves. When a funeral scarf of linen was presented to a clergyman, he was always expected to wear it in the pulpit the following Sunday. Dr. Wainwright was the first to depart from the custom of wearing gloves with the fore-finger of the right hand glove slit or cut off so as to enable the clergyman to turn over the leaves of the prayer-book and the sheets of his sermon.

I will conclude this portion of my remarks by reference to the subject of floral decoration. You know how wide-spread is the use of flowers at Easter, how we all love them, and in what profusion we employ them; but, perhaps, you do not know with what alarm and horror their first introduction among us was viewed. As an illustration of this, let me refer to a case which happened before my own eyes. It must have been about fifteen years ago, that, on an Easter morning, the font of one of the churches of this parish, a very modest, shallow vessel, was filled with flowers. The discovery of this phenomenon excited the congregation to a wondrous degree; they arose and stormed. The clergyman quailed before the tempest, even at the blasting of the breath of their displeasure; and no sooner was the service over, than he gave a peremptory order that the offending vegetation should be instantly removed from the font, and from the precincts of the church. The order was obeyed, and the wrath of the people subsided, while the poor flowers were brought down hither to Trinity, where they had a qualified and dubious reception, but were allowed to remain in a corner for the rest of the day. Such was the history of one of the first appearances of those delicious emblems of the Resurrection in a parish whose churches now vie with each other in the loveliness of their Easter dress; while in the very chapel in which the little handful of violets and heart's-ease in the font produced so terrible a commotion, you may see, any Easter, not only font, but altar, splendid with the pride of the greenhouse, nay more, the stately floral cross, full six feet high, set up above the Holy Table.

Enough has now been said to illustrate the changes in things ecclesiastical which have occurred among us during the last half century, and to demonstrate that the history of that period has been one of steady development and beneficial and valuable acquisition. And now let me add, that in comparing the past and the present, as has been done, the idea of speaking disrespectfully of our fathers or their customs has been as remote as it could be from my thoughts. On the contrary, the hearts of their children turn to them with reverence and affection, while at the same time we cannot help perceiving that we have made progress since those days. The growth has been steady, it has also been inevitable. They did not foresee what this city was to be, nor what this nation was to be. They walked after their own light in their day; and, to tell the truth, were not conceited like some of their descendants who think themselves competent to regulate matters for all time to come. We do not find fault with the Churchmen of fifty, or seventy-five, or one hundred years ago, for not having things just as we have them, any more than with the good people of this city for not using in those days horse-cars, steam-ferries, or omnibuses. There was a time when a stage-coach used to run between New York city and Greenwich village. It set out from the Tontine Coffee-House, at or near the corner of Broadway and Liberty Streets, and jogged on quietly till it arrived at Richmond Hill, about the corner of Varick and Charlton Streets. There the horses were watered, and the passengers, if so disposed, took lunch. It then proceeded toward its destination through the smiling country, as far as what is now Tenth Avenue and Twentieth Street or thereabout. Of these laborious trips some three or four were made in a day.

That was sufficient for the wants of the time; it would scarcely answer now. The introduction of modern appliances and accommodations, as we require them, involves no slur on our ancestors; it shows that times have changed, and that the ways and wants of 1867 are not the same as those of 1767. But there are some who seem to think that the Church alone must neither develop in ritual nor avail herself of useful appliances; that she alone must show no signs of growth; that every thing ought to be done now just as it was half or three-quarters of a century ago. There is as much wisdom in this as there would be in a proposition to remodel the architecture of the city, after the style of the old frame-houses and Dutch gables which once lined these streets, or to constrain and limit the travelling public by arrangements based on the system of the old stage coaches to Greenwich village.

There is a moral in every history; and the one which we have been considering, so curious and so instructive, must surely be able to convey a salutary lesson; nor ought it to be disregarded by those in high places, whose duty it is to direct great movements instead of vainly endeavoring to repress them. Let me throw into the form of questions the thoughts which are awakened while we consider what was and what is.

First, then, we ask, Who of us would go back to the old state of things? Who whould venture the suggestion that we should return to usages which, by slow and healthy progress, we have long since outgrown? Who, for instance, would vote to have a wall built across that chancel; to rear against it the lumbering pile of table, desk, and pulpit; to stop the choral service and the chanting, and to suffer no music here but a psalm in metre; to have a celebration six times a year; to see no proper font in church and to witness no baptisms; to have only one or two clergyemn to officiate, and to listen to sermons made awful by the paraphernalia of black gown and lavender kid gloves; to behold no flowers nor lights; to hear neither carol nor processional hymn? Who, I say, would dream of suggesting that we should turn round and walk backward to any point twenty-five, fifty, or seventy-five years ago, and remodel everything after the pattern exhibited to us in those days? It would be a very ludicrous proposition; one could not think it to be seriously made.

For, secondly, the question would arise, How could we so go back? How could we, if we would? Has not this growth onward and upward been of the Lord? Has it not been the mere working out, in the Church, of the law of her existence? To say that all this has come of the will of man, is to assert what cannot be proved. If this Church of ours, which we so dearly love, were a sect, we might argue about her and think of her as men talk and judge of sects. But she is no sect; she is a branch of the Holy Catholic Church. Her sympathies are with the great body whose organic life she shares. Let her alone, and she will assert her lineage. It would not be possible to undo what the Lord has done in her; and nothing would prove the truth of this assertion more readily than to make the attempt. The hand of Almighty God has been with us from the first, through all the work of restoration. For these are not innovations; they are reconstructions. What belongs to us, we have been recovering; that is the whole story. We would not retrograde; we could not if we would. The common-sense, the common desire of the Church would protest against it.

Then, thirdly, the question arises, Whether the work of restoration and reconstruction should be regarded as complete at its present point, or whether it may be carried still further with advantage to the Church? That is a question which the future will answer; we cannot answer it, be-

cause we are not able to look into the future. Still there are one or two things to be said about it, and the first is this: that there ought to be no legislation which can impede the free and healthy growth of the Church, according to the law which holds in every part of the visible, historic Catholic system. 1867 is no better able to legislate for 1967 upon minute details of rite and ceremony, of practice and usage, than 1767 was for 1867. Moreover, such legislation would be useless, for it could not be enforced by any ordinary agency. Who can imagine the General Convention, for example, taking up each mooted point in vestments, postures, attitudes, etc, and settling by decree whether men shall or shall not bow at the Sacred Name, and how low we may bow our heads, if permitted to bow at all; and whether we shall face east or west, and how we must hold our hands and place our feet; and whether we may or may not wear cassocks; and in case we may wear them, whether they shall button in front with many buttons or at the side with few; also whether our surplices shall be as long as our cassocks, or whether they may stop before they reach the ground; and, if so, how many inches from it? It is not probable that the General Council of the Church will resolve itself into a Committee of the Whole on tailoring, millinery, candelabra and gas standards, nor that we shall have from that source a minute directorium on flowers and lights, altar cloths and symbols, positions and attitudes, on the cut of vestments, the embroidery of linen cloths, or the color of a stole. But until this be done, we are free to move about, and live and gain, and grow; and, therefore, it can hardly be doubted that we shall improve every year as we study and learn and become more wise and more earnest. This cannot be doubted, unless, indeed, it should be thought by any that we have reached the acme of perfection in this day, and that an infallibility attaches to things as they are at present. I do not know how others may feel, but there are few, if any, here who entertain such an idea. Some have thought, or seem to think that, about the time of the American Revolution, the usages and customs of the Church were settled forever by men endowed with a wisdom little less than supernatural, in such a manner as to admit of no improvement and require no alteration to the end of time. Others have thought, or seem to think, that perfection was reached about twenty-five years ago, so that all that has been done since that time has been ill done, and that we ought to go back a quarter of a century in order to regain a faultless condition. Such ideas are probably held by few; here, and elsewhere, and generally through the Church, a different view is taken. Men talk of growth as opposed to stagnation, of perfectibility rather than of perfection, of liberty instead of bondage, of beauty as distinguished from ugliness, and of Catholicism as compared with Sectarianism. The wider, broader, and fuller ideas will, in all probability, win a victory over those which are narrow, straitened, and imperfect. We look for great results in the future, because we notice what has been the order of progress in the past. And, although the same opposition may be hereafter encountered, which has been met with heretofore on the introduction of improvements in divine service, we are confident that those things will ultimately be approved which prejudice may at first oppose and condemn. We are confident of this, because persuaded that the intention of those who have labored in the work of restoration has been to set forth with sincerity, and in simplicity, yet forcibly and distinctly, only such truths as are scriptural, apostolic, primitive and Catholic. Looking about this church, we challenge any one to point out so much as one smallest object which symbolizes Roman doctrine or Roman error. We disclaim, distinctly and earnestly, any sympathy with the peculiar views, practices, or teachings of

Rome. It is not toward them that we move; but toward that happy position, if it can be found, and it must be somewhere, at which all true Catholics may meet in unity of doctrine, discipline, and worship, and where no edict, whether it be promulgated from one extreme or the other, shall have power to vex and distress God's children.

Finally, brethren, let me add, while speaking of outward things, the inward spirit and life have not been forgotten. What, indeed, are rites and ceremonies, customs and practices, but so many indications and expressions of hidden life? Let growth in beauty, grace, and dignity be ever so great, it were nothing and worse than nothing if unaccompanied by spiritual development. With joy and thankfulness is the conviction declared, that these two processes have been going on amongst us side by side. We have been gaining all those things of which I spoke—beautiful churches, noble and richly-adorned altars, massive fonts, spacious chancels, choral services, better and comelier vestments, Easter flowers, spire, gable, and altar crosses, litany faldstools, eagle lecterns, polychrome decorations, surpliced choirs, processionals, and many like things. But along with these we have been also gaining, what is better far, a higher view of the position of our branch of the Church toward the rest of Christendom; a knowledge of her history; a love for those holy traditions which reach far back, across the stormy waters of the Reformation, into the era of the Six General Councils and the First Age of the Church; a deepening reverence for her blessed sacraments; a more correct appreciation of the life to which we are called in her; a clearer view of our duty to ourselves, to men and to God. I can bear witness that I have never seen so plainly as within the past few years the working of God's grace in the consciences of individuals; that I have never seen so much as lately of deep longing after holiness, of settled purpose to make His glory the end of existence, of earnest repentance for sin, of energizing faith toward our Lord Jesus Christ. And, behold, how on every side the Church is putting forth her strength in active charities, in missions at home and abroad, in enterprises for the succor of the orphan, the poor, and the lost, in efforts to win the masses, the laboring folk, and those who are living without God in the world! This growth of Christian love, fervor, zeal, and devotion, evenly with development in the outward expression of reverence toward Almighty God and with belief in the articles of the Catholic faith, gives assurance that the work is the Lord's, and that it cannot be overthrown. What we have done has been done in charity. Who are the agitators in the Church? Not they who form the school of restoration and progress; these men seek their end in prayer and faith, resolved to give back no harsh word, but to work on in quietness, and, if it be possible, to live peaceably with all. There are agitators amongst us; men who cause divisions, who sow the seeds of dissension, and call names; but they are not of us, or at least we desire no such agencies to be employed on our side. We labor for peace. We do but ask that this branch of the Catholic Church may have her rights and be permitted to obey the law of her existence. We are not afraid of public opinion: at first it may be against us; it always comes out right, if you will give it time, and that which was our foe ends in being our strongest ally. It is not a thing to be courted; it is not to be dreaded; it is only an aggregate of human opinions, and of how little consequence is human opinion in questions touching divine truth! Ye who have at heart the glory of God, the welfare of men, and the salvation of the ungodly, be not afraid, nor impatient. Answer no man railing for railing; watch and pray, stand fast and trust in the Lord; assured that the same Hand which has led us on thus far will continue to guide us toward higher, better, and holier things in our vocation.

Miscellanea.

From the Saturday Review.

A FRENCH ABBÉ ON RITUALISM.

This current number of the *Nineteenth Century* contains an article by the Abbé Martin, giving "a Roman Catholic View of Ritualism," which is worth noting, and we may add—for reasons that will appear presently—noting with satisfaction on more grounds than one. It is something, in the first place, to find a French priest among the contributors to that periodical, in face of the silly clamor lately raised by our own Ultramontane journals against Catholics, and especially Catholic ecclesiastics, venturing to write in what are designated Protestant and infidel organs—that is, organs not exclusively Roman Catholic—or, in other words, venturing to come out of their isolation and take part in the common literature and thought of their country. But the Abbé has not only risen above a dictation, supposed to be inspired by authority, to which his English brethren are reputed to have succumbed; he has also shown a laudable superiority to the ordinary spirit and methods of Ultramontane polemics in the treatment of his subject. Whether the Ritualistic or Anglo-Catholic movement—the terms are used as synonymous throughout this paper—is a good or a bad thing may of course fairly be disputed; but it is too respectable and important a movement to be dismissed with mere sneers or abuse, and such language comes with a peculiarly ill grace from those who must on their own showing have a great deal in common with the objects of their vituperation. Nevertheless it is a patent fact, as the Abbé Martin points out, that "Ritualism has been assailed at once by Protestants and Catholics," and often most fiercely by the latter. On the explanation of their indiscriminate bitterness we may have a word to say presently. But meanwhile it is creditable to the candor and sagacity of the Abbé Martin that he has adopted a different method of procedure. It has evidently been his aim first to acquaint himself as well as he can with the details of what he declares to be one of the most interesting subjects for consideration of the day, and then to form an impartial estimate of the movement as a whole. It is remarkable that a foreigner should have been so successful in the first part of the task. The Abbé has not only studied the Ritualist organs, as well as the *Record* and the *Rock*, all of which he quotes, to some purpose; he has also taken pains to ascertain by personal observation the character of the services and congregation, of the Ritualist churches. Thus we are informed, quite correctly, that at one well-known church there are as many male as female communicants, and that the majority of the men are from twenty to thirty years old and belong to the trading or working classes. Whether the general estimate given of the strength and prospects of the movement is equally accurate may perhaps be questioned; it errs, however, if at all, on the side of being too favorable, as a criticism from a different point of view in another magazine of this month errs in an opposite direction; but both alike contain many elements of truth.

As we have referred in passing to the article in *Fraser's Magazine* we may just observe that the writer, who appears generally to be well informed makes a strange blunder, or rather series of blunders, in speaking of the nickname of "Puseyite" as "coming to be applied to the party from the fact that, just at the time when its corporate existence became apparent to the public at large, and when therefore a name was wanted, Dr. Pusey put forth a defence of its doctrines and practices in a Letter to Bishop Blom-

field. The Letter to Bishop Blomfield was published in 1851, when the Gorham controversy was at its height, at least ten years after "the corporate existence of the party" had become abundantly manifest to the public and the name of Puseyite had been fixed upon it, though many people wondered why the name of Mr. Newnam, who was then its leader, had not been chosen instead. It would be much nearer the truth to say that in 1851 the nickname was beginning to fall into the disrepute which its inaccuracy and offensive personality well deserved. On one point the Roman Catholic and Protestant critics of the movement are agreed; both perceive that it has made itself felt beyond the limits of the Anglican Church. "It has extended," says the Abbé, "to the Dissenting communities, and to the Wesleyans in particular." But he confines himself mainly to tracing its operation within the Church, and here it would be difficult for an external, if not hostile, observer to pay a less grudging tribute to its character and success:—

> Nor is there any doubt that Ritualism is on the increase, and that its progress has been remarkable, first in England, then in America, and finally in all the English Colonies. It has been assailed on every side, at once by Protestants and Catholics; the former have threatened to extinguish it by the strong hand of the law, "to put it down," while the latter have admitted that the imputations made against it were just; and yet, in spite of contempt on the one hand, and persecution on the other, Ritualism advances. It advances, undaunted either by the blows which were inflicted yesterday, or by those which threaten on the morrow. Not long since, a law directed against Ritualism was passed, and all the vigour of the ancient laws was exhausted against its bravest representatives. This new law has been put in force; some clergy have been deprived of their livings, and the same fate is preparing for others; yet, in spite of all these alarming facts, and those yet more alarming which are still imminent, I repeat that Ritualism still advances, and advances with rapid strides.

After quoting the testimony of the *Church Review* and the *Rock*, and a pastoral of the Bishop of Winchester, as showing that "in the Episcopate itself, generally so hostile to Ritualism, a more moderate tone, a kind of conversion, has insensibly been produced," the Abbé sums up by observing that he could cite a thousand facts to prove that "the future is in the hands of the High Church, and of Ritualism which forms its vanguard;" its progress is "an ascertained fact, and the future of the Anglican Church belongs to it." We are not discussing now how far this view is a correct one but it is certainly remarkable as coming from such a quarter, and the more so as it will presently appear that the writer is far from sharing the illusion, not uncommon among his Ultramontane countrymen, of the approaching "conversion of England" to the Papacy.

But it is more interesting to notice his explanation of the phenomenon which has so much impressed him than his account of it. Roman Catholics are very apt to reserve their bitterest taunts for that class of Protestants—as they are never tired of calling them—who most nearly approximate to their own standard of practice and belief, and whom it therefore pleases them to regard as exceptionally foolish and dishonest. The Abbé takes an exactly opposite line. He considers the strength of Ritualism to lie in its being a reaction against Protestantism, which is explained to be a purely negative conception, embracing whatever opposes Catholic belief, whether within or without the Christian pale, according to the well-known statement of Strauss's latest work, "We are no longer Christians, but still continue to be Protestants." This negation, which cannot satisfy the cravings of the human mind, Ritualism meets by reasserting the principle of positive belief, and hence its leaders appeal to the Vincentian rule, *quod semper, quod ubique, quod ab omnibus*, and insist that they are "Catholics, but not Roman Catholics." The rule of St. Vincent is "a grand principle,"

and has enabled them to regain much of Catholic doctrine, but it is to the practical rather than the doctrinal side of the movement that we must look for the secret of its power, inasmuch as "the people judge of doctrines by the works they produce." The Anglicanism of a former day was learned and decorous, but it was deficient in earnestness, and its clergy notably lacked "the apostolic spirit." This want "Neo-Anglicanism" has set itself to supply, and with considerable success, the recovered apostolic doctrines having brought back with them the spirit they represent. And this explains at once the progress of the Anglo-Catholic movement, and the Low Church and Broad Church hostility which it has provoked. The Ritualists can always meet that attack by pointing to the respective fruits of the rival systems, and "the reply is valid and unanswerable." Their bitterest enemies, including "the bishops who persecute them," are constrained to acknowledge its force:

> The minister has no longer been only a man of letters; he has become a shepherd once more, and a shepherd of souls; he has taken an interest in the moral welfare of his flock: he has gone after the sheep who had erred and gone astray; he has found his way to the cottage and the hovel, to the lodging-house and the prison. Good works of all kinds have been established; schools have been founded for the poor and ignorant, and where torpor and stagnation formerly prevailed, we note the certain signs of energy and life.
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> Anglicanism has in this way also made itself Catholic; and it is chiefly by this means that it has regained its empire over the masses and the poor. The people have understood that the Church was working for them, and the poor have no longer felt that they were alone. The artisan has recognized a feeling of goodwill towards him, and all these classes have been drawn towards the religion they had ignored.
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> The apostolic spirit is the great power of Ritualism. To that spirit, wherever it is known and well represented, its popularity is due. When the people have a consoling sense of the devoted and self-sacrificing efforts which are made for them, they need nothing more, and say with the sure instinct with which God has endowed the heart of man: "There is the way, the truth, and the life."

But if the hostility of Protestants is intelligible enough, it remains to inquire why Roman Catholics should be so vehemently opposed to the movement, and "it is impossible to deny that Ritualists have not been treated by Catholics as they seem to deserve." A tone has in fact been adopted towards them by "certain members of the Catholic Church" which is "neither Christian nor politic;" nay, which is positively "unchristain." Why is this? The Abbé's language is naturally guarded, but it is pretty clear that one main object of his article is to administer a quiet but very emphatic rebuke to what Dr. Newman has called the "insolent and aggressive faction" at present dominant in his own Church. Their narrow and intolerant spirit is abundantly exhibited in their treatment of those among their own coreligionists who disagree with them, but it also finds expression in their attitude of scornful virulence towards those without who might seem *primâ facie* to have some claim on their forbearance, if not on their sympathy. One reason for this is suggested by the Abbé in which there is much force. The stream of conversions to Rome which ran so strongly some twenty or thirty years ago has, from whatever cause, been at least "temporarily checked." No doubt one explanation of this, though the writer is hardly willing to admit it, may be found in the definition of Papal infallibility. And it is indeed noteworthy that, while he cites the language of leading Ritualists, lay and clerical, who appeal expressly to the "grand principle"—as he himself terms it—of the Vincentian rule against the Vatican dogmas, he admits the "importance" of the question they have thus raised, but makes no attempt to answer them. He does however dwell on two causes of this comparative cessation of secessions, and he agrees with his Ultramontane brethren that Ritualism is one of them, though he entirely

denies their right on that account to vilify the Ritualists, and to maintain the paradox that "if they will not advance, it is better they should retreat and fall back into Protestantism;" that is, should abandon a system which *ex hypothesi* contains many important elements of truth for one of mere negation or misbelief. On any intelligible principle his coreligionists must acknowledge that he is obviously right. But then it is commonly said among French Ultramontanes that "the conversion of England in a mass" "would follow if these troublesome Ritualists did not stand in the way;" and it therefore becomes necessary to remind those who are not quite beyond the reach of reason that this is "a chimera, an illusion which three days journey on the other side of the Channel is enough to dissipate," and that the event they fondly anticipate "would be the greatest and most apparent miracle the world has yet seen." He has something more to remind them of too, and that is that, whatever may be the influence of Ritualism, they are themselves doing their best to render any such miracle doubly impossible. The hint is conveyed in cautious but very significant language:—

> Before I proceed, is it not expedient to ask Catholics if Ritualism is the only cause of this check or retreat, and if they themselves have not in some degree contributed towards it. Is not there one truth which, set forth inaccurately or without reserve, has wounded to the quick a people which are loyal and just, but jealous and susceptible on some points? The innovations in ritual which have been brought forward may have been injudicious, or at any rate unfortunate, and prudence would have enjoined reticence in religious manifestations which, good in themselves and excellent for other nations, astonish, alarm and irritate a nation unaccustomed to their use for the last three centuries. It might have been possible to go more slowly, to make essentials the first object, and to advance by degrees, leaving it to time and reflection to prepare minds and hearts to accept with joy and gratitude more varied and complete forms of worship Before we cast a stone at the Ritualists, it would be well for Catholics to examine their consciences, and to see if they have nothing with which to reproach themselves. It seems to me that these questions are not out of place, and that they may provoke more than one reflection salutary to the good of the Church and the salvation of souls.

And this paragaph derives additional force from a pointed reference which follows to the moderation of "the late regretted Cardinal Wiseman," in which those who can read between the lines will not fail to detect a significant allusion to his present successor.

Meanwhile it is obvious that, if there is really no such thing as Catholicism apart from Rome—which is of course the writer's own view—"Ritualism is helping the Catholic cause, even while for the moment it seems to paralyse it." And if their own hypothesis be accepted and they are to remain Catholics without being Roman Catholics, still they are promoting a higher and better standard of religious faith and practice than is ordinarily recognized among Protestants. This appears to be the Abbé's conclusion, and it is to be desired rather than expected that those whom he addresses may be induced to accept it. We are not concerned here to examine the precise accuracy of his estimate of the movement which he has undertaken to investigate, or how far he has distinguished with sufficient care its various phases; but when it is remembered that the writer is an alien both in country and communion to those whom he criticizes, his appreciation of their position must be regarded as certainly generous and substantially just. Of one thing at all events there can be no doubt, and that is that if his coreligionists elsewhere could be persuaded to adopt a tone in dealing with outsiders more like his own, they would greatly benefit a cause which ought to be equally dear to the members of every communion, whether Englishmen or Frenchmen, and that is the cause of Christian charity, of courtesy, and of common sense.

From the Church Review.

THE RIGHT TO OFFICIATE.

We fear that we are trespassing a little on the patience of some of our readers in dwelling, as we have done recently, on the very elementary questions of jurisdiction and the source from which it is derived. But in a time of disturbance recurrence to first principles is absolutely necessary. The present is such a time. Disturbance arises when first principles are forgotten or overruled, and it is clear that the body which is disordered can only be set right by allowing its first principles free play. The physician's first object is to remove impediments to the natural functions, his second to stimulate them, and health is the result. It is the same in social bodies. The terms of charters must be made clear if they have been obscured, and then acted upon without hesitation. A writer in the current *Monthly Packet*, treating of the "Causes of the French Revolution," accounts for it, amongst other things, by the then prevalent confusion of ideas about religion and philosophy, Church and State. "Neither party," he says, "saw that political and religious societies, having different objects in view, cannot be ruled according to the same laws; and thus they became irreconcileable enemies." When disputants see that each has taken up ground which it is lawful for him to hold, disturbance ceases even if concord is not attained.

In every corporate body there is the power of direction and the power of acting. They both proceed from the same source, although there is the practical distinction between those who direct and those who act, as there is between the brain which originates action and the limb which performs the action. We have already spoken of the directing power of the Church; we now ask attention to the subordinate action of her officers. Who have a right to officiate? and this with the view of drawing a rather important inference affecting the burials question.

We must keep in mind the comparison which we have so often brought before our readers, that the Church is in every sense, and is admitted by our laws to be a municipality. The Invisible Head of this municipality is the source not only of authority to rule, but of the authority to act. Everyone who officiates in the Church officiates by His authority and power. In a municipality every officer, down to the lowest, acts in the name of the head; and it is not competent for any member of the corporation to act officially without being formally authorized. There is a sense, of course, in which every member may act in the name of a corporation, as, on occasion, a private subject may act in the name of the Queen; but the lawfulness and effect of an act depends on the commission which the actor holds. Without holding this principle firmly we could not maintain the superiority of public worship over family prayer for a moment. If a layman were to say Matins and preach, even in a church, it would not be a Church Service, and he would not speak as the ambassador of Christ. It is in their corporate capacity that the clergy are the organs of the mystical body, not simply delegates of the congregation whose selection has been confirmed by the authorities. Holy orders imprint, as theologians say, a *character* on the recipient, the bar to the receiving of which is the withholding of the consent of the congregation. This is not the popular idea of orders. The general idea is that a bishop, finding a man competently learned and of good morals, authorizes him to discharge certain duties wherever it may be convenient to him to exercise them, which capability he may get rid of when he pleases by means of a deed in Chancery. Not so the old, the orthodox view. Ordination is mission from the Great

Head of the Church, never to be laid aside, as impossible to be got rid of as the function of the tongue to speak, except by cutting out. The Holy Father at Rome is not the only vicar of Christ. Every bishop has the same character; every priest, and every deacon is his son: the former come of age, the latter in his minority. By these the bishop shepherds every diocese; by these the bishop conducts every Service in every church; but as the bishop is himself the vicar of our Lord, we come to the irresistible conclusion that the real official at every Service is the Great Head himself. It is not only beautiful poetry, but it is sound doctrine, when Keble says:

> "Tis He who clasps the marriage band,
> And fits the spousal ring."

This principle goes through all the minor Offices. Whatever the Church does is done by her as a corporate body. She can act in no other way. Her priests represent her bishops, her bishops represent Christ, and therefore when the youngest deacon performs the Burial Office it is the Great Head Himself taking the departed into His safe keeping. None, then, but the ordained can officiate. The layman may speak but cannot officiate; nor could the Church authorise him any more than we could empower the hand to act as the foot.

We shall here very properly be asked how we account for the minor orders in the Roman Church, and the assumed legal practice among ourselves of laymen reading the lessons? The answer is that bishops, priests, and deacons are of the essence of a Church, but that sub-deacons are not. The former are natural organs, the latter convenient instruments. But these are set apart with solemn Service, consecrated for use as long as they serve and afterwards, when their time of service is over, subside into their original layhood—if there is such a word. With regard to our own readers of lessons, we confess that we entertain grave doubts whether our custom of employing them is strictly correct. We think that they ought to be set apart and authorized to do their work. The first instance we know of in which they are recognised is in the Fourth Council of Carthage, A.D. 436. The eighth canon directs that when a reader is ordained (*ordinatur*), the bishop shall declare to the congregation his conviction that he is sound in the faith, of good morals, and of ability; that he shall then deliver a Bible (*codicem*) to him and say: "Be thou a reader of the Word of God, to share with those who minister the Word of God, if thou faithfully and usefully discharge thine office." In this manner the office has been partially, and might with profit be more extensively, revived amongst us; but it does not countenance a statement often loosely made that the Church allows the laity to officiate. The terms on which she does so are very clear, and rather strict. We notice this in reference to a proposition lately made with regard to the burials difficulty. It has been suggested that the Church might draw up an Office for burial to be used by a layman, when the ministration of the Church is unacceptable to some so-called Churchman or any Nonconformist. Supposing the difficulty of the Office itself to be got over, an Office by its very conditions warranted not to wound the feelings of the orthodox and to gratify the self-love of the legion of sectaries who exist now or may spring up in the future, it could not satisfy the rule that whatever is done in the church or churchyard—for they are integral—is done by the Church herself, or it is not a Church Office. The Church could not authorize an Office which is not a Church Office. It is a contradiction in terms. Then, remembering what Keble says, that what the Church does is mystically—but not the less truly—done by her Great Head, the proposal to accommodate schismatics becomes too serious to discuss. The Church has no power to authorize any Services but her own in either her

churches or churchyards. Her *imprimatur* to the words would not make them hers. She must ordain someone to use the Office, otherwise it would not be hers; and for anyone to use it would be as great an intrusion as any extempore prayer by any village Boanerges.

This may serve to show how much mischief may lurk in specious schemes till their true character is ascertained. Every new device in these days ought to be deeply probed before it is accepted or supported. Men are at work at the foundations of the Establishment on all sides—some sincerely thinking that they can strengthen by enlarging her; others, with sinister objects, to change her character. Between them both a process is going on similar to that which we have heard has been occasionally practiced by acute emigrants. Having hedged in their allotments they make it a rule to trim the hedges and cut the roots inside, and thus by training them to grow outwards gradually and imperceptibly, but most dishonestly, enlarge their borders. If even the so-called Reformers could come back now and "beat the bounds," they would find that the hedge had been pushed back since their time; and that there is around the original property a very wide belt which has thus been taken in. There are many who are chuckling over this sharp practice. They push back the hedge of doctrine and then call us to admire the elasticity which admits of so many and conflicting "schools of thought;" and if they can herd with schismatics on any pretence, or bring one into an abbey to preach, without having their boundaries rectified, they ask us to rejoice in the contrivance by which they have been able to bring "the ring-streaked and speckled and grisled cattle" to feed in the patriarch's fold, and call it large-hearted comprehension.

LENT.

The Church imposes on all her members (speaking broadly) the duty of fasting. And by her universal practice she dispenses from that obligation, as dispensation may be needed, through her bishops, each bishop having authority to relax the obligation, to some extent, as he shall see fit, either in the case of individuals or in his diocese at large. For instance, Lent draws near. The Church, not any particular bishop, says to the faithful, "You must fast in Lent." She does not say, "You must deny yourself in some ways in which you may find you can conveniently do so," but she enjoins a certain thing—fasting. The forty days of Lent are to be kept as fasting days, and "a fasting day" is a technical expression. The man who abstains from flesh meat, or who eats less than he is accustomed to do at other times, does not necessarily fast. To fast, in the ecclesiastical sense of the word, is to confine oneself to a meal and a half-meal in the course of the day, abstaining from flesh meat entirely. Anyone who does this fasts in the technical sense of the word. Anyone who does not do this on a fasting day does not obey the injunction of the Church on that particular day, and therefore does not fulfil his obligation as a member of the Church. But for many—indeed, for most—at this time and in this climate that obligation is either an impossibility, or its fulfilment is attended with difficulties or dangers or inconveniences which ought for various reasons to be avoided. The Church in this, as in all else, is ready to meet such circumstances. But she sees fit to do so in a particular way. By her practice she dispenses through her bishops as dispensation may be needed. Hence Lenten indults and individual dispensations. The bishop, the father of the family, is to instruct his children, and to meet their difficulties here, as always, with regard to the instruction and the support of their spiritual life.

But how if the father does not fulfil his paternal obligation? Yet this is the case with at least the majority of our bishops. They decline, not to impose a fast for that they have not to do, but, to relax an obligation when the relaxation rests with them and normally with them alone. The cruelty of this is obvious. The children look for guidance, and, at the most, they are told that they must "subdue the flesh to the spirit," or some such truism as that. It is as though a child looked to his father in some practical difficulty of his life and his father said "Be good" or "Be moral," yet declined to point out which was the good or the moral course which the child was endeavouring to discover.

We can have no Lenten indults; but we can look for suggestions and instruction on the subject, such as may practically meet the difficulties of our situation, and enable us to keep the spirit, if we cannot keep the letter, of the Church's rule.

We would propose, then, that parish priests should print on a slip of paper such directions as we append, and circulate them among such members of their flocks as may require help and guidance on the subject. The bishops will doubtless in time come to see their obligations in this matter, and when they see them they will fulfil them, and this difficulty will end. Meanwhile we would remind them that they are their own enemies. It has become too fashionable amongst some of them to lament over the undutifulness of those priests whose grasp of Catholic principles compels them most of all to exalt the Episcopal office, and they expatiate with seeming surprise on the inconsistency of this. Let us remind them that obligations of parent and child are mutual, and that when they play the father's part they may claim, and then they will not claim in vain, the dutiful and affectionate obedience of their children in the Lord.

DIRECTIONS FOR FASTING DURING LENT.

The *strict* Lenten fast forbids flesh meat on all the days of Lent, Sundays as well as week-days. It allows the use of eggs, milk and its products, as butter, cheese, &c., on Sundays only. It prohibits on all week-days more than one meal, and a collation or half-meal in the evening—the meal not to be taken before noon. This mode of fasting being too rigid for the climate and constitution in England, may be modified thus:—

1. Flesh meat to be allowed *once* in the day on all week-days, except Wednesdays and Fridays, and the Thursday and Saturday in Holy Week, and to be used on Sundays at discretion.

2. Eggs, milk, butter, cheese, &c., to be allowed on all days except Ash Wednesday and the three final days of Lent.

3. One meal and a half-meal only to be eaten on Wednesdays and Fridays, together with a single cup of coffee, tea, or cocoa, and a small piece of plain bread, in lieu of breaking fast.

4. Fish and meat not to be eaten at the same meal.

This rule may be considered sufficient for those bound to fast. Those who are not able to keep it strictly may follow it as to the quality of the food, but allow themselves a fuller quantity. Those not bound to fast may partake of meat once only in every day (on Sundays their usual meals), as some mark of the season, unless more be required and allowed by their priest. *N. B.—Persons under twenty-one and over sixty years of age, the sick, labourers in hard work, and those who cannot procure the necessary food, are not bound to fast.*

Children and delicate people should *abstain*, but are not bound to *fast*.

Permission and guidance on the subject, if there be doubt, should be sought for from the parish priest.

HOW TO USE STIMULANTS.

The British Medical Journal, contains a paper "On the Medical Injunction of Stimulants in Disease and Health," by Dr. Dyce Duckworth, F.R.C.P. Dr. Duckworth agrees that the reproach cast upon England

for its notorious drunkenness is utterly grievous. The question, he says, is one for the clergy and the doctors. When the doctors agree and can lay down principles to guide the clergy, the two professions will be able to lay an irresistible case before Parliament. It is discreditable to the profession, he thinks, that they should be divided, not in opinion, but about facts. There is no middle course; stimulants are all right if rightly used, or all wrong if used at all or in any degree. Dr. Duckworth then gives what he holds and sees to be the true and legitimate position of thoughtful medical men in respect to the use of stimulants in disease. He groups the diseases in whose treatment alcohol is and is not of use, and concludes that there is *no routine* in the matter of employing stimulants. "We put alcohol, with its congeners, into our therapeutic armamentarium; it is to hand when wanted, just as are quinine, calomel, the lancet or the cupping-glass. We cannot do without it or without any of these things, but we employ them or not, as our bedside knowledge indicates."

"But is alcohol or wine food? Some physiologists tell us no. I do not believe them. I am fully satisfied of the nutrient power of wine and alcohol alone, under some conditions, or more especially in conjunction with other pabula." Stimulants, Dr. Duckworth continues, are not necessary to healthy and well-fed people, leading what may be called normal lives. To them they are a luxury, not necessarily pernicious. But how many people persistently lead normal lives? He is not prepared to say that a little good beer is not a very valuable addition to the often scant fare and coarse food of working people, or that it may not fairly be taken to counteract, as it will, the many sources of depression to which such people are inevitably exposed in Great Britain. If we cannot get good beer, then the legislature is in fault. Medical men may fairly tell the healthy, robust, well-fed and well-housed to give up stimulants if they fully maintain their health without them. Total abstainers are generally large eaters, and the ultimate textural effects of excess in eating or drinking, if any, may not be very dissimilar. "I think it is proved," says Dr. Duckworth, "that the addition of a little alcoholic food to a meal secures a more moderate ingestion of solids, and where it agrees, which it does not always, promotes a more satisfactory digestion of them. But a large number of persons suffering chiefly from dyspepsia or insomnia are better without stimulants of any kind." A "daily allowance" of alcohol is manifestly wrong; more to-day and less to-morrow may be needed or instinctively called for. "The rational individual must honestly and conscientiosuly find out for himself what the special needs of his system are; and where a right-minded Christian individual is in earnest in such a matter and has a proper control over his appetite, he is not likely to go far wrong in the matter of stimulants."

Medical men should urge teetotalism upon the nervous classes of drunkards, persons who are careless and self-indulgent, or who by their lives or callings are much in the way of drink. *Stimulants should be always taken at meal times, and only then.* "I am confident," Dr. Duckworth says, "that as a body our profession is unanimous in condemning the modern American habit of taking odd glasses of stimulants at all hours, and laments the grievous multiplication of the means of gratifying this mischievous custom, for truly the conduct of masses of young business men in our cities and large towns in this respect is becoming disgraceful, and the practice is fast gaining in other circles and communities. Our countrymen of these classes have no excuse for this, for they are well fed and have liquors with their meals in addition to their hourly drams, while Americans, who are notoriously the worst dietitians in the civilized world, are water-drinkers at meal times."

No serious results, in Dr. Duckworth's opinion, follow the sudden cutting off of stimulants from hard drinkers or *delirium tremens* patients. As to teetotal societies, he says:—

"I believe that a mission against the drinking habits of all classes and communities, conducted upon principles of total abstinence, is a hopeless one to embark upon. It is simply to fight the air. Little can, in the nature of things, come of it. A crusade against our grievously prevalent intemperance . . . conducted on principles of true moderation and sobriety, is a very different matter . . . . I flatly refuse to believe that the broad stream of common sense and legitimate freedom in this, or any other like matter, has flowed for centuries in a wrong channel, and that we alone in our day are called upon not only to divert but to dam it up for all future time."

Dr. Duckworth however, does not decry, but applauds "the noble example of total abstention from strong drinks set by the clergy and others in conspicuous positions." "We as a body," he says, "are at all events unable to resist the evidence they bear to the effect that their principles alone in many cases enable them to reclaim drunkards and achieve results that would otherwise be impossible."

WATER AND WINE.

"*In changing Water into Wine*, the Lord Jesus acted with one of His beneficent bestowals, as He uniformly acts. He created in abundance, lavishly, profusely. He created that which He made *for good*, but which *man's evil* may turn into mischief. It is the dispensation of Eden over again;—the tree in the midst, open and accessible. Thus God always does, helping man with His grace. But how do *men* act in the same matter? Had Eden been man's garden instead of God's, *we should have had a cast-iron fence with spikes round the "tree of knowledge of good and evil."* Had some of our present philanthropists been guests at that wedding we should have had them beseeching the Lord of bounty and grace not to create wine that might inebriate, as we have them now trying to gain credence for a fiction, that what He did create was not wine at all."—Dean Alford's "Fireside Homilies." P. 86.

"SUPERSTITIOUS."

Popularly every man calls "*Superstitious*" whatever goes beyond his measure of belief. Speaking of the *Eucharistic Vestments* and the charge that they are "gay and superstitious," a writer in an English paper says that the Church of England, regarding the Eucharist itself as *clothed with a supernatural character*, shows more of logic than superstition, in recognizing the fact by an external token, *i. e.* by special vestments. "But (he adds) if the word "Superstition" be taken in its scientific sense of δειϛιδαίμων that is, having a religion of fear—then I reply that it is precisely because our religion is one of love and brightness, of which we are fond and proud that we desire to mark its chief Rite with such splendor and beauty as we can give it. And as to their being "gay" that epithet does not harmonize at all with "superstitious," though the latter goes very well with the gloomy black gown in which a Calvinist utters the Gospel of everlasting damnation.

HEAR BOTH SIDES.

What is it that Evangelicals passionately and tenaciously hold as belonging to the essence of true religion that we reject, or do not hold as tenaciously and as passionately as they? The full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world by the one oblation of Himself once offered, the sanctifying office of the Holy Spirit, the need of conversion, and a personal apprehension of Christ; the worthlessness to an individual of all outward Services and sacraments without faith and repentance and moral dispositions on his part—these are all portions of Catholic truth belonging, as we may say, to the A B C of Christianity Moreover, if there was a time when these truths did not sufficiently give a colouring and a direction to the current teaching, that is not more true of the fifteenth century than of the seventeenth in the Church of England, and we believe it is less true. The effort, in a large measure successful, to recall men to a realization of these truths was called the Evangelical movement, and it was in that movement that "Tractarianism" took its rise. The Catholic revival appropriated all that was definite and positive in that movement, as was inevitable, for it was a part of the Catholic faith, and of ordinary Catholic teaching. It is an historical fact that most of the leading Tractarians had been Evangelical not only in the sense that they fully valued these truths, but in a party sense. We may mention that John Henry Newman—though, as he has said, an implicitly-vowed celibate almost from his childhood—was one of the founders of the *Record* newspaper. It is a foolish mistake to suppose that Tractarianism was a movement in opposition to Evangelicalism, at least in its earlier and genuine form as a revival of the "doctrine of grace." Canon Garbett has admitted that Evangelicalism needed to be supplemented by the doctrine of "the Church," his mistake being the characteristic one of misestimating the full meaning and importance of that doctrine. It is equally foolish when the virtues and the works of some of the earlier Evangelicals are quoted in competition with the "Ritualists" of the present day. The polemical spirit would, of course, suggest to us the fact that the earlier Evangelicals were very different from those who call themselves Evangelical in our time, and in particular that such a paper as the *Rock* would have been among Evangelicals eighty years ago a bad and hideous dream. But the reference to the virtues of the earlier Evangelicals in this sense is beside the mark, because as they appropriated the best of the teaching that had then been brought home to English Churchmen, so do the Ritualists appropriate the best that these early pioneers received, as well as the best that the fuller teaching spoken of by Canon Garbett has brought to them. We have no reason, therefore, to abuse Evangelicals for their beliefs. We do not desire them to surrender one of them. All his life has Dr. Pusey been consistently showing that we have the greatest sympathy with Evangelicals in their positive opinions, and that even in their imperfect condition we are willing to see them in the enjoyment of the fullest liberty and toleration.

What, then, has thrown us into an attitude of opposition, and in so doing imported personal considerations so largely into our present relations? Solely the intolerance of our opponents aided and abetted by bishops. They refuse to regard us as a school whose opinions are a legitimate subject of discussion, but treat us as an evil confederacy, vermin, and traitors.—*Church Review.*

THE INCREASE OF CLERGY.

In accounting for the unusual number of persons ordained last year, we lately suggested that one cause might have been that the dread of havoc in the Church from the Public Worship Act was passing away; but we might have added that the efforts of leading clergy and laity of our school to aid promising students at the Universities are beginning to tell. Thus at Lincoln not a few candidates came from the Chancellor's Theological School. Bursaries in connection with this school have frequently been offered in our columns. These bursaries are the result of voluntary subscriptions, to compensate for the old scholarships and exhibitions lost to the Church at the ancient seats of learning and in our large schools during the past twenty years. This is a very useful, if not a very showy way, of helping Church work. An offer of £30 or £40 a year for three years secures a good priest. A side chapel in Lincoln Cathedral serves the college, and the students live in lodgings approved of by the authorities. The Bishop of Lincoln restored the Alnwick Tower, a year ago, in the Old Palace gardens, giving for this purpose some £800 raised to pay his law costs in a Simony suit, and the two rooms which it contains are used for lectures. Some very useful clergymen have been trained here for the poor and scattered flocks of the diocese by the Bishop of Truro, the Chancellor of Lincoln, and Canons Crowfoot and Worledge.

Chancellor Leeke, we are glad to learn, has taken up warmly the work resigned by Bishop Benson.

The *Church Quarterly* for January, in a retrospect for 1877, gives in some dozen lines, a most satisfactory account of a very successful scheme started little more than some three years since by Canons Gregory and Liddon. It is now worked from 7, Whitehall, and called the "Ordination Candidates' Exhibition Fund." Thirty Exhibitions have been voted this year, or ninety-seven in all. The total number of applications have been 301, of which 124 applied in 1877 alone. All this was done with a comparatively small income. Thus in 1877 it amounted to £1,436, against £1,286 in 1876. No fewer than sixteen exhibitioners have already been ordained; there are fifty-two under education, and sixteen are about to matriculate. This accounts for eighty-four out of the ninety-seven named. Of the remaining twelve, four resigned, in order to take colonial work; and eight others have failed from various causes, such as weak health, to take up or retain their exhibitions. Truly in a quiet way a great work has been started, which promises to be of immense service to the Church.

Most of the students are sent to one or other of the Universities. The average exhibition is £60 a year. The best theological colleges have most of them been affiliated to Durham University, and the two years at the theological college counts for residence, and then after one year's residence continuously, or three separate terms at intervals, after the usual examination, a degree is given in Arts. So the training of the best colleges, aided by this concession from Durham, probably produces as good a type of parson as were formerly turned out by the Colleges at Oxford, frequented by Northerners and Welshmen, or at the smaller colleges and halls, and steps are being taken to close or absorb some of the halls. Keble College has taken up a splendid position as regards numbers and prestige, and promises to become in Oxford (so far as the Church is concerned) what Paris is to France.

At all events, while Dissent bemoans a lack of candidates for her ministry, young men are again coming forward for the Church.

So with abolition of Church rates. Our town churches are now freed from Dissenting orators squabbling over the voting a farthing Church rate,

the quantity of Communion wine used, or the standing joke of washing the parson's dirty surplice. The willing come to the front, and not the stingy now. The offertory at once becomes popular, and, as a consequence, churches are more or less thrown open and filled. One would like to see now the reception given to a Baptist preacher who ventured to attend an Easter meeting of the real Churchmen carefully apportioning the offertory collections. "Thou hast no part or lot in the matter!" he would soon be told.

The Dissenting brother has not taken much by the abolition of Church-rates or admission to the Universities, and from this our clergy may derive some comfort in the coming struggle for the churchyards. They will have nothing to do with surrender or compromise; but the State confiscates the Church's heritage. We must make the best of it. Canon Curteis forcibly put it at Croydon, "When Dissent begins to be foul and besmirch" our churchyards, Churchmen will raise the cry "Arise, let us go hence." They will soon get private burial-grounds for the faithful. The churchyards will become uncared-for corners—mere desolate nettlebeds. A consecrated grave with them, to use a commercial phrase, will be at a "premium," and in greater demand than ever. A careful study of Mother Church of late years shows that, although she may not have so headstrong a "Will" of her own as political Dissent, she has a very strong "Won't." By the time people in country places begin to be pressed to accept the Dissenting preacher occasionally at a funeral, the Church will have provided for her own We are quite aware that the Act of Consecration at present of a State prelate conveys the burial-ground practically to the State for the use of almost anyone who may die in the parish. Not so in future. If there is any difficulty, land will be vested in private trustees, and one of the many non-diocesan bishops be called to hallow God's acre. A priest may be possibly proceeded against for using such ground, but a few such cases would do us infinite service. Dissent has succeeded quite unintentionally in promoting the offertory and open churches by despoiling us of the Church-rates, and it is now creating a much more professional, and now it would seem increasing, ministry. It is the story of the persecution of Stephen over again. Men who would have been acting as Christian tutors in Oxford are now scattered up and down the land. Wells, Chichester, Ely, Lincoln, London, in three or four centres, Durham, Gloucester and Bristol, Winchester, Exeter, Truro, Lichfield, Cuddesdon, Salisbury, have all their "seminaries of sound and religious education," and Durham and Cambridge Universities will certify the efficient instruction given. St. Augustine's Canterbury, and Warminister prepare candidates for service abroad, and now Burgh is about to do so too.—*Cor. Church Times.*

NO RELIGION WITHOUT DOGMA.

At a recent clerical conference, it was our evangelical friend, Canon Ryle who gave the best description of *The sort of religion which Dean Stanley is trying to substitute for historical and dogmatic Christianity:*

"The consequences of wide-spread dislike to dogma are very serious in my judgment. Whether we like to allow it or not, it is an epidemic which is just now doing great harm, and especially among young people. It creates, fosters, and keeps up an immense amount of instability in religion. It produces what I must venture to call, if I may coin the phrase, *a jelly-fish Christianity* in the land; that is, a Christianity without bone, or muscle, or power. A jelly-fish, as every one knows who has been much by the sea-

side. is a pretty and graceful object, when it floats in the sea, contracting and expanding like a little delicate transparent umbrella. Yet the same jelly-fish, when cast on the shore, is a mere helpless lump, without capacity for movement, self-defence, or self-preservation. Alas! it is a vivid type of much of the religion of this day, of which the leading principle is, *no dogma, no distinct tenets, no positive doctrine.* We have hundreds of jelly-fish clergymen, who seem to have not a single bone in their body of divinity. They have no definite opinions. They belong to no school or party. They are so afraid of "extreme views" that they have no views at all. We, have thousands of jelly-fish sermons preached every year, sermons without an edge, or a point, or a corner, smooth as billiard balls, awakening no sinner, and edifying no saint. We have legions of jelly-fish young men annually turned out from our Universities, armed with a few scraps of second hand philosophy, who think it a mark of cleverness and intellect to have no decided opinions about anything in religion, and to be utterly unable to make up their minds as to what is Christian truth. They live apparently in a state of suspense, like Mohammed's fabled coffin hanging between heaven and earth. Their only creed is to be sure and positive about nothing. And last and worst of all, we have myriads of jelly-fish worshippers, respectable church-going people, who have no distinct and definite views about any point in theology. They cannot discern things that differ, any more than colour-blind people can distinguish colours. They think everybody is right and no body wrong, everything is true and nothing false, every clergyman is sound and no clergyman unsound. They are tossed to and fro, like children, by every wind of doctrine, often carried away by new excitement and sensational movement, ever ready for new things because they have no firm grasp on the old, and utterly unable to render a reason of the hope that is in them. All this, and much more, of which I cannot now speak particularly, is the result of the unhappy dread of "dogma" which has been so strongly developed, and has laid such hold on many Churchmen in these latter days."

No missionary work, nor reforming work, nor good Christian work of any kind has ever been done in the world, except through and with dogmatic teaching of a very definite character. This is a protest, against "Protestantism" as a mere bundle of negatives, as the "*Religion of Don't*" which is its normal character, and is so far a plea for Anglo-Catholicism.

THE "IGNATIAN BISHOP."

In regard to that well-worked precept of St. Ignatius about doing "nothing apart from the bishop,"—it would manifestly be very little to the purpose, even if the Saint had ever uttered it,[1] unless we could restore some resemblance of the circumstances of the Second Century. Speaking in general terms, arbitrary power may be said to be inherent in the idea of chieftaincy, while society retains its primitive savagery: but the very object of law is to diminish the personal authority of the ruler. Under that triumph of civilization, the British Constitution, the process has attained absolute completeness. We suppose that if her Most Gracious Majesty were out riding and dropped her whip, she would have no legal right to order the meanest of her subjects to pick it up for her. Her power is in some respects as great as ever, but it can only be exercised through the

[1] What St. Ignatius really did say was "Neither do ye anything without your bishop *and presbyters.*"—(*Epistle to the Magnesians*, Chapter 2. v. 8.) "Being subject to the bishop *and the presbytery.*"—Epistle to the Ephesians, Chap. 1. v. 9.

forms of the constitution. Even then it is the right, and even the duty, of every good subject to refuse obedience if a demand be made upon him which the Crown has no lawful claim to urge. In like manner it might very well have happened that an Ignatian bishop was entitled to rule his flock without consulting anything but his own sense of what was expedient; but that is no reason why we should pay any particular deference to the private fancies of what Archdeacon Denison calls "the Bishop of Century XIX." The Ignatian bishop was the spiritual father of a little flock in a single city; he was known to every member of it; he was elected by the popular voice, and with, the assistance of his half dozen presbyters, he personally ministered to every soul within his jurisdiction. If there were nothing else to differentiate the Eastern Bishop of the Second Century from the Prelate of the Nineteenth, it would be sufficient to say that the one had a real cure of souls and the other has not. Nine-tenths of the functions of an Ignatian bishop have passed away from him to the presbytery, and, generally speaking, it is as great presumption on his part to interfere with a conscientious, hard-working, and successful pastor, as it would be for her Majesty to interfere with the decisions of the courts of law. This is the common-sense of the question, but over and above all that, we have had nearly eighteen centuries of legislation and custom to limit the prerogative of the episcopate and to establish the rights and immunities of the second order of the ministry. We have had silently growing up a vast body of decisions on the part of the episcopate itself in restraint of vagaries on the part of individual bishops; and, to crown all, St. Ignatius never taught any such doctrine as is attributed to him. *His letters were addressed to the laity*, and what he urged was, they should stand by the threefold ministry. He *assumes* that *the bishop will always be the mouthpiece of his clergy, and he no more contemplates the bishop doing anything without his priests, than a priest doing anything without his bishop.* It seems to us that the following passage from Dr. Newman's work on the *Arians of the Fourth Century* cannot be too widely read or too carefully pondered over:—

> The episcopate, whose action was so prompt and concordant at Nicæa on the rise of Arianism, did not, as a class or order of men, play a good part in the troubles consequent upon the Council, and the laity did. The Catholic people, in the length and breadth of Christendom, were the obstinate champions of Catholic truth, and the bishops were not. . . . In speaking of the laity, I speak inclusively of their parish priests (so to call them), at least in many places; but, on the whole, taking a wide view of the history, we are obliged to say that the governing body of the Church came short, and the governed were preeminent in faith, zeal, courage, and constancy (Ed. 3rd, p. 454).

How history repeats itself *e. g.* in the late P. W. R. Act.

BOWING TO THE EAST OR TO THE ALTAR.

Mr. Editor: On landing in Liverpool thirty years ago, we found in the first old church we entered, the whole congregation turned round to the East and bowed in the creed. We saw the Dean and the choir of the Royal Chapel at Windsor palace, bow to the Altar on entering and leaving the church. Dear Dr. Muhlenberg used to tell us at St. Paul's College that if he had his way nobody should enter or leave the chapel without bowing towards the Altar.—Yours T.

Sir,—As a Broad Churchman and a member of Christ Church, I thankfully endorse the statement of a High Churchman in your last issue, that

the praiseworthy practice of turning to the east is regularly observed by Dean Liddell and the canons. I could also remind him that this time-honoured custom is also kept up in Westminster Abbey by Dean Stanley and other members of the Chapter, who make a profound reverence to the east each time on leaving the choir. Why is not this custom followed by the other members of Christ Church? I, for one, would thankfully observe it. C. P. PERRY.

Sir,—In reference to the above custom, a correspondent in your last issue states that every Sunday the Dean and Canons of Christ Church, Oxford, upon reaching the west door, turn round and bow very low to the altar.

He is so far correct, but the fact is, it has been a custom at Christ Church from time immemorial, and not only on Sundays, but twice daily do the canons on leaving, make a lowly reverence to the altar; and they do not by any means shirk it, for it is a downright good, honest, low bow.

The custom still lingers at St. George's Windsor, and was until very recent times observed at Durham; but that it was once an ordinary custom we gather from the exceptions of the Committee of the House of Lords, where an objection is raised to "bowing towards the altar or towards the east many times with three *conges*, but usually in every motion in access or recess in the church?"

At Worcester the King's Scholars were ordered to make their due obeisance, and in the beginning of the present century obeisance was made by members of the congregation when passing across the choir, and this may possibly be the custom now.

Bowing to the altar was publicly sanctioned by the Bishops of London and Exeter in 1843. J. R. EVANS.

Correspondence.

THE CATHEDRAL AGAIN.

Mr. Editor: Your request to me, to take part in the discussion on Cathedrals connected with Dr. Egar's proposed Canon, is one which opens a wider field than I can well occupy at present. Dr. Egar is kind enough to give me credit for "originating the movement for Cathedrals," and adds that "the greater merit of calling attention to the importance of the See, belongs to Dr. Adams." I have always considered my labors in favor of "small Dioceses" as *substantially* identical with Dr. Adams's object in pressing the See system. And "Cathedrals" are only another form of the same idea; and if our Bishops who are now trying to get Cathedrals don't know it, they will find it out, before they can make their Cathedrals a real success. A Cathedral means concentration, centralization: and the present system of vast Dioceses means the *impossibility* of concentration, and centralization. Everything done for a Cathedral, therefore, will sooner or later tend to the reduction of the size of any large Diocese which makes the experiment.

I can not call our present parochial system "hideous." I don't see the way very clearly to any sure amendment of it, except only the delaying

the full parish organization until there is a sufficient number of Communicants to take the management. But, good or bad, we *have* it, and we have our existing Diocesan Organization, with Secretary, Treasurer, Standing Committee, Deputies to General Convention, and Missionary Committee (or its equivalent). These are existing facts, in every Diocese: and we cannot begin our new experiment by throwing into the melting pot what has thus far been tested, and reasonably satisfies the bulk of our Bishops, Clergy and Laity.

Now *practically*, what is the chief difficulty in starting a Cathedral in a See city of moderate size? In such a city, with from two to half a dozen or a dozen parishes, the chief obstacle is, that the leading laymen, and pretty much all the church wealth, belong to the existing parishes, with which all their past activities and affections are identified. And all these parishes will naturally feel a parochial jealousy of a *new* parish, which shall have an advantage over them all, in the *prestige* that the Bishop will give to it as being *his* Church. They will feel, that all the laymen whom the Bishop may rally to his aid in the Cathedral, will be so much lost *to them*. Their first impulse, therefore, will be to oppose the Cathedral, and strangle it if possible. Now Dr. Egar's Canon makes his Cathedral corporation to consist precisely of these Rectors of the other parishes, and their lay deputies, the Bishop's parish being only one of the lot, on the same level with all the rest, and of course in the minority when there is more than one other parish in the place. It looks to me very much like giving to the existing parishes in any such place absolute power to strangle a Cathedral from the start.

But stop! I am going too fast. On reading the Canon more closely, I see that the city chapter is to take charge only of "Missionary, Charitable, Educational, and other *general* Church work, which is *not* within the sphere of any individual parish," whereas the Bishop's Church comes under none of these heads, but is to "be counted as *one of the parishes* within the meaning of this Canon:" so that the General Chapter has absolutely *nothing* to do with the Cathedral, except that one priest of the Cathedral may be a member of it while all the rest of the Cathedral clergy will be excluded. Dr. Egar is right in insisting that our present parishes are not to be ignored. I would go further and say, that our present *Diocesan system* should not be ignored.

And now for another important point. In every new branch of organic effort, there must be some provision made for unity of initiative. As the Cathedral is the Bishop's Church, the Bishop must have the initiative. As the Bishop is chosen by the clergy and laity of *the Diocese*, he will find his unity of support in *the Diocese*, whereas he might be in a minority among the jealous clergy and laity of a few city parishes. It is natural to look for unity of feeling and work between a Bishop and his Diocese, while a Bishop might find in his Cathedral city only "a fortuitous concourse of atoms," all of which *may* have been opposed to his election, and ready to thwart him in various ways. When the *Diocese* is reduced to the size of the city, it will be time enough to attempt the mode of organization suggested by Dr. Egar.

Though *the initiative* belongs to the Bishop, it will never do to give him absolute power. His proposals must be sanctioned by Clergy and Laity. But by *what* Clergy and Laity? Dr. Egar says, "Of the City." Did the Clegy and Laity of the city *elect* him? It seems to me that "the Clergy and Laity of the *Diocese*" are the true answer. And as, with Dioceses of our present size, it is out of the question to get the Diocesan Conventions together as often as may be necessary, the best substitute is the body of

persons *elected* by the Convention each year, to fill its various permanent offices. These persons are the Diocesan Convention itself, as embodied in its elected officers and representatives; and usually we have a right to expect *unity of tone* between them and the Bishop, who was elected by the same body.

And what is the greater Chapter to *do* in connection with the Cathedral? On Dr. Egar's plan, nothing at all. "Each clerical member of the city Chapter shall be *ex-officio* a Canon Non-Residentiary of the Cathedral, except the Priest having cure of souls in the Cathedral, who is a Canon Residentiary. "As these Non-Residentiaries have nothing to *do* in the Cathedral, so it would seem that they have nothing to *say*. The Cathedral work and services—whatever they may be—go on independently of the City Chapter. It would seem better to give the greater Chapter on the other plan (that is, the body of elected officers of the Convention), a sphere of positive action. As the Bishop is to have the initiative, so this initiative is not to go into effect without the approval of the greater Chapter. Give the Bishop the nomination of all the Cathedral Clergy; and to the greater Chapter the *election* or *rejection* of the Bishop's nominees. Give to the Bishop the Visitorial power, but acting with the consent and coöperation of the greater Chapter. They might have a voice, also, in the making or altering of Statutes for the Cathedral; but here, it seems to me, the final authority had better rest with the Diocesan Convention itself.

"The Chapter" proper, is not the greater Chapter, but what Dr. Egar speaks of as the "lesser." In this, the Bishop should be the legal and actual head, with the right to use the building and direct the services at his own sole discretion on all Diocesan occasions; but to direct on all other occasions only through the constituted officers, and according to the Statutes of the Cathedral. If his government be not thus a constitutional, instead of an absolute government, it will be hard to get clergymen of any independence of character to accept Cathedral positions. As to the Bishop's constitutional advisers touching the affairs of the Diocese, the Standing Committee provides him with one set, and it is not worth while to give him *two*. As the Diocese becomes smaller by subdivision, the Convention will naturally tend towards electing one or more of the Cathedral Clergy on the Standing Committee; and it will be better to wait for that change to take place spontaneously. The lay members of the Chapter had better be chosen by the Diocesan Convention annually, thus ensuring practical harmony with the rest of the machinery; but elected from among the laymen residing in or near the See city, so that proper regard shall be shown for local rights and interests; for there is small chance of any *money* being raised very far from the See city, for the erection and maintenance of a Cathedral. But if the election of the lay members be left wholly to the Cathedral congregation, there is a possibility of some local faction getting control, out of harmony with the rest of the organization.

All that Dr. Egar appears to aim at would be accomplished, it seems to me, simply by organizing the clergy and laity of the city in what is commonly called a "Convocation," having it incorporated as such, so as to be able to hold property for "Missionary, Charitable, Educational and other general Church work;" though I think it will generally be found that the Cathedral Chapter itself can do that sort of thing more energetically and successfully than the organization he would call a City Chapter.

The plan suggested above would give to the Bishop the initiative, thus securing unity of impulse. It would give a greater Chapter most fully and accurately representing *the Diocese* in its present organization, and, since

the Diocese elects the Bishop, there would be the best chance of unity of tone. It would give to this greater Chapter a definite sphere of influence and control in connection with the Cathedral. Yet the ground would be left free for the growth and development of a true Cathedral, in the midst of the parishes, though without disturbing them, and without giving to the rest of the city parishes the power to choke the Cathedral. This seems to me about the only plan on which it is possible to leave untouched all our present machinery, and yet give the Cathedral a proper chance to take root and grow into all that may be needed.

Your obedient servant in the Church,

J. H. Hopkins.

POPE PIUS IX.

FROM LE TEMPS.

[For the following translations, we are indebted to the Rev. Dr. Van Rensselaer.—Ed. Eclectic:]

One of the most remarkable figures of our epoch has just disappeared from the scene of the world. Pius IX died yesterday. Under his pontificate of an exceptional length, which has lasted nearly thirty-two years, have been accomplished the two greatest facts in the history of the Catholic Church since the Reformation; in the Theological order the proclamation of the dogma of the infallibility of the Pope; in the political order the final destruction of the temporal power. The same man then has seen raised to its ideal perfection the authority which the Pope exercises over the faithful of the Catholic Church; and the political sovereignty disappear at the same time which the Holy See possessed for so many centuries. History will tell what part the august old man who has just died took in these great facts by his action and by his opposition.

The Pope, Pius IX, has just died surfeited with years, honours and misfortunes. None of his predecessors had occupied the See of St. Peter's so long; none had been surrounded by the faithful with a veneration more tender, an homage more passionate; none, in fine, had been the witness of so decided a change in the conditions of the existence of the institution which he represented.

There have been more eminent popes, for Gregory VII and Innocent III were truly great men, which one could not say of Pius IX. There have been more injured popes, for Boniface VIII and Pius VII suffered violence in their persons. There have even been popes, such as those of Avignon and those of the sixteenth century, who were present at revolutions ecclesiastical and religious more considerable in appearance; and yet Pius IX will hold a place as considerable as any other in the history of the Holy See, because the Holy See, under his pontificate and by his acts, has undergone a veritable transformation.

We do not know what funeral rites await Pius IX, but it seems to us that there should be no hesitation on the choice of the edifice which ought to receive his mortal remains. S. Maria Maggiora has a "confession" yet unoccupied, worthy of the noble basilica under the floor of which it is buried, and which, in its grave and magnificient solitude, seems truly made for the remains of the last of the pontiff-kings. As for the epitaph to be inscribed on the front of the funeral monument, it is probable that it will have all the pomp which usage and the occasion allow; and yet how much better would it not serve the honor of the departed if it dared to recall at once the sanctity of his character, the fatalities which weighed down his

policy and the immensity of the events of which he was altogether the hero and the victim.

Pius IX cannot be judged without making a distinction between his character and his acts. His greatest enemies could not deny the originality and the interest of his moral physiognomy. It is extraordinary that the contradiction so profound, which separates the second part of his pontificate from the first, had not brought any injury to the respect which he inspired. If pure morals, simplicity, good nature, a mind sufficiently delicate and playful, a certain unction even in the transports of his zeal, a great steadiness in the role otherwise strongly theatrical which he has taken, the authority of a long career extremely crossed and in short worthily lived; all this will make up for Pius IX a memory to which the piety of the faithful will not have truly much to add to make of it the legend of a saint.

The great acts of the pontificate of Pius IX, are the promulgation of the dogma of the Immaculate Conception in 1854; the publication in 1864 of the encyclical, "Quanta Cura," and of the catalogue of the errors of our times, so known under the name of Syllabus; finally the convocation in 1870 of the oecumenical council, from which issued the definition of the infallibility. All these acts have a common character; it has been said that systems perish by the exaggeration of their principles; Pius IX seems to have had the mission of giving an expression logical doubtless, but too set, and so even paradoxical and dangerous, to tendencies and beliefs, which do not allow of being pushed to the extreme limit any more than human things. Is it not right to admit, for example, that the definition of 1854, has thrown the devotion of the faithful into ways very different from those of the preceding centuries, ways of drawing subtle distinctions, of sly devices. of superstitions, at the end of which are found Lourdes and La Salette? The infallibility attached, to use a word of O'Connell's, no more to the body, but to the head of the Church, was not, it is true, that novelty which was denounced so much by the refractories of the evening destined to become the most submissive of the next day; the definition of 1870 was evidently in the sense of the preceding dogmatic development; but it must be avowed also that it pushed to its last limits the principle of authority in matters of faith, and that it thus brought affairs to that state where reactions became inevitable. The aim of the promoters of the council, if we may believe a word of that which gained currency at Rome, at the very time when the august assembly was held, was to make dogma triumph over history; it was attempted to reduce science peremptorily to silence; very well, but who does not see the danger ready to spring up from such an attempt unless science should be annihilated by the blow? Is it really the interest of the Church to engage faith and criticism in a duel in which one or the other must necessarily perish?

These reflexions are applicable with no less force to the Encyclical of 1864 and the Syllabus. Here also the tendency to which Pius IX yielded was not new; the errors which he condemned had already been published, the claims which he announced had already been made. It is incontestable, however, that in giving them a form so categorical, in supporting them by the authority of his character, and in covering them later with the infallibility defined in 1870, P. IX did an infinitely rash thing. He arrayed himself against the political powers, such as they are established to-day in all Europe; he sought them out on their own ground; he pretended to bring them to the rule of state religions; he branded as infidelity, principles of our public right the least contested, such as liberty of conscience. the non-interference of the civil power in religious questions, the laical character of modern society; in one word, and to use a favourite expression of

the Church on these very subjects, Pius IX placed himself in opposition to the Revolution; he engaged the faith and honour of the Church in a crusade against all the conquests, all the results of '89. One could not imagine an enterprise more heroic, but more desperate, for, in fine, what will happen if the revolution is not conquered?

Let us say, for the acquittal of Pius IX, that in putting the papacy in this situation, he answered to the charges brought by the modern state itself to the former relations of the Church with civil society. The Church after having been the sovereign power in the political as in the religious order, was obliged to content herself afterwards with a division of prerogatives, and since the Concordat of 1801, it was no more anything hardly but one of the great public services for it, but kept out of the government of the countries. The Church had ceased to be one of the powers of the state. It is useless to add that this position became more marked yet when, in 1870, the Italians entered Rome, and took from the Pope the last remains of the sovereignty, which, in making of him the head of a people, had permitted him to treat with princes as a monarch with a monarch. The suppression of the temporal power of the Papacy is a fact of incalculable bearing, the effects of which are only developing themselves little by little.

One of those effects, however, is already apparent. Pius IX deprived of his states, reduced to the spiritual power, released from the international obligations which sovereignty imposes, offering no more a prize to force, has been able to enter on a new role, and to have recourse to new means of action, all the while protesting against the position in which they had placed him. Losing the support of earthly power, he has sought and found another in beliefs. In all the countries a party has been formed, half religious, half political, of which the pope is head, which is using modern liberties to conquer a force destined one day to suppress them; a party which is in antagonism with our learning, our literature, our instruction, our customs, in antagonism with the whole modern spirit, but which has the advantage of supporting itself on positive beliefs, on absolute devotions, and at the same time on considerable material resources. From one end of Europe to the other, the nations are divided to-day into two camps, that of liberalism and that of religious reaction. Here is the new fact which is going to rule the history of the last quarter of this century, and this is why it can be said that Pius IX, having attached his name to that evolution of the Church, is the last of the Popes, in the concrete and historical sense of the word.

TRUE CHARITY.

"*The zeal of thine house hath eaten me up.*"
Job ii. 17.

And woulds't thou reach, rash scholar mine,
Love's high unruffled state?
Awake! thy easy dreams resign:
First learn thee how to hate.
Hatred of sin, and Zeal, and Fear,
Lead up the Holy Hill;
Track them, till Charity appear
A self-denial still,
Feeble and false the brightest flame
By thoughts severe unfed;
Book-lore ne'er served, when trial came,
Nor gifts, where Faith was dead.

δ. (*Lyra Apostolica.*)

HEAVENLY DISCIPLINE.

When I look back upon my former race,
Seasons I see, at which the Inward Ray
More brightly burned, or guided some new way;
Truth, in its wealthier scene and nobler space,
Given for my eye to range, and feet to trace;
And next I mark, 'twas trial did convey,
Or grief, or pain, or strange eventful day,
To my tormented soul such larger grace.
So now, whene'er, in journeying on, I feel
The shadow of the Providential Hand,
Deep breathless stirrings shoot across my breast,
Searching to know what He will now reveal,
What sin uncloak, what stricter rule command,
And girding me to work His full behest.

δ. (*Lyra Apostolica.*)

Church Work.

CALENDAR FOR APRIL.

1	Mon	Violet	§S. Gilbert, Bp.
2	Tues	Violet	
3	Wed	White	S. Richard, Bp.
4	Thur	White	S. Ambrose, Bp., Conf. and Doct.
5	Frid	Violet	
6	Sat	Violet	At Even. Coll. (1) 5th Sunday in Lent, (2) Ash Wednesday.
7	Sun.	Violet	FIFTH SUNDAY IN LENT.[1] Passion Sunday, or *Judica.*
8	Mon	Violet	
9	Tues	Violet	
10	Wed	Violet	
11	Thur	Violet	
12	Frid	Violet	Cambridge Term ends.
13	Sat	Violet	Oxf. T ends. At Ev. Coll. (1) S. bef. East. (2) Ash. Wed.
14	Sun.	Violet	SUNDAY BEF. EASTER, or Palm Sund.[2] Holy Week begins. Give not of Holy Week, Good Friday and Easter Eve.
15	Mon	Violet	MONDAY BEFORE EASTER. Proper Epist. and Gosp.
16	Tues	Violet	TUESDAY BEFORE EASTER. Proper Epist. and Gosp.
17	Wed	Violet	WEDNESDAY BEFORE EASTER. Proper Epist. and Gosp.
18	Thur	Violet	THURS. BEF. EAST., or Maundy Thurs. Prop. Epis. and Gos.
19	Frid	———	GOOD FRIDAY.* S. Alphege, Abp. M. Proper Pss. (Mat. 22, 40, 54; Even. 69, 88), Coll., Epist. and Gosp.
20	Sat	— W	EASTER EVE. §S. Serf, Bp. Proper Coll., Epist. and Gosp. At Evensong, Collect for Easter Day.
21	Sun.	White	EASTER DAY.[3] Proper Anthem instead of *Venite*, Proper Psalms (Mat. 2, 57, 111; Even. 113, 114, 118), Athan. Creed, Proper Preface till Octave. Give notice of Monday and Tuesday, and S. Mark.
22	Mon	White	MONDAY IN EASTER-WEEK.[4] Proper Epistle and Gospel
23	Tue.	Red.	TUESDAY IN EASTER WEEK.[5] S. George, M. Proper Epistle and Gospel.
24	Wed	W & R	Oxford Term begins. At Evensong, Collect for S. Mark.
25	Thu	Red.	S. MARK, EV. M.[6] Proper Collect, Epistle and Gospel
26	Frid	White	Cambridge Term begins. .. .. Abst.
27	Sat	White	At Evensong, Collect for 1st Sunday after Easter.
28	Sun.	White	FIRST SUNDAY AFTER EASTER.[7] Low Sunday, *Quasimodo*, or *Dominica in albis.* Octave of Easter. Give notice of SS. Philip and James.
29	Mon	White	
30	Tues	W & R	At Evensong, Collect for SS. Philip and James.

Fast Daily, except on Sundays.

* On this day and the day following the altar is stripped

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Exodus 3.	S. Luke 8: 26.	Exodus 5 *or* 6, 1 to 14.	2 Cor. 11, 1 to 30.
[2]	Exodus 9.	S. Mat. 26.	Exod. 10 *or* 11.	S Luke 19: 28, *or* 20, 9 to 21.
[3]	Exod. 12: 1 to 29.	Rev. 1: 10 to 19.	Exod. 12, 29 *or* 14.	S. John 20: 11 to 19, *or* Rev. 5.
[4]	Exod. 15: 1 to 22.	S. Luke 24: 1 to 13.	Cant. 2: 10.	S. Mat. 28: 1 to 10
[5]	2 Ki. 13: 14 to 22.	S. Jo. 21: 1 to 15.	Ezek. 37: 1 to 15.	S. John 21: 15.
[6]	Isaiah 62: 6.	S. Lu. 18, 31 to 19, 11.	Ezek. 1: 1 to 15.	Philippians 2.
[7]	Num. 16: 1 to 36.	1 Cor. 15: 1 to 29.	Num. 16: 36. *or* 17: 1 to 12.	S. John 20: 24 to 30.

APRIL 7. The Church begins in the Gospel for this Sunday, to commemorate her Lord's Passion; whence the name of Passion Sunday. The week which now commences is rightly called *Passion Week*, a term commonly but erroneously applied to *Holy Week*, the week immediately preceding Easter.

The proper vestments to be used at the celebration of the Holy Eucharist are, for the Celebrant a Chasuble, and for the Assistant Ministers, Tunicles. These as well as the Stole should be of the same colour as the Frontal of the Altar.

The Alb is worn instead of the Surplice. There is no authority for wearing Bands at any Service. The Cassock should always be worn under the Surplice; it should button down the front, and reach to the feet: the Surplice should be about ten inches shorter.

The square cap, or else the Priest's cap, should always be used with cassock or surplice.

Out of the 67 Minor Festivals in the English Calendar, 16 are of Eastern origin, 17 are British, 15 French, 2 African, 1 Spanish, 16 Italian or Sicilian. Of these 31 commemorate persons or events before the first General Council in 325; 19 belong to the interval between the 1st and 6th Council in 680; 7 between that date and the schism between East and West in the 9th century; and 10 belong to the period subsequent to that division. Those of S. George, Lammas Day, S. Laurence, and S. Clement were restored to the Calendar in Queen Elizabeth's reign. These Festivals may well be commemorated by the use of Special Hymns in the Service.

House of Mercy, New York. This lovely and beneficent Charity grows in usefulness and importance. Dean Seymour, as Chaplain, Chief Manager, and member of the Board of Trustees, is the head and front, and his honoured name a tower of strength, to the Institution. He has recently made his Nineteenth Annual Report. Of our Churches in the city of New York, twenty-nine are represented in the *Ladies' Committee* of the House, including (as we should expect) Trinity and her principal Chapels.

The House has entered upon its *twenty-fourth year*, and its spacious buildings for the shelter of homeless and outcast women occupy one of the most beautiful spots on Manhattan Island. The Sisters of S. Mary have had it in charge for "fifteen years of patient, heroic toil," and "have woven their names into the very warp and woof of its history." They "make it a cheerful and happy home," where domestic labour is lightened by innocent recreation and healthful amusement; and a profound, wholesome religious influence prevails throughout.

"The Christmas Tree, rides in the Central Park, and the cultivation of Church music, are some of the elements of pleasure which enter into and brighten a very busy and laborious life."

The Institution is maintained at a cost of about $14 000 per annum. A small endowment yields about $1,500 a year. *Laundry work* has for several years yielded a considerable revenue, and *printing* has just been introduced. Just in time came a munificient donation of a hand-press, and the full equipment for a printing office. The physicians in charge have continued their labours with "unremitting assiduity," and a "host of benefactors" besides win, with them, the grateful acknowledgments of the Trustees. Another gift calls for their particular mention—"more than one hundred well-selected volumes" for the beginning of a Library.

The statistics of the Chaplain's work show the extent of those labours of which he is too modest to speak particularly:—seven adult Baptisms, five Confirmed and admitted to Communion, one hundred and twenty-seven visits, two hundred and thirty-four services.

The present number of inmates in the House is seventy-seven. During the year past forty-five have been returned to friends, three sent to situations, and only four have left without permission.

Church Charity Foundation, Buffalo, N. Y.—The Annual Meeting of this institution was held on the last night of the preceding year, in S. Paul's

"Cathedral," Bishop Coxe presiding, and accompanied by nine of the Clergy. The Report of the Chaplain showed an encouraging state of things as regards the spiritual welfare of the inmates. The secular instruction in the school of the Home, is believed to be fully equal to that of the best Public Schools. Prof. White, President of the Institution, read an elaborate Report on behalf of the Board of Managers. The Foundation is now in its twenty-first year, and only needs the fuller support of the Diocese to make this, its principal Charity, one of the best of its kind. Even with its deficient resources it is accomplishing much. During the year eighty-seven persons have enjoyed its advantages; of whom forty-one are orphan boys and girls. Of these last fourteen have been apprenticed at good homes.

Rather tardily, it would seem, the Board begin to realize the usefulness of a "Sisterhood" in such an institution. Outside of Western New York are also a few wise workers in the Church, both Clerical and Lay, who have long ago come to consider "Sisters" as an essential element in carrying on a Home of this sort, and such a sphere the one most peculiarly calling for the organized services of devoted Christian women. Let us congratulate the Board on the discovery they have made, and patiently wait for some fruit of the suggestion so cautiously put forward in their report, on the subject. Perhaps at the close of another decade, we may look for substantial results; and find, not only in Buffalo, but elsewhere in the Diocese, a full recognition of the value of Sisterhoods, in their permanent establishment as a necessary part of the working machinery of the Church.

The Brotherhood of the Church of Gethsemane, Minneapolis, Minn., have made their yearly Report of parish work. The Rev. Dr. Knickerbacker is rector of this parish, and the distinction conferred on him by his unanimous election in the House of Bishops to the Episcopate of Arizona lifts him to greater prominence; while his declining to assume the position brings out the real cause of their enthusiastic choice, viz.: his great success in the parochial works which he considers have the stronger claim upon him, and for which he foregoes the dignity of the Episcopal Office.

The Report is prefaced by the Rector's *Twenty-first Anniversary Sermon.* It is tender, sweet and strong, just what we would expect from so true a Pastor; and gives very encouraging statistics for the past two decades of the parish. A brief quotation gives the key to his success, and also shows him to be a zealous promoter of the only true plan of parochial work:—"I have thus endeavoured to make our parish a centre of usefulness, and to have its light shine abroad enlightening as many as possible; to make all feel that our Church building is *not a respectable club house*, and its congregation *a mutual admiration society* to meet together once a week to exhibit their good clothes and sit in comfortable ease to listen to a quartette choir do the worship for them; but that all are to be worshippers, and to do their part, and to use their gifts and exercise their royal priesthood in the Saviour's service. The importance of *training the young under the influence and in the principles of the Church*, has been ever kept prominent, not confining our efforts to our own parish, but reaching out into the remoter neighbourhoods and distant portions of our growing city and the surrounding country, establishing Mission Sunday Schools, and gathering congregations in mission chapels." (The italics are ours.)

The amount of work done in this Parish is quite exceptional, as compared with many others of its size. It embraces with its missions, three hundred families, and three hundred and ten Communicants,—indicatin a moderate strength, compared with many parishes in large cities and

towns. Yet it has in one year raised $6,640 for Domestic and Diocesan Missions, and parochial objects; and it sustains in whole or in part *ten missions* in the vicinity. There are also three parochial societies, two of which are for Church work, and the third a Literary Association for the young people. *Sister Annette*, as yet the solitary "Sister" of the parish, reports 605 *visits* as part of her year's work—only a part. An eight days' Mission was conducted during Lent, which was much blessed to the edification of the parish.

An important part of the interesting story remains to be told. *All the seats in Church and Chapels are free.* The expenses of the Parish are met by *pledged offerings* of the parishioners, paid *through the Offertory in envelopes:* the pledges being made at Easter. Each parishioner is "asked" to give *according to his or her ability*, and *as God has blessed them*, for the support of the parish. Thus the principle of *assessment* or *taxation* is *recognized*, albeit very mildly carried out. It is better carried into practice in the matters of Bishop's salary and Diocesan Missions, which are *assessed* by annual apportionment of Rector and Vestry upon parishioners, payable semi-annually through the Offertory.

The seventh Annual Report of the *Cottage Hospital* is also given. The number of patients has been greater than in any previous year, rendering enlargement of hospital and grounds necessary in a short time. A *Free Dispensary* has been opened at the hospital by some of the physicians of the town. There is also in connection with it, a *Surgical Ward*. It is noteworthy that of those receiving medicine or treatment the greater number were Roman Catholics; Lutherans coming next, then Methodists, then Episcopalians.

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The Church Mission to Deaf Mutes New York. Among the truly noble charities which now distinguish the Church as much as their absence made her conspicuous in the last generation, very few outrank her work among the *Silent People*. The *Fifth Annual Report of the Mission* for the year ending Sept. 27, 1877, gives us details exhibiting marvellous results among those afflicted ones. The Report is prefaced by an extract from Bishop Potter's last Convention address, warmly approving and encouraging the work, and calling attention to certain of its main features. It has extended its operations "through most of our chief cities, and largely throughout the whole country." For upwards of twenty years a Church for Deaf Mutes has been maintained in New York, with much efficiency. The Bishop has confirmed annually, on an average, forty or fifty persons, showing the practical vigour of the ministrations. S. Ann's Church, 18th St., near 5th Avenue, has long been identified with this cause, but the Rector, Dr. Gallaudet, has now organized a general Church Mission, centred in New York, but intended to reach those residing in other cities, or in their vicinity. There outposts he visits every few weeks, conducting services and holding personal communication with their members, administering the sacraments, burying the dead, and preparing candidates for confirmation. *Twenty-Five* missions are already established throughout the country, directly reaching upward of 1,000 persons. "They are influencing the whole community of about 25,000 Deaf Mutes in the United States in favour of the

Church, and of the liturgical worship which seems specially adapted to their needs.

The Church Mission also supports a Home for aged and infirm Deaf Mutes at 220 East 13th St., N. Y., the Matron of which *gives* her services, without any compensation—save the rewards, higher than money, which such a true labour of love ever brings.

From the Report itself we extract some facts of great interest. S. Ann's Church, N. Y., was founded in 1852, with a special mission to Deaf Mutes. In 1872 S. Ann's gave birth to the society now known as the *Church Mission*, which devotes its funds and energies solely to the silent, while the Mother Church has its regular congregation of speaking folk also, by whom it is chiefly sustained. The Rector has two clerical assistants, who aid him in the regular parish and mission work in the city, and carry it on during his frequent absences. He is also aided at different points by seven laymen, of whom, the Report says, six "are deaf mutes, intelligent, well-informed, and devout Communicants of the Church, and are exercising a good influence over their companions in silence." They are :—Mr. T. S. Roberts in charge at Allentown, Pennsylvania; Mr. J. C. Acker, Rochester, N. Y.; Mr. R. D. Beers, Bridgeport, Conn.; Mr. Jas. Lewis, N. Y.; Mr. Jas. S. Wells, N. Y.; Mr. Job Turner, Boston Mass. The Reports of these persons accompany the general Report. The latter says of them :—"We understand, of course, *that these workers are under the ecclesiastical authorities of the dioceses and parishes with which they are connected*, but we feel that in various ways, especially by the encouraging visits of our General Manager, (Dr. Gallaudet,) we can strengthen them." (Our own italics.) In conclusion, the Report adds—"We have during the year, found situations for quite a number of deaf mutes, and thus prevented them from becoming a burden to the community. We have cared for the sick and needy. We have carried Christian consolation to the homes of deaf mutes in their hours of bitter trial, when death has come to their families."

Dr. Gallaudet also makes his Report to the Trustees of the mission under the same cover. It is a full and deeply interesting account of numerous journeys and arduous labours in behalf of the Deaf Mutes, extended as far South as Baltimore, as far West as Wisconsin, and Eastward as far as Boston.

The Treasurer of the Building Fund for the Home for Aged and Infirm Deaf Mutes, reports the sum of $5,230 11 in hand. It is believed that in no long time the Trustees of the Mission, of whom Bishop Potter is President, will be enabled to secure grounds and proceed to build a suitable structure for this Home, the need for which is more and more felt each year.

"*Wherefore I abhor myself, and repent in dust and ashes.*—Job. vlii. 6.

And dare I say, "Welcome to me
The pang that shows thee near!"
O words, too oft on bended knee
Breath'd to the Unerring Ear.
While the cold spirit silently
Pines at the scourge severe.
Nay, try once more,—thine eyelids close
For prayer intense and meek:
When the warm light gleams through and shows
Him near who helps the weak.
Unmurmuring then thy heart's repose
In dust and ashes seek.
But when the self-abhorring thrill
Is past, as pass it must,
When tasks of life thy spirit fill,
Risen from thy tears and dust,
Then be the self-renouncing will
The seal of thy calm trust.

JOHN KEBLE (*Lyra Apostolica*).

Literary Notes.

The Khedive's Egypt; or The Old House of Bondage Under New Masters: By Edwin de Leon, ex-Agent and Consul General in Egypt (with illustrations) New York: Harper & Brothers.

This is a fresh and handsome volume added to the long list of delightful books of travel published by the Harpers. And not a book of travel merely, but a complete internal *history* of Egypt since the *new departure* of Mehemet Ali, with all the remarkable changes that have taken place in a civilization that mixes up modern improvements with customs and traits of remote antiquity, in the strangest manner. There is nothing of mere surface work here, for the writer has had the advantage of many years' residence, and of intimate public relations with the last three rulers of that country, and tells us some things that can not be found in all the *pyramid* of books that have been written on Egypt. Books of this sort are a far greater refreshment to a professional man than any sensational novel, and those who have been fascinated by "Burnaby's Ride to Khiva," or "Through Persia by Caravan," will find a new surprise and feast in this "*Khedive's Egypt*," with its Suez Canal, Soudan Railway, and other modern wonders to match the relics of the Pharaohs. For sale by N. Hollister, of this city, and booksellers generally.

Harper's Half Hour Series. No. 55, *Von Moltke's Letters from Russia;* 56, *Constantinople*, by Jas. Bryce; 49, *The Spanish Armada for the Invasion of England*, 1587-8, by Alfred H. Guernsey. Prices from 15 to 25 cents.

This "Half Hour Series" is assuming the proportions of a very choice and yet extensive library within everybody's reach, and reminds us of the great work done by the Harpers many years ago, for the solid information and education of the people at large by their "Family Library" and "School District" selections. It would be difficult to measure the extent of their influence.

Von Moltke appears here in a new light as a private correspondent in a series of letters written as long ago as 1856, which somehow found the light first in the Danish press, but have since been corrected by the writer himself. It preserves a record of a state of things in Russia which has now been greatly changed.

"Constantinople" is a polished essay by Jas. Bryce, author of the "Holy Roman Empire," which gives us an inside view of the Byzantine capital, and shows, too, like Freeman's "Turks in Europe (the first of this series), the blight of Turkish rule under the very walls of the metropolis.

The last is a very minute and circumstantial account of the great tragedy of the Armada, the madcap expedition of southern cavaliers against the sea kings, rocks and storms of the North. For sale by N. Hollister.

Popular Astronomy, by Simon Newcomb, LL. D., Professor U. S. Naval Observatory, with 112 engravings and five maps of the stars. Harper & Brothers, New York.

This large and handsome volume of nearly six hundred pages is the most complete presentation of the history and development, as well as the present condition of astronomical research, that has yet been given in popular form to the general reading public. We have the account of the Ptolemaic system with the gradual discoveries of Kepler, Copernicus, Galileo, Newton and Herschel, down to the wonders of the modern spectroscope, with the modifications recently revealed by Henry Draper. All the branches and details of solar, planetary, and stellar astronomy are gone over, and even the recent discovery of the Satellites of Mars is included, as well as the latest observations of Venus. There is a description of the great Reflectors and of other famous telescopes, including the great refractor at Washington. The book is one that any person of ordinary education will intensely enjoy and appreciate. For sale by N. Hollister, Utica, and booksellers generally.

School History of Rome, from foundation of the city to the extinction of the empire of the West. Abridged from Dean Merivale's General History of Rome,

with the sanction of the author: By C. Puller, M. A., of Trin. Coll., Cambridge (with thirteen maps). Harper & Brothers, New York.

The title sufficiently describes this book. We suppose that, on the whole, Dean Merivale's history can scarcely be improved upon, and stands first. These abridgments are most convenient for mastering the whole field.

All Saints Day and other Sermons, by the Rev. Charles Kingsley, M. A., late Rector of Eversley and Canon of Westminster. Edited by Rev. W. Harrison, M. A., Rector of Brington. New York: Scribner, Armstrong & Co. 1878.

The courage of a man who would on all occasions preach such sermons as these is well nigh sublime. No one but a man of genius, or a poet, could; and no one but an earnest churchman would do it. They are wholesome in many ways—not only for what they teach, but for the directness and vigor with which they teach it. It is interesting, too, to trace, as we are enabled to do, just where and when and how often they were preached—some of them in the little hamlet of Eversley, and some of them, and the same sermons too, in the Queen's palaces, as well as in great Cathedrals; and yet there is one unvarying tone of simple, personal, practical earnestness running through the volume. They are unique in style, which is Kingsley's own, and we think them superior to any which he printed in his life-time. It is refreshing to find a preacher acknowledging *natural* goodness as *good*, and commendiug it. Grace is *grace*, wherever we find it, and we all need God's helping power, and can do nothing good without it—whether it be the "Gratia Dei," or the "Gratia Christi,"—and this was Kingsley's faith. He magnifies the *natural* virtues it is true, but Calvinism has so long calumniated them that they need to be reasserted to save the land from sentimentalism and bosh. We need to be taught over again that no Christian graces are possible without the natural virtues exist first—for "Gratia *supponit naturam*"—Grace pre-supposes nature—is a first principle in Church Theology.

In commending the volume thus heartily to our readers, we do not mean to say that there are not some things conspicuously absent from its teaching, but only that there is so much in it that is good, and well said, that they will hardly quarrel with it for what it lacks, which their own faith and habits of worship will readily supply. If we were to single out a few we have specially admired, we should mention the sermon on "*Worship*," (which we may give entire to our readers some day,) and with it the sermon which gives the title and the volume on "All Saints Day," and that preached in Baltimore in 1874, on "The Peace of God."

A brief note of introduction is given by the English editor, Mr. Harrison, and the Messrs. Scribner have laid us all under obligations by the handsome and substantial manner in which they have brought out the volume.

The Natural History of Atheism. by John Stuart Blackie, Professor of Greek at the University of Edinburgh. New York: Scribner, Armstrong & Co. 1878. Pp. 253. 12mo., cloth, gilt top. $1.50.

The title of this trenchant and able volume is unfortunate, for one might suppose from it that the book was a scientific defence of Atheism, if he knew nothing of Prof. Blackie's antecedents. "Natural History" is generally understood to treat of things which are legitimate and part of the Divine creation, but Atheism is a mere negation and has no history, because unnatural, lawless, destructive and chaotic. as the author himself shows. However, aside from the title, the book is fresh and thoughtful, and perhaps better worth reading because we cannot always agree with it. It stimulates thought and supplies matter for reflection. There is a large-heartedness and enthusiasm about the writer, which seizes hold of the reader and carries him forward in spite of himself. Prof. Blackie seems to belong to the same school with Principal Tulloch in the Scottish Free Kirk, and sympathizes with Dean Stanley and Broad Churchmen in England. Their main fault is that they make too little account of the objective truths o

Christianity, and put forth, we will not say exclusively, but yet too prominently, the subjective aspect, and personal genesis of religion. They are more philosophers and poets than theologians, and we confess we do not like them less because they tend to correct narrowness of thought in certain directions among ourselves and are not likely to be popular with rigid Presbyterians. The book before us opens with the "Reasonable Ground of Theism," and certain "Presumptions" in its favor, and then proceeds to treat of Polytheism, Buddhism, Brahmanism and various forms of materialism. It is full of philosophy, and while it comes short of the highest truths of theology, contains very little which contradicts them. In most respects it is a good book, and will do good. The writer is saturated with Greek, and estimates at something like their real worth the dogmatical science-mongers of our day. We would gladly say more of a volume, which we have read with pleasure, if not with entire satisfaction.

"*The Narrow Way*," a Complete Manual of Devotion for the Young, with a Guide to Confirmation and Communion. 140th thousand. John Hodges, London, 1877. Pp. 174, 16mo., limp cloth, 40 cents. Pott, Young & Co. New York.

Here, at last, is a manual for which every parish clergyman who tries it will be thankful. It is thoroughly practical, simple and fervent in style, full and ample for all the wants of the Church's children, the younger, as well as for many of larger growth. We could wish that a fund were provided by which our Bishops might be enabled to present a copy in advance to every one who was coming to be confirmed, and thus fulfil in some measure the "Bishopric of souls" committed to them. It ought to be inseparable from the Bible, the Prayer Book and Keble's Christian Year. "The Instructions," especially, are ample and invaluable. We know of nothing so good and well adapted for its purposes, and it is a recommendation that it seems by far the most popular manual of its kind in our day—more than 140,000 copies having been sold since it first appeared, a few years since.

This edition is much better printed than the 32mo. copy of "*The Churchman's Sixpenny Library*," in which we first met with it; but we take occasion here to call the attention of our parish clergy and others to this "*Sixpenny Library*" of Mr. Hodges, London—*a perfect marvel of cheapness*—in which they can obtain three other most admirable little books of religious instruction by this same writer, and also à Kempis's Imitation of Christ, (300 pages,) and Scupoli's Spiritual Combat, and Scougal's Life of God in the Soul of Man, each of them 32mo., for less than 25 cents; and in this better 16mo. edition for 40 cents a single copy.

Life and Times of Thomas Becket, by James Anthony Froude. New York: Scribner, Armstrong & Co. 1878. Pp. 150, 12mo, cloth, $1.50.

This is a painful book, as any book must be which portrays only the lawless, violence and lust and audacious oppression of an age of *personal government*. As we read the history of Church or State of any period, we may well congratulate ourselves that we live in the nineteenth century, even with all its scandals and ill traits. Mr. Froude, as everybody knows, is a "viewy" man, and writes as most historians do to advocate a cause. He hates religion and the Church, from which he is an apostate, with intense hatred. His historical works, and this account of Thomas Becket and his Times, especially are exceedingly clever and readable. His delight is to play the part of the advocate, and sometimes he seems to take the part of that ancient and useful personage in scholastic disputes, the "Advocatus Diaboli." In all this interesting volume there is hardly a gleam of goodness anywhere. One would suppose that if any goodness existed in the whole period it was in the King and his courtiers, who were persecuted in their purity and innocence by the wicked ecclesiastics of the period. No doubt both sides were bad enough, but surely there must have been somewhere sanctity and nobleness and heroism enough to keep society from utter dissolution, but of this we get

no hint from Mr. Froude. The book is beautifully printed, and will cure anybody who happens to be enamored with dreams of mediæval or papal optimism.

—The Abbe Martin writes for the *XIXth Century* a review of Ritualism, and Bishop Coxe writes for the Calvinistic *Princeton Review* an article on the Pontificate of Pius IX., a subject with which he is well acquainted.

THE VIGIL.

"Silence, unworthy! how should tones like thine
Blend with the warnings of the good and true?
God hath no need of waverers round His shrine;
What hath th' unclean with Heaven's high cause to do?
Thus in the deep of many a shrinking heart
The murmurings swell and heave of sad remorse,
And dull the soul, that else would keenly dart
Fearless along her heaven-illumined course.
But, wayward doubter, lift one glance on high;
What banner streams along thy destined way?
The pardoning Cross—His Cross who deigned to die
To cleanse th' impure for His own bright array.
Wash thee in his dear blood, and trembling wear
His holy Sign, and take thy station there.

Wash thee, and watch thine armour; as of old
The champions vowed of Truth and Purity,
Ere the bright mantle might their limbs enfold,
Or spear of theirs in knightly combat vie,
Three summer nights outwatched the stars on high,
And found the time too short for busy dreams,
Pageants of airy prowess dawning nigh,
And fame far hovering with immortal beams.
And more than prowess theirs, and more than fame;
No dream, but an abiding consciousness
Of an approving God, a righteous aim,
An arm outstretched to guide them and to bless:
Firm as steel bows for Angels' warfare bent,
They went abroad, not knowing where they went.

For why? the sacred Pentecostal eve
Hath bathed them with its own inspiring dew,
And gleams more bright than summer sunsets leave
Lingering well-nigh to meet the morn's fresh hue,
Dwelt on each heart; as erst in memory true,
The Spirit's chosen heralds o'er all lands
Bore the bright tongues of fire. Thus, firm and few,
Now, in our fallen time, might faithful bands
Move on th' eternal way, the goal in sight,
Nor to the left hand swerve for gale or shower,
Nor pleasure win them, wavering to the right;
Alone with Heaven they were that awful hour,
When their oath sealed them to the war of Faith
Alone they will be in the hour of death.

JOHN KEBLE, *Lyra Apostolica.*

Summaries.

HOME.

—We do not know that we are called upon to give a personal history of the latest attempt to supersede our work, by the new venture in New York, backed by capital, good business management, and a clerical "club" of fifty members, so mysteriously alluded to as to remind one of the recent outcry about "secret organizations" for controlling the Church. For our part, we prefer a known and responsible head, as well as a definite system of teaching, in a religious publication, as well as in a school or a college. We hardly know whether to say our "Evangelical" or our "Broad Church" contemporary, since Canon Ryle himself seems to confess that Evangelicalism is now sharing in the tremendous reaction all over the world against Calvinism and the Calvinistic Hell, till it bids fair to subside into that boneless, viscid "jelly-fish" Christianity, by which he characterizes the present developments of Broad Church teaching. We do not care how soon the *reproach* of the word "Catholic" shall attach to all of orthodox or primitive that has thus far escaped the destructive criticism of modern Protestantism—to all the precious truths of the Gospel still cherished by old-fashioned Christians, and still embedded in the fast fossilizing formulas of the Church. But we do think it is time for the chief pastors—the Watchers or *Episcopi*—to look out for something of more fearful import than those ritual minutiae, which at least are the "fond fancies"—the *love-tokens* of those who would die for the Catholic faith; to turn their attention to that spirit of absolute scepticism, which, faster than a tidal wave, is creeping up even to our high places. Do our readers wonder why we have declined to reproduce the sickly deliverances of Canon Farrar on future retribution? Have we no spiritual insight among us to discern the sentimentalism of unbelief and the unbelief of sentimentalism? the fair outcome of that spirit which already pervad-

ed the famous and widely-circulated "Life of Christ?" We tell them, too, that never in all their "Ritualistic" reading did they ever meet such a bold and yet obsequious tribute to Romanism as Dr. Farrar made in the preface to his latest book as published in the *Church Journal*, since reproduced in the *Churchman*, without correction or rebuke. Speaking of the Doctrine of Future Punishment, Canon Farrar says:

> And it is really painful to think that in this matter the Roman Catholic Church, so rigidly tenacious of what she conceives to be purity of doctrine, so intensely opposed to anything remotely resembling the spirit of scepticism, so inflexibly resolute in opposition to heresies, so rich in her motherhood of saintly souls, has held a *doctrine more merciful, less void of pity*, than the current belief of modern Protestants. That doctrine the Romanists have held, though they have overlaid it with many untenable inferences, *because they inherited it from the early Church.* Those who uphold the popular view in all its tetanic rigidity accuse others of looking lightly at sin. Will the most fanatical bigot say that the Roman Church takes a light view of sin? yet that Church has introduced an almost indefinite alleviation into the belief in an endless hell!

We tell our Bishops (with the xxxix. Articles in their hands and what is said of the invention of purgatory) that as the *heart* of the world is to-day, struggling fiercely to cast off the restraints of future accountability, that one sentence will do more mischief than all the Ritualism of the English clergy, from Bishop Butler down to Alexander Mackonochie. What do the people care for the Roman Church's view of sin, or the discipline she proposes for it? If Canon Farrar's statement is true, in the minds of thousands the question between Romanism and Protestantism would be decided already. Contrast with this sickly sentimentalism the leading article in the present number of the ECLECTIC—one of the ablest, we undertake to say, and most satisfying contributions to theology ever made in this country, upon this most difficult of all subjects. Must we be told, because we have no theology left but the miserable Manicheeism of Calvinism, that we should go to Romish eschatology, as far superior to Protestant? If such is to be the work of the "Fifty," may it indeed be like that of the fifty daughters of Danaus, with their cisterns, too, that held no water.

If the couplet sometimes quoted about

> "Dropping buckets into empty wells,
> And growing old in drawing nothing up,"

can apply to any class of theologians, it must be to those who pride themselves on being *broad*—who think that talk and conferences and "papers" without end are the chief object and evidence of religious life—as if nothing was settled as a basis of religious action, and it was rather desirable that nothing should be settled.

Is death by disease an *infliction*, and not a *result*,—a sequence, but not a consequence? Salvation is proposed not from Hell, but from *sin*, which *leads* to Hell, which *produces* Hell, which *is* Hell, so long as sin and the possibilities of sin are not overcome. And who should need a demonstration that that conquest must be here in the normal state of our complex humanity, body and soul; the theatre of our Great Captain's conflict with evil—the Altar of His tremendous sacrifice?

Let us say, once for all, that this influx of Stanleyism and Universalism will do hardly less than absolute infidelity (for it is the form in which popular infidelity clothes itself) in cutting the nerves of all Christian life and activity.

As Mr. Gladstone says, there is nothing in Nature to build an analogy for Universalism. Why discuss a material Hell? Do the Scientists even say they know what Matter is? Or shall we deny that the Resurrection Body of the Lord put itself in relation with material things? It is an awful subject. Let us take care how we handle it before the world.

—Bishop Robertson's Lecture before a Unitarian congregation in St. Louis, by request, on the "*History and Claims of the Protestant Episcopal Church*," is a singularly comprehensive and well condensed presentation of the whole subject and must do excellent service in the controversial ferment which has been recently excited there as to the issues between Romanism and Protestantism. (W. B. Chittenden, publisher, St. Louis.)

—Prof. Virchow stands among those at the head of science in Europe as a pathologist and anthropologist. The translation given in the supplement of the *Popular Science Review* is that of *Nature*, revised by Prof. Fitzgerald.

The address of Prof. Virchow supplies the best material with which to meet the charlatanry which popular unbelief pretends to borrow from science. Prof. Virchow says that his own "cell theory" came back to him from America in a shape that he could not recognise.

—The large and handsome pamphlet containing memorials of the "Reunion of the Descendants of Daniel Shelton at Birmingham, Conn., June 14, 1877," is a fine specimen of what might be done by many other eminent families in this country. The gem of the book is a historical discourse, the stream of events from the first American ancestor of the name, Daniel Shelton, who came to this country before 1690, by the Rev. Dr. Shelton of Buffalo, one of the descendants. It abounds in real nuggets of wisdom, good sense, and sterling views of life and character.

—Dr. Seymour's election to Springfield has been "confirmed" by the majority of the Standing Committees, and also of the Bishops. Those who have indulged in misrepresentations that have only had to be disproved and retracted without accomplishing their object, can now betake themselves to Lenten meditations.

—The resignation of the Bishop of Michigan strikes us wih a note of sadness, as in our minds he was always associated with the first Bishop of W. N. Y. Bishop McCoskry links this generation with the fathers, consecrated as he was ten days before the death of Bishop White. There is not a Bishop in office to-day in the Church of England, Ireland, Scotland or the Colonies, whose consecration dates back so far as forty-two years. Selwyn was consecrated in 1841; and yet Bishop Smith was consecrated nearly four years earlier, in October, 1832. The House of Bishops will meet in June to act upon this resignation.

—Joseph Cook's Lecture on the Atonement seems to us preëminently unsatisfactory. There is not a point in it that will touch a Unitarian. It is nothing but the Calvinistic commercial view of the matter. He ignores or fails to apprehend the great *Fact* of the Incarnation, on which all Catholic theology is based. And then the style is so florid and declamatory. To a philosophic mind, the constant strain and tension of hyperbole is painful. We want it translated into plain English. Sometimes brilliant indeed, but on a solemn subject, who would wish a plain letter from a friend blurred all over with the distracted flourishes of a writing master? It is to these, not to the teaching, that the "applause," plentifully sprinkled through the pages, seems to be rendered. With all his art, he can never rehabilitate Calvinistic theology in the public mind—though he sets it off with ever so much German and classic learning, and in these he certainly is wonderfully well read.

—The three rectors to whom we allude in the introduction to Dr. Dix's article (lest we should seem to include ourselves) were Dr. Leeds (under whom the the corner stone was laid), the sainted Dr. Brandegee (under whom the work was brought to completion), and the present rector, Dr. Van Deusen, who has introduced the present scale of services, and started and established the several charitable institutions, besides the new parish and handsome stone church of St. Luke's.

—We call special attention to the interesting account of Dr. Gallaudet's work for Deaf Mutes under the head of Church Work.

—Rev. Mr. Hutchins has issued the Journal of General Convention with more than usual promptness, besides the Digest and proceedings of the House of Bishops at certain meetings during the recess, in separate publications. The work, too, is remarkably well done. Price in paper, Digest, 25 cents; Journal, $1.60.

Mr. Hutchins also publishes monthly his "Parish Choir," a repertory of choice

standard church music, for the benefit of church choirs generally. Price, 50 cents a year. The bound volume of 76 numbers, previously issued, is furnished for $2.00. George Wm. Warren and other organists praise this publication very highly.

—The *Western Church*, published at Milwaukee, (at $1.20 a year to clergy, $2.20 to laymen,) is a sprightly and spicy little quarto of eight pages, edited in the interest of High Church teaching, by the Rev. E. R. Ward, who, we understand, is an English University graduate. There is certainly no uncertain sound in his churchmanship, and he appears to be entirely independent of all responsibility but his own.

—The *Churchman's Companion*, published in New York, by C. F. Roper, 11 Bible House, in the interest of Nashotah, makes an excellent family magazine. The March number continues the capital papers of Rev. R. M. Lowrie, on "How to Behave in the Parish," which show how after all sound church principles, which are *catholic* principles, are gradually leavening the whole body. The rules for communicants and the remarks on burials would satisfy the highest Churchman, and yet they are obvious enough for anybody.

The same number, in its correspondence, answers a question put in another church paper which was too timid to allow the answer, as here given, and as we are glad to republish it:

MR. EDITOR—A writer in the last *Churchman* asks "why the use of wafer bread was abolished, if it be more convenient than common bread; and states that the attempt to introduce altar breads in some parishes, agitates and disquiets the minds and hearts of old communicants." The question is pertinent, and opens an important subject.

1. It may be remarked, in the first place, that unleavened altar bread, popularly called wafer bread, was not abolished by the English Church at the Reformation. The rubric in the English book simply says: "It shall suffice that the Bread be such as is usual to be eaten; but the best and purest wheat Bread that conveniently may be gotten." Blunt, after giving the history of the changes in rubric, says: "The contemporary interpretation of the rubric was plainly that the sacramental bread was usually to be in the form of wafers, but, that for peace and quietness' sake, where wafers were objected to, 'the best and purest wheat Bread that conveniently may be gotten' might be permitted. Such an interpretation was also given to the rubric by the practice of learned men like Andrewes, by the custom of Westminster Abbey, the royal chapels, and the practice of learned clergymen, such as Burton, author of the "Anatomy of Melancholy," who was vicar of St. Thomas', Oxford."

The Puritan objection to wafer bread was, that it was used by the Church of Rome; of course the same objection might be raised to many things good in themselves; but the reader of history needs not to be told that their illogical violence was such as to lead to the conclusion, that they thought, "the farther from Rome, the nearer to Christ." Practically, however, Puritan prejudice prevailed; the custom of using wafer bread was abolished, and common bread became the rule. The growth of reverence for the Holy Communion, and greater attention to the details of the altar service, have led in many parishes to the revival of the use of altar breads; and old-fashioned churchmen are naturally disturbed by what is to them a novelty. Certainly our Lord instituted the Holy Communion with unleavened bread. Certainly the Church provides for its most reverent administration. She orders that if any of the consecrated bread and wine remain, it shall not be carried out of the church, but shall be reverently eaten and drunk there. It needs not that one should be a clergyman to understand how impossible it is to comply with this rubric, when, in scores of our churches, where there are many communicants, not only the chancel-rail, but the floor may be seen, after a celebration, strewn with the crumbs which have fallen from the paten, through the carelessness of the celebrant or communicants. How shocking this is to some deeply reverent minds, cannot be described. The writer has been told by many clergymen that they are constantly troubled with the difficulty of administering the Holy Communion with what they esteemed proper reverence, with the ordinary bread provided for that purpose. No such difficulty can arise where altar breads are used, and it would seem to be best for communicants to accept a change when their pastor proposes it, and aid him in his efforts to promote reverence, even when it calls for a sacrifice of personal feeling and old associations. SIGMA.

—It is said that Life is made up of little acts, and if these little acts are dictated by the spirit of charity or kindness, then the whole life is pervaded by that spirit. It would be one of these little acts for every reader who is led to order a new book or publication in consequence of some notice or review he has read, to *mention* in his order to the publisher in what paper or magazine he saw such notice. Publishers often have little or no evidence as to *where* the advertising upon which they spend so much money has been most effectual, and are therefore often misled. We have no doubt that a magazine like the ECLECTIC, though of limited circulation, yet wholly among people of culture and reading, actually produces more orders to booksellers than those mammoth sheets of immense circulation in which people hardly ever look for anything but the *news*. It is *not* the circulation alone that determines this matter.

—The P. E. Tract Society, (Jas. Pott, Cooper Union,) has issued several Leaflets suited to Good Friday, Whitsun-Day, Ascension Day, and also Thoughts and Rules for the Newly Confirmed, which appear to be just the thing that is needed. Each should have a short prayer on the back. Price 75 cts. per 100.

—The Journal of Convention of the Diocese of Albany for 1878 (Rev. E. M. Pecke of Ilion, Secretary), is out very promptly, and is in point of size, arrangement and convenience of reference, a vast improvement upon its predecessors. We do not find, however, any tabulation of the statistics of parochial reports. The Bishop's Address shows: Confirmed 1356; clergy dismissed 15; died 1; received 9; ordained 5; present number 117. There have been 15 ordinations in all; candidates for orders 18; lay readers licensed 6; churches consecrated 3; Missions organized 2.

We find on page 103 that on motion of Rev. Dr. Payne, a very gratifying tribute was adopted to the character and services of the late Secretary, Rev. Dr. Pennell, who long had charge of the Missions at Rouse's Point and vicinity, and who has now removed to New Jersey.

—*Blackwood's Magazine* for March, opens with the ninth part of "Mine is Thine," in which we are treated to a very amusing account of a deer drive. The second paper is a historical and practical description of the Canadian fisheries, explaining the object and action of the Halifax Commission. Under the heading "New Books" we find notices of the biographies of Lessing and Charles Bianconi; of two novels; and of a work called "North Italian Folk." The "Influence of Women" forms the text for the paper on "French Home Life." "Only Jean" is a quiet Scotch story. Then there is a long retrospective paper on the Storm in the East, and a shorter one on the relative positions of England and Russia.

The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay St., N. Y.) are as follows: *The London Quarterly, Edinburgh, Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, $4 a year for any one, or only $15 for all, postage prepaid.

—We have received from T. Whittaker, (2 Bible House, N. Y.), Prof. J. B. Lightfoot's tractate on "*The Christian Ministry*," which, while pretending to give account of its origin, takes strong ground against its *Sacerdotal* character. We have not had time as yet to examine it. It is the cue of heresy to adopt the words that expressed what it rejects, in hopes of destroying the doctrine. So Methodists have sought to spoil the word *Bishop*, and the sects do the same by the word *clergy*, and literary infidelity does the same by the word *Catholic*.

FOREIGN.

The Convocation of York has given a "general concurrence" to the Declaration of the Bishops in the Convocation of Canterbury on the subject of Confession, which it will be remembered was but a reference to the resolutions of 1873. The Dean of Durham strongly opposed it as putting the ban on a large share of the best working force of the Church, and the Bishop of Carlisle pointedly said that it was a layman's question which they could not very well reach. It seemed to

be the only way to meet the abominable uncleanness which was cloaking itself under respectable forms in modern society, and preying upon innocence which had no help or instruction how to know it or to deal with it.

The Bishop of Carlisle also proposed some resolutions which caused great debate, looking to the autonomy of the Church, and its right to regulate its internal affairs without interference of Parliament. His claim was that the concordat implied the acquiescence of Parliament in the legislation of the Church in Convocation. The Bishop was appointed to draft a Bill to be laid before the House, allowing the Church to use her own power to regulate ceremonial. This is aimed at the P. W. R. Act, and of course was opposed by Archbishop Thompson. The Church is bound to have autonomy as to her internal affairs, or else disestablishment.

—The Government will not allow the Bishop of Durham to give up more than £1,000 a year of his income to the proposed bishopric of Northumberland, and only £38,000 of the late Mr. Hendley's bequest is available for it.

—The choir and congregation of S. Raphael's, Bristol, have largely resorted to S. Matthias'. Mr. Ward somewhat questionably declines to celebrate the Eucharist with a reduced ritual. One of Bp. Ellicott's clergy has written him protesting, in behalf of the brethren, against the tone of his late charge, and accuses him of having heartlessly broken up a great centre of Church Work in Bristol, which had been going on in the same way for nineteen years. He tells the Bishop that his conduct towards S. Raphael's is alienating the respect of all the best clergy, and quotes a Dissenter as saying in regard to it "A Bishop should be no striker."

—Turning to the East is a piece of primitive Christian symbolism, referring to those texts which speak of Christ as the "Sun of Righteousness," as the "Dayspring from on high," and "The Man whose Name is the East."

—The Wesleyans never fail to denounce what they call Sacerdotalism and Ritualism, but yet one of their leading journals has had to protest against its growth in their own ranks, and on two recent occasions have we met young preachers with the M. B. collar. Their revivals are now being termed missions, and silver candlesticks are to be found on the Communion Table in several metropolitan Wesleyan chapels. At the opening of an organ at a Congregational meeting-house at Reading the collection was made in red offertory-bags, with an ecclesiastical design worked upon them, whilst a fresh venture of the Unitarians is announced as a free church, dependent upon voluntary subscriptions and the offertory.—*Church Review.*

—The parish church of S. Giles, Reading, has adopted the free pew system, along with "Hymns Ancient and Modern."

—The Church Association has hired a few "aggrieved parishioners" to attend church two or three Sundays, as a basis of new proceedings against the Rev. Pelham Dale and Rev. C. F. Lowder.

—The Rev. James Kent Stone has recently turned up as "Father Fidelis, of the Passionist order," preaching an "eloquent sermon" at the Cathedral in Cincinnati, on the occasion of the requiem services for the late Pope.

—The coronation of Leo XIII. took place Mch. 3. In his exhortations so far the new Pope makes no allusion to the Virgin Mary, or to his predecessor, Pius IX. His attitude as to the Government of Italy is said also to be materially changed. It remains to be seen whether he can afford to be independent of the Jesuit Society, which has heretofore been the real Papacy.

—The expenses of the London School Board have run up to £5 7*s.* per scholar.

—It is said the Bishop of London having failed with Mr. Kenworthy, has been negotiating with Bp. Tozer to take S. Matthias', Stoke Newington. The Bishop's terms are, conformity to the Ridsdale Judgment, which, as Baron Kelly says, was not a decision of *law*, but of *policy*.

—The editor of the *Church Times* advises clergy who feel an uncontrollable impulse to write letters, to write them to him, instead of to other papers, because, if they should happen to be nonsense, they would be sure to go into the waste basket, and so no harm would be done! Now that is the function of a good editor which is least appreciated in this country.

—The S. P. C. K. has published Canon Barry's *Boyle Lectures* for 1876.

—Mr. E. A. Freeman, in the *Contemporary*, demolishes Froude's papers on Thos. à Becket: and Prof. Friedrich does the same for Cardinal Manning's "*True Story of the Vatican Council.*"

—The best things in the *Nineteenth Century* are Prof. Tyndall's refutation of Bastian's hobby of Spontaneous Generation, and Gladstone on the Eastern Question.

—The Bishop of Carlisle (Dr. Goodwin) has pronounced very distinctly against Evening Communions in his diocese.

—The Committee of Convocation report about eight hundred members of the Sisterhoods in the Kingdom.

—The Bishop of Carlisle has lately lost his eldest son, rector of Keswick.

—Dr. Newman has been visiting Dr. Pusey and Keble College at Oxford. He wore his academic dress, and did *not* preach in the Roman Catholic Chapel there.

—On the last scrutiny, Cardinal Pecci had 44 out of the 60 ballots. Three Cardinals took no part, not having arrived: McCloskey, Cullen, and Brossias-St.-Marc. It is said the new Pope shows some reforming tendencies, and there is a general scattering of the hangers-on of the late Pope. There was even a "population" of 2,348 persons in the Vatican. The popular caricatures paint the new Pope's sceptre as a mighty *broom*. He will even send packing the Swiss guards, as well as the "Soprano singers with the Ottoman names," and he stopped the customary largesses to beggars on the accession of a new Pope. As a sample, a *Times* correspondent says:

The Pope is bent on curtailing expenses to the very bone. He has abolished the bounty of a year's salary that was allowed to the officials of the Dataria at the accession of every new Pope, asking the Monsignore who presented him with the list "where the money (25,000 crowns) was to come from;" and upon being told that "it was always supplied by the Apostolic Treasury," again inquiring "where that Treasury was." The Monsignore confessing that "it had been closed for want of effects," his Holiness tore up the paper and said "there was an end of the matter."

—The *John Bull* makes a new and curious objection to the "Declaration on Confession" adopted by Convocation:

This was an act intended to give authoritative guidance to the laity, on a very important point of personal religion. The Dean of Durham opposed it as unjust to some of the clergy; but neither he, nor any other speaker, took the ground that a Synod of the clergy with no lay element is incompetent to expound the Book of Common Prayer for the guidance of the laity.

No one argued that formularies enacted by Parliament for common observance could not be narrowed or expanded by clerical declaration, not amounting even to a canon.

—The Bishop, Dean, and Canons of Lichfield have invited the Bishops who attend the Pan Anglican Synod to stay in that city from Monday, June 24, to Monday, July 1, "offering to you and your travelling companions," says the letter, "a spiritual welcome in our holy and beautiful house, and also brotherly hospitality in our homes." During the week the triennial festival for foreign missions will be held.

—Miss C. A. Jones, author of "S. Vincent de Paul," "Church History," &c., has written a "Life and Times of S. Chas. Borromeo (Hayes, London)—worthy, they say, to be put with Montalembert's "S. Elizabeth of Hungary."

—It is said now that Lord Coleridge (the younger) and Sir James Hannen were originally told off for the Court of Appeal on the Ridsdale case, but *declined to serve* on being told what kind of judgment was wanted. Even the *Standard*, which once supported the P. W. R. Act, now says:

When it is no secret that grave doubts are entertained by the highest legal authorities as to the correctness of the judgment recently pronounced by this tribunal, which has been called a judgment of policy rather than of law, it is difficult to deny that a grievance really does exist, which may bring us face to face with Dr. Trench's "Sphinx" sooner, perhaps, than some of us anticipate.

—The Bishop of Ely earnestly advises weekly Communion in every parish.

—Rev. J. H. Titcomb, vicar of Woking Surrey, takes the newly founded See of Rangoon.

THE CHURCH ECLECTIC.

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SOURCES OF INCOME TO THE CHURCH.*

I. The Necessities of the Church.

There is to-day, in the Church, a hungry cry for money. It has been so always. It will continue to be so till the end of the world. A living Church will call for a constant access of large means, that she may do the work her Lord has given her to do. The Propagation of the Faith; the Sustentation of the Clergy; the Education of the Children of the Church; the providing of fit Buildings for Worship, and for Work; the founding, and support of Eleemosynary Institutions; the encouragement of Sisterhoods, Brotherhoods, and Guilds; and the use of the Press, create necessities which duty, honour, and love will seek to fill.

The methods of supply should be such as will afford opportunity to every man to do his duty in this regard; press obligation upon the rich to give in due proportion to their ability; allow no one to flatter himself that he is dutiful and charitable when he is paying for his own gratification; leave no one to impulse, and to his own caprice; fix stated times; assure a steady flow of sufficient income; respond quickly and fully to extraordinary demands; involve no complicated and expensive system of collection and disbursement; give no footing to Erastian prerogative; and last, though not least, such methods as will warrant the worshipful laying of gifts upon the altars of God, "in the comfort of a reasonable, religious, and holy hope," that He will graciously accept them, and bestow His Benediction. These are the *desiderata*. They rule out assessments, subscriptions, pew-rents, fairs, festivals, and dependence upon the State, as failing to reach every one, as unequal, uncertain, complex, expensive, humiliating, and, some of them exceedingly questionable, and most unworshipful.

Are there no methods which will satisfy the want? Are there none which have the Divine sanction? Let it be seen what investigation will determine.

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*The writer acknowledges obligations to Smith's Bible Dictionary, Lange on Genesis, Michaelis' Commentaries on the Laws of Moses, The Ulster Prize Essays, The Mercersburg Review, The Church Review, Adam Townley's Sacerdotal Tithe, and "The Christian Tenth," besides the authorities cited in the text.

II. Sources of Revenue in the times of the Old Testament.

1. *The Tythe.* Abram, returning from his chastisement of the marauding kings, was met by Melchizedek with priestly hospitality, and the priestly benediction. And Abram gave him tythes of all.[1] The narrative reads as if it were an established custom. The writer of the Epistle to the Hebrews phrases it thus; He tythed Abram;[2] that is, he called the attention of Abram to his priestly right; and Abram acknowledged it promptly, taking out Melchizedek's tythe before he restored the goods to the king of Sodom. Abram did not claim property in the goods. He refused to receive anything in compensation for his recapture of the goods and persons. Yet, he asserted Melchizedek's right to the tythe, and paid it. The king of Sodom interposed no objection. The transaction wears the air of daily life.

Jacob promised the tenth unto God, acknowledging thereby a duty.[3] The vow was not restricted to that time only. It was intended to cover all his future life.

The first mention of the tythe in the Jewish Law is in Leviticus xxvii. 30–33. It is not prefaced as if new. It is spoken of as a familiar thing; not, the tythe shall be the Lord's; but, "the tythe is the Lord's." The notice of it is purely incidental. The immediate subject of legislation is the vow. Occasion is taken to say that the tythe is the Lord's; and, therefore, it does not so belong to any man that he may give it away in a vow. If a man wished to redeem a tythe of grain, or of fruit, he could do so by adding one-fifth to its money value; but, he could not be allowed to dispose of it in vow.

The tythe was annual. It was laid upon the year's product of grain, fruit, wine, and oil, and upon the increase of the herd, and of the flock. These last were not redeemable.

Two tythes were exacted every year. The first was to be given to the Levites.[4] Of this the Levites were to give a tenth, and of the best, to the High Priest.[5] The second tythe, or its equivalent in money, was to be carried to the Tabernacle; and, it was to be used there in hospitality to the stranger, the fatherless, the widow, and the Levite;[6] probably a provision for the festivals.

Every third year, when an end was made of tything the increase of that year, every man was required to recite a prescribed form of words, in which he declared an honest payment of the tythe had been made, and invoked the blessing promised to the faithful return of the tythe.[7]

The tythe seems to have been laid upon the gross amount of increase, not upon the nett.[8] If this is thought to be severe, it is to be remembered that obedience had the promise of unfailing fertility in land, and herd, and flock.

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[1] Gen. xiv. 18–20. [2] Hebrews vii. 6, Gr. [3] Gen. xxviii. 20–22. [4] Numb. xviii. 20–24. [5] Ibid. 25–32. [6] Deut. xii. 6, 17, 18; xiv. 22–29. [7] Deut. xxvi. 12–15 [8] Levit. xxvii. 30–33.

The first tythe was specially challenged by Jehovah as His due. He used it as his payment, in part, to the priestly tribe for its services.[9]

When the Hebrews desired a king, they were warned that the Monarch would take from them a third tythe for the civil list.[10] Gentile nations accounted a tenth the right of kings. It was an ancient law in Babylon, used in Athens, paid in Rome.[11] The prophet did but remind Israel of a well known custom. They seemed to have thought that this would not disable them from paying the tythes demanded by their religion.

2. *First-fruits.* These appear first in Exodus xxii. 29. They were of the first of the grain of the current year, and of the first dough made from the new grain, and of the wine, the oil, and the wool.[12] They were about one-thirtieth of the produce of the year.[13] They were given to the priest, who, in this matter, represented in himself the poor and needy of all classes. As these were not offered upon the altar, honey and leaven could accompany them.[14]

Also, a basket of first-fruits of the field and garden was to be carried to the feasts, for purposes of hospitality.[15]

The Jew was taught that the bringing of the first-fruits to God sanctified the remainder, and he could use it with rational expectation of the Divine blessing. "For if the first-fruit be holy, the lump is also holy." [16]

The offering of the first-fruits preceded the tythe. The tythe was taken from the remainder.

3. *Sacrificial Offerings.* These date from the earliest times. They were purely religious. They were taken from the animal world, and from the vegetable and mineral kingdoms. There were offerings of obligation, and offerings of free-will. To the former class belonged such as the shew-bread, the sin and trespass offerings, the whole burnt-offering, and offerings connected with ceremonial cleansings and with vows. The latter class included all which men might be expected to present as substantial expressions of grateful feeling, as marks of love, and as betokening earnestness when supplicating some special mercy from God. The first chapters of Leviticus contain the ritual of the Jewish offerings, and direct as to their destination. The portion burned upon the altar was the Lord's share. Of certain offerings the largest part was to be eaten by the offerer and his friends, or, by the representatives of the Congregation, or by the whole congregation of Israel. There was scarcely an offering of which the priest was not to have his perquisite.

When the Hebrew went up to the Tabernacle at the three annual festivals, he was forbidden to appear before the Lord empty. The nature of the gift was left to his own choice, the measure of ability to his own con-

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[9] Numb. xv.; Nehem. x, xii. [10] 1 Sam. viii. 15–17. [11] Bishop Patrick on Gen. xxviii. 22. [12] Num. xv. 20; Deut. xviii. 1–4. [13] *Church Review*, April 1856, p. 62. [14] Levit. ii. 11, 12; xviii. 12, 13; Deut. xviii. 5; 2 Chron. xxxi. 5. [15] Deut. xxvi. 1–11. [16] Rom. xi. 16.

science; but an offering was required.[17] It must be perfect of its kind, without blemish; and, it could not be withdrawn.[18]

4. *Endowment in Land.* The tribe of Levi was selected for the priestly service. It was necessary that it should be distributed through the other tribes. This would not admit of settlement in one of the tribal divisions of the land. In lieu thereof it was directed that forty-eight cities and their suburbs should be allotted to the Levites.[19] These were a permanent endowment in land.

If a man set apart a portion of land unto Jehovah, it might, under certain contingencies, become unredeemable. It then became the possession of the priest.[20]

5. *Redemption Moneys.* The first-born males both of man and of beast were to be sanctified unto the Jehovah by the children of Israel. He claimed it as His own from the night when the first-born of Israel were saved from the destruction which fell upon the first-born of Egypt. First-born sons were to be redeemed; also, the firstlings of unclean beasts. If men were vowed unto the Jehovah, they were to be redeemed in shekels of the Sanctuary according to the estimation of the priest. If any unclean beast was vowed, it was to be redeemed at the estimation of the priest, one-fifth of its value being added thereto. If a man set apart a house, or a field, unto Jehovah, and desired to redeem it; and, if he would redeem any tythe in kind, he was to pay its value in shekels of the Sanctuary according to the estimation of the priest, and one-fifth more.[21]

Redemption moneys were appropriated to the priests.[22]

Firstlings of animals which might not be changed for money, were to be eaten by the owner and his household; if blemished, at home; if unblemished, at the Tabernacle, as part, probably, of the provision for the great festivals.[23]

Hooker estimates that the tribe of Levi, being one-twelfth of the people, had a right, by all these prescriptions of the Law, to four-twelfths of all such goods as the Holy Land did yield.[24]

6. *Spoils of War.* The Law levied a tribute from the prey taken in war. This was to be given to the priests.[25].

7. *Poll-Tax.* After the Captivity, the people agreed to charge themselves yearly with the third part of a shekel for the service of the house of God.[26] This became a fixed custom. In our Lord's time, the rate had become half a shekel, probably as a constructive requirement of the Law.[27] It was this assessment which was paid by our Lord for Himself and St. Peter with the stater from the mouth of the fish.[28] It was paid by every Jew. Those living abroad sent it to Jerusalem. The sums sent by Jews dwelling in foreign lands were so large that they excited the covetous desires of Roman Governors. The money was appropriated to the current expenses of the Temple Service.

8. *Alms.* The Law enjoins an open-handed charity.[29] The poor were to have the spontaneous growth of the field, the vine, and the olive during the year of rest, which was every seventh year.[30] The gleanings of every harvest and vintage were to be left for the poor.[31] These are estimated to have been one-sixtieth part.[32] The debtor class were to be released every

[17] Deut. xvi. 16, 17; Psalm xcvi. 8. [18] Deut. xxiii. 23. [19] Numbers xxxv. [20] Levit. xxvii. 20, 21. [21] Exod. xiii. 2, 12–15; xxii. 29, 30; xxxiv. 19, 20; Levit. xxvii; Numb. iii. 13; viii. 16, 17; xviii. 15. [22] Numb. iii. 46–51. [23] Deut. xv. 19. [24] Works, Book VII, c. xxiii. 4. [25] Numb. xxxi. 25–47. [26] Nehem. x. 32, 33. [27] Exod. xxx. 11–16. [28] Matt. xvii. 24–27. [29] Deut. xv. 7–15. [30] Exod. xxiii. 11. [31] Levit. xix. 9. [32] *Church Review*, April 1856, p. 62.

seventh year.[33] At the Jubilee, landed estates reverted to the family of the original owners, even when they had been alienated for debt.[34]

Such were the methods of the Old Testament times in securing revenues for religion and charity. They met the ordinary needs of the Theocracy. Extraordinary demands received a prompt return; as, for example, the materials needed for the Tabernacle were brought in such profusion that the people had to be restrained from giving.[35] "With perfect heart" the people offered willingly for the Temple which David prepared to build.[36] Degeneracy in the religious life of the people made itself felt in the shrinkage of the revenues. Reform found the remedy in a return to the methods prescribed by the Law.[37]

What is the law of the New Testament in this regard? Have any of the Old Testament methods survived?

The Œconomy of Grace is one and the same, from the promise given in Eden after the Fall of Adam to the final delivery of the kingdom to the Father. There is but the one Incarnation. All things going before it were preparatory to it. There can be no disharmony between the times before the Incarnation, and the times of the Incarnation itself. The Old and New Testaments are not alien to each other. Laws enacted in the times of the Old Testament are not, for that reason, annulled by the New. The New Testament does not, by its own being, operate the extinction of the Old to such extent that nothing therein binds us. "The Old is the preface of the New" (Lacordaire). It was a saying of St. Augustine, "the New is latent in the Old, and the Old lies open in the New. That man has an evil conscience for his guide who thinks that he is free altogether from the Old Testament as a law."

1. The canons, which decide the question of the perpetual obligation of any usage and law of the Old Testament, are axiomatic.

(1.) Whatever is imbedded in the Incarnation: whatever is fundamental, organic in the Œconomy of Grace will endure through all Dispensations thereof; *e. g.*, the Headship and Offices of our Lord, and our duties arising therefrom.

(2.) Whatever grows necessarily out of the relations of men to God, and to their fellows, will be of universal and perpetual obligation; *e. g.*, the only object of worship; the duties of justice, fidelity, mercy, and love between man and man. The Jewish law forbade the oppressing of the hireling in his wages. No change of Dispensation could affect such a law. Man's relations to God, and to his fellows, early generated customs which hardened into laws, and they will bind men until these relations cease to exist.

(3.) Whatever is provisional is transient. Types are such. They herald their antitypes. When they have completed themselves fully therein, they pass away; but, not before. All customs, and regulations designed to serve certain ends, lose their meaning when the ends are fulfilled; and, then, they cease to oblige us; but, not before. A given Dispensation is necessarily preparatory to a higher stage in the unfolding of the Œconomy of Grace. Its purposes having been attained, it gives place to its successor, and, all that which is characteristic, organic, and essentially distinctive in the Dispensation, goes out with it. When the grain matures, its sheathing withers away. But, the System of Grace, with its necessities,

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[33] Deut. xv. 1–6. [34] Levit. xxv. 23–28. [35] Exod. xxxv, xxxvi. [36] 1 Chron. xxix. 6–9. [37] 2 Chron. xxxi. 4–12; Nehem. x. 37–39; xii. 44–47.

its constitutional laws and methods, its promise, its faith, its hope, enters into any given Dispensation, passes through it, and comes out of it unchanged.

2. Under these canons the steadfast and the temporary are easy of ascertainment. Apply these tests to the question in hand.

(1.) *The Stater.* The Temple has fallen. Its peculiar Service has ceased forever. The Stater may not be exacted for the Temple Service; nevertheless, the principle remains, that Divine Service is to be sustained, whatever the forms it may have assumed in the New Testament Dispensation.[38]

(2.) *Alms.* "Ye have the poor always with you." [39] The law of open-handed charity has not been repealed. Our Lord takes it for granted that His people will act upon it.[40] The Sabbatic year, and the Jubilee being national and, therefore, peculiar to the Mosaic System, have passed away, carrying their usages with them. Yet, no proprietor will incur the Divine displeasure if he allow to the poor the privilege of gleaning the harvest-field. and the fruit trees.

The occasion of the coming in of the Diaconate was the necessity for a proper administration of alms to the poor widows in Jerusalem.

(3.) *Spoils of War.* The laws of the Jewish Commonwealth cannot, as such, bind other nations. Notwithstanding, it were a noble use of such property to appropriate a percentage of it to the service of religion, and charity. This, however, could be occasional only; and the Church can but desire, and seek to promote, the unbroken reign of universal peace.

(4.) *Landed Endowment.* The form which this took among the Jews was determined by the tribal polity of the nation; and, of necessity, was therefore temporary. The reasons for rich and permanent landed endowment of ecclesiastical and eleemosynary institutions are ever in full force, and should commend themselves to men of large wealth. The principle of endowment in lands has the Divine sanction.

(5.) *Sacrificial Offerings.* The Oblation which the Apostle and High Priest of our profession made of Himself was the crisis of the world.[41] It began to be prefigured in sacrifices from the very beginning of history. All the ancient sacrifices summed themselves up in the One Great Sacrifice of Calvary. This has made sufficient propitiation for sin, and gives men "liberty to enter into the holiest." [42] Therefore, all those sacrifices, which involved the ideas of expiation, and of the Divine acceptance thereof, have ceased to be offered. Some of the ancient offerings afforded a medium of communion with God by feasting upon the sacrifice. These are consummated in the Holy Communion. Some Memorial sacrifices were the prescribed expression of the surrender of property to God.[43] They were to accompany not the whole burnt-offering only, but also sacrificial communion with God. They were gifts from the products of man's toil. While the form of the offering has passed away, will any one say that the New Testament has cancelled the obligation to surrender property to God? The Peace-Oflering was the special feast upon the sacrifice, and so the special form of communion with God. Its unvarying requirement was that it should be attended with gifts.[44] The Peace-Offering remains to us in the Eucharist. Was it intended that its accompaniment of gifts should vanish away? Are men to come to the Eucharist with no offering significant of thanksgiving? This would be false to the spirit of the New Testament. The Eucharist, the Great Memorial Sacrifice, is our

[38] 1 Cor. ix. [39] Matt. xxvi. 10. [40] Matt vi. i. [41] John xii. 31, Gr. [42] Hebrews x. 19, margin. [43] Levit. i. ii. [44] Numb. xv. 1–16.

medium of communion with God. It demands its appendage of gifts from the products of human labor.

The pious men of the Old Testament times were not content to receive the Divine favour through sacrifices, and make no return. They gave themselves to God in grateful love, and sought to signify this in fit offerings. They had the Divine approval. They were unwilling to serve God with that which cost them nothing.[45] Hence, thank-offerings, and votive offerings were given with their sacrifices. Custom became law. Has it passed away? Now that the Great Sacrifice has been offered by our High Priest, who is, also, ever pleading it for us before the Throne, it can not be less a duty, nor less a privilege, to give ourselves to God, with all we call our own. Here is obligation which no changes can disannul. Free-will offerings survive the Mosaic Law. They are grounded upon the Great Sacrifice. They obtain acceptance through it. They should attend the Memorial Sacrifice at every celebration. St. Cyprian rebuked a wealthy matron for coming to the Holy Table without any sacrifice of her own. In the early Church, weekly oblations were made at the altar (in some places, daily) for the maintenance of the Church, and for the relief of the poor. Lands, and other possessions were given to the Church, at other times.[46] In the nature of the case, free-will offerings cannot be typical, temporary, and contingent upon a Dispensation. The principle which establishes them lies in the nature of man, and is fundamental in the Œconomy of Grace. "Christians, having greater hopes, could not give less than they did in former times, when their hope was lower." [47]

The Sacrifice of Christ is represented in the Sacrament of His Body and Blood. To obtain an interest in that Sacrifice, men must surrender themselves and their all to God; and, in token of this, they must bring their gifts to the altar continually, as in the ancient time. Certainly, self-denial was not to fall with the Mosaic Law.[48] To do good and to communicate are sacrifices well-pleasing to God.[49]

The fathers are explicit here. Justin Martyr, quoted by Wordsworth, says: "Each of those who are willing gives according as he is minded, and offers what is contributed to the minister; and he succours therewith the orphan and widow, and those who are sick and in prison, and strangers, and in a word, is the guardian of the poor."

"We offer unto God our goods as tokens of thankfulness for that we receive." [50]

"He which worshippeth God must by gifts and oblations acknowledge Him the Lord of all." [51]

(6.) *The Tythe.* Did this pass away with the Mosaic System; or, is it of perpetual obligation?

Reference is had herein to the first tythe, which was given to the priestly tribe. The second tythe stood related to the national festivals of the Jews, and ceased with them.

The tythe was not typical. If it was a shadow of good things to come, what must the substance be, and where is it? Certainly, the substance cannot be found in the infinitesimal driblets doled out to a beggared clergy, with reluctant hand. Certainly, the substance cannot be less than the one-tenth. Pentecost showed what the substance might be. The truth is, the tythe was not a type; and, from a premise so false no argument can be drawn against the survival of the tythe in our time.

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[45] 2 Sam. xxiv. 24. [46] Bingham B. V, c. iv. [47] St. Irenæus, in Bishop Patrick on Levit. xxvii. 30–34. [48] Matt. xvi. 24. [49] Heb. xiii. 16. [50] St. Irenæus in Hooker, B. V. c. lxxix. 17. [51] Origen, Ibid.

The tythe did not belong to the Jewish System distinctively. It antedated the Mosaic Law many hundred years. It did not, of necessity, share its fate.

The tythe was a custom of Gentile nations from their earliest history. The Arabians, the Persians, the Scythians, the Greeks, the Pelasgians, and the Romans acted upon it. The Carthaginians sent a tythe to the national god in Tyre.[52]

Observe the elements which enter into this problem of the tythe:

a. That all ancient nations adopted the tythe as the portion of the priesthood. They came to be so diverse and alien from each other in race and language that the citizen of any one nation was a barbarian to all other peoples; and yet, the tythe was common to them all, and was numbered by them among their primitive customs.

b. Generations of men separated by many centuries of time religiously paid the tythe.

c. Though differing widely in race, in language, and in many laws, customs, and manners, yet they all observed the same proportion as due to the priesthood, viz: one-tenth.

Now, herein is a marvellous thing. How shall we account for it?

It is not the dictate of nature. It is not natural that the receiver of a gift should return a portion of it, and do it invariably. God has no necessities. He can, at any moment, reclaim to Himself every thing He has bestowed upon men. The natural inference is, that God would not expect any gift from men, nor ask it, nor accept it if proffered. If God would have men render back to Himself any of His gifts, it would be necessary to teach men so, and to indicate the purpose, the time, and the portion, which would be pleasing to Him. By such argument, eminent Churchmen, ancient and modern, have shown that the tythe must have been of Divine Origin, equally with the ancient sacrifices and worship. There is no command in Genesis that the tythe be given, nor that anything be given; neither is there any mandate in the record appointing sacrifice, prayer, worship. That they existed from the first, and that they were universal, must be taken as proof of Divine authority. Precisely the same reasoning applies to the tythe. It stands upon the same footing as to origin.

Because the Mosaic Law incorporated into itself an existing institution did not, of necessity, doom that institution to die with the Law; *e. g.*, the Law recognized marriage, and regulated it. No Christian will accept the conclusion that the family was distinctively Jewish, and is, therefore, no longer of Divine authority.*

The tythe rests upon the Monarchy of Jesus Christ, and thus upon the Incarnation. The Jehovah of the Old Testament is the Christ of the New. Many passages might be cited to prove this. Compare among others Exod. iii. 14 with John viii. 58; Ps. xxiii. with John x. 11–30; Isa. vi. with John xii. 37–41. When, therefore, Jehovah claimed the tythe as His right, it was the Eternal Word, anticipating the Incarnation, asserting to the men of old time, as afterwards to His Apostles, the delegation of all

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[52] Dean Milman's History of the Jews, vol. I, p. 208, Note.

* Our Lord freed marriage from the abuses which were tolerated by the Mosaic Law, and left untouched the legislation which defined the degrees of relationship within which marriage is forbidden. He did not judge it necessary to reënact that statute. The Church has ever regarded it as binding. She does not accept as a canon, that everything in the Law of Moses became obsolete when Christianity superseded the Law.—Mark x.

power and authority to Himself. He has ever been the Lord Paramount of the world, the King of men; and men are His vassals, holding of Him, not by right of inheritance, or any other right, but at His pleasure and sufferance, tenants at will on His demesné. We speak of property in lands, obligations, and money. It is well to do so. Without the clear and full sanction of property and its rights, civilization were impossible. But, we should not allow this to obscure the fact that the term is relative. We have no true ownership in anything. Jesus Christ is the only absolute proprietor. Nay, more—we do not own ourselves. We belong to Him by the right of creation, by the right of Providential care, by the right of redemption, and by the right of conquest; and His loving grace has won our grateful consent to be His. We have surrendered ourselves to Him in willing bonds. We offer ourselves to Him afresh every time we approach the Sacrament of His Body and Blood. It is not lawful to say, we are our own; "who is Lord over us?" [54]

As Lord Paramount, the Christ prescribed to the men of old time a certain tribute to be rendered to Himself in token of fealty, viz: the one-seventh of their time, and the one-tenth of the increase of their property; these to be specially devoted to the maintenance of His Worship. He is the Sovereign still. He has not remitted the tribute. Concerning the one-seventh of our time there is no difficulty in believing it to be of steadfast obligation. Why except the other portion of the tribute, the tythe? There is to-day the same reason as of old why we should acknowledge allegiance to Jesus Christ by the tythe of increase, as well as by the seventh of time. His lordship and man's vassalage were not Jewish particularities, expiring with the Law; nor, was the appointed tribute peculiar to the Law. "*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yea, of the Gentiles also." [55]

Will it be said, that the tythe in Israel was the assessment for State revenue, and, therefore, passed away with the Theocratic State?

The Mosaic System had a religious as well as a civil side. The tribe of Levi was valuable to the State in that it furnished Judges, Registrars, Doctors of the law, Teachers, and, according to some critics, Physicians. This may have been one reason for giving to them the forty-eight cities, and numerous perquisites. They were not, however, the special officers of the State. The State had its own Judges, and Elders of the tribes, and, at last, its Kings. The chief duty of the Levitical tribe was ministration in holy things. Jehovah made Himself their inheritance;[56] and directed that His tythe be paid to them for their subsistence as the ministers of religion. Surely it will not be said there was no religion, no Divine Service, no worship of Jehovah as God, in the Mosaic System.

If it were true that the tythe was paid to the priests as officers of the State, this would not show that the tythe is not of universal and perpetual obligation. It would only be a peculiarity of the Law that it turned the tythe for the time being into the coffers of the State. This would cease with the Law; and, then, the tythe would revert to its original use, viz: the support of Divine Worship.

The tythe of income, and the seventh of time serve to remind men that they are not proprietors in fee simple, that they are not independent, that Jesus Christ is their Sovereign. They were meant to be ever present tokens and signs that He is the Lord Paramount. In the nature of the case they are of universal, and perpetual obligation. Dispensations cannot displace them; for, they are moral not ceremonial, religious not politi-

[54] Ps. xii. 4. [55] Rom. iii. 29. [56] Levit. xviii. 20–24.

cal. They are higher, deeper, broader than any mere Administration of the Œconomy of Grace. They rest upon the Headship of the Incarnate God.

It is thought by some that the silence of the New Testament is fatal to the perpetual obligation of the tythe. It is silent concerning the seventh part of our time, also. It does not require it. Having an origin so ancient, being universally acknowledged, and being grounded upon the Monarchy of Jesus Christ, the tythe and the Sabbatic time did not need new and special legislation. The silence of the New Testament is argument in favour of their claims. It behooves the objector to show, in so many words, that this ancient tribute has been remitted.

The men of the New Testament would naturally render the tythe whenever their environment should favour it. They could not enjoin it while as yet the Temple was standing, and the Mosiac System continued to receive the obedience of Christian Jews.

Moreover, there was no demand. Nothing would be said of tythes when men "sold their possessions and goods, and parted them to all, as every man had need;"[57] "neither said any that ought of the things which he possessed was his own; but they had all things common."[58]

There is strongly implied teaching, however, in the New Testament that the tythe would be the future dependence of the ministry, in a settled state of things. Jesus Christ pronounced His ministers worthy of their hire.[59] He calls them, commissions them, withdraws them from all secular pursuits, and makes Himself their inheritance, as in the case of the ancient priesthood. The natural inference would be the tythe. Certainly, He would not have their maintenance inferior to that of the priests of the Old Testament, less ample, less secure.[60] St. Paul teaches that, "as they which minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar; Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."[61] The tythe could hardly have been absent from the Apostle's mind while he was stating the general usage of the Mosaic time.

The views of the early Church are helpful here. The fathers deemed tythes to be of perfect obligation upon Christians.[62] Origen, and St. Augustine ask the pungent question, how can our righteousness exceed that of the Scribes and Pharisees, if they gave a tenth, and we give less? The Church began to resort to tythes in the fourth century.[63]

(7.) *First Fruits.* These stood related to the primogeniture of the Coming Messiah, "first-born of all creation;"[64] "above all the kings of the earth."[65] They seem to have been required upon the principle that the best of the productions of the earth for the current year should be given to the Jehovah without delay; that men should think of His claims before proceeding to gratify themselves. It was the requiring of harvest festivals, and the turning of them to the benefit of the poor. It were well if men, in our time, should feel the obligation to make harvest thank-offerings, and put them into the hands of the poor.

The early Church believed the law of the first-fruits to be perpetual. Origen speaks of them as oblations made to God. St. Irenæus says, Christ taught his disciples to offer the first-fruits of the creatures to God, and this was the Church's continual oblation with thanksgiving for the enjoyment of all the rest. Nazianzen says, they were to be dedicated to God.

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[57] Acts, ii. 44, 45. [58] Ibid. iv. 32. [59] Matt. x. 10; Luke x. 7. [60] Matt. xix. 29. [61] 1 Cor. ix. 13, 14. [62] Bingham's Ant., vol. i. pp. 189, 190. [63] Bingham's Ant., Vol. i. p. 190. [64] Coloss. i. 15, Gr. [65] Ps. lxxxix. 28.

The Apostolical Canons and Constitutions speak of them as part of the maintenance of the clergy. They seem to have formed in the Christian Church part of a general provision for the clergy, the sacred buildings, and the poor. The fund was administered by the bishop, who was responsible to the Provincial Synod.[66]

We do not read of first-fruits in the New Testament. In Palestine, the authorities would not have allowed them to be diverted from the uses prescribed by the Law. Among the Gentiles, the country people were late in becoming Christians.[67]

(8.) *Redemption Moneys.* That the first-born of man and beast should be taken as belonging to Jehovah grew out of the circumstances of the Exodus of Israel, and was, therefore, purely national. It could not survive the Jewish Commonwealth without special re-enactment.

There is a principle involved, however, which is fundamental in the Divine Order of things, viz: Whatever is given to God in vow, or in any other way, belongs to Him, and may not be reclaimed. Doubtless it may be redeemed in money, the money to go into the treasury of the Church for Divine Uses.

(*To be continued.*)

THE ANGLICAN FORM OF ORDINATION.

(*Concluded from April number.*)

We seem now to be in a position to consider the Roman Catholic criticisms upon the validity of our forms. And here we are met in the outset by an admission which might well seem to be decisive. In the year 1704 the Sacred Congregation of the Inquisition was asked to decide upon the validity of the Ordinations of the schismatic Church of Abyssinia, where Orders were wont to be conferred after the following well-nigh incredible fashion The archbishop would hold no ordinations until eight or ten thousand candidates were assembled in the city where he resided. It was then necessary for him to ordain them at the rate of three or four thousand a day. They who were to receive the priesthood were arranged in ranks in the church, and "the archbishop passing hastily in front of them imposes his hands on the head of each saying "Accipe Spiritum Sanctum." And in consequence of the great multitude, the confusion, and the haste, the archbishop on some does not impose his hands at all, and in other cases does not pronounce the words of the form." The question was whether priests are validly ordained in such a form, and ought, therefore, on being purged from their schism, to be admitted to the exercise of their office in the Roman Church. And the answer of the Congregation was that the form was to be treated as valid for all who could remember that the hands had been placed on their heads, and the words "Receive the Holy Ghost" spoken.[1] The meaning and intention of the words were supposed to have been sufficiently defined by the general faith and doctrine of the Abyssinian Church as expressed by certain sacred books of theirs, which, in fact, were not used in Ordinations at all.[2]

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[66] Bingham, Book v. c. v. See also Dr. John Fulton's Index Canonum, Canon xli. of the Canons called Apostolical; and Canons of Antioch, No. xxv. [67] Bingham, Book v. c. v.

[1] Estcourt, p. 190. [2] *Ib.* p. 243.

The decision seems very strange when we remember that prayer is according to all antiquity the essential part of the form, and that in these ordinations there is no sign of any prayer whatever. But passing over this, we make the obvious remark, that as the words "Receive the Holy Ghost" are used in our Ordinal, there seems no good reason why Roman Catholics should on their own principles, any longer dispute the validity of our forms. This very obvious remark having been made by others, a "doubt" upon the question whether imposition of the hands with the words "Receive the Holy Ghost," is enough to confer priests' orders, was submitted a short time ago by Cardinal Manning to the Congregation of the Inquisition, and the reply was communicated in a letter of Cardinal Patrizi, which was printed in the *Month* for July 1875. It was to the following effect. In the first place it states that the decision of the Congregation in 1704 was not formally a decree. On which we remark that we have here a curious instance of the practical working of Papal infallibility: an instance exactly parallel to the case of the condemnation of Galileo. A question comes before the infallible tribunal; a reply is given by which the faithful guide their souls even in things which (like the validity of Orders) may be vital to salvation, on the understanding that they have received an infallible direction. But when some inconvenience or error becomes apparent in the practical application of the decision, then it is discovered that something was wanting in its form, which deprives it of that infallible character which all had supposed it to possess. Such an infallibility seems to be singularly formed for leading people into obstinate error.

But, in the next place, the Congregation intimates that the rite of Ordination, as it is found in the sacred books of the Abyssinians, shows that the words "Receive the Holy Ghost" do not constitute their whole form, and that therefore the decision is not to be understood as implying that these words suffice. Now anybody who will read the statement submitted to the Congregation in 1704, as given in Canon Estcourt's book (pp. 190 and App. xxxiv.), will observe that in his own words, "in the case laid before the Sacred Congregation it is not stated that any prayers whatever are said, or any other words than the mere *Accipe Spiritum Sanctum*." He proceeds, it is true, to observe that the faith and doctrine of the Abyssinian Church are expresssed by the unused part of the form. But it is certainly a strange principle and scarcely consistent even with the Roman doctrine of intention that the meaning and effect of words used should be determined by other words which are not used; which are very probably quite unknown to everybody concerned; and by the non-use of which the ordaining bishop deprives himself of all claim to be intending to do what his Church intended to do when she composed the form which he neglects. The answer, however, of the Sacred Congregation proceeds not on the ground that the mind of the Abyssinian Church in general is thus declared by the unused ancient rite, but on the ground that the ancient rite *is part of the same form* which contains what is actually used; "those words *Accipe Spiritum Sanctum*," say they, "do not constitute the *entire form*." In this they are absolutely mistaken; "for," says Mons. Bel, in a letter to Canon Estcourt, "how these words *which are nowhere to be found in the Coptic rite*, were introduced into their rite, escapes our knowledge;" and the form given by the same authority from the *Fettah Nagast*, or Abyssinian canons, gives a totally different sentence of ordination. We acknowledge that the impression produced upon us by these various utterances of the Sacred Congregation is simply that they are determined, at whatever cost of consistency and reason, to avoid recognising the validity of our orders.

But, apart from the question of the consistency of the decisions of the Congregation, we do not mean to deny that we perceive the force of the

reasons which Canon Estcourt gives for the general principle, that words may be used in such a way, and with such a meaning, as to destroy their validity in a particular case, even though they may be valid in others; and that if these reasons could indeed be proved applicable to the Anglican rite, we should feel much doubt of its sufficiency. In truth, none but thorough formalists can contend that certain forms of words are to be considered valid, irrespectively of the intention of the church in using them. And this it is which gives reason to say deliberately that had the revision of the Ordinal, proposed to the church of Ireland, been carried, great doubt might have been cast upon the validity of the Orders conferred by her. Should any of our readers be tempted to attach weight to the specious argument that all the ancient forms of Ordination known to us were precatory, we beg them to remember that neither reason nor the established principles of theology allow the question of the sufficiency of a form to be determined after such a summary fashion. The context and the known intention of the form must also be carefully taken into account.

Now in weighing the intention of a form, a deliberate declaration of its purpose put forth by those who drew it up would be a most valuable guide. Such a declaration we have in respect of our Ordinal; for its preface recounts that, "*from* the Apostles' time there have been these orders of ministers in Christ's church—bishops, priests and deacons." "And therefore, to the intent these orders *should be continued* and reverently used, it is requisite that no man shall execute them except he be admitted after this form." It is impossible to conceive how the compilers could have stated more strongly their desire to maintain the succession of Holy Orders in that essential meaning of the institution in which it had existed from the time of Christ, all down through the primitive and the middle ages to the age then present. We do not believe that any such declaration of intention could have been made by any body of men holding mere Protestant conceptions of Orders. But Canon Estcourt does not, so far as we remember, notice this profession of intention in the preface at all. He prefers to discover the intention of the form from the form itself.

On what grounds is it, then, that words which were considered by Rome to be sufficient when used with the utmost irreverence by the half-barbarous Abyssinians, are to be condemned as insufficient when used reverently and religiously in a body so much in earnest as the Church of England? We must refer the reader to Canon Estcourt's work for the details of the argument, giving here, in our own words, as truthful and forcible a statement of it as we can, but without involving ourselves in technical questions of theology, such as that of "character," upon which the broad issue of validity could never be supposed to turn.

The grace of Orders is a different thing from the grace given by the same Spirit for the discharge of the duties of a civil or secular office. No one can doubt that grace to assist the due discharge of any office will be given to earnest prayer. But in the case of secular affairs, the office is, in its immediate origin, the creation of men, and so is the appointment of the person to it; and God fits him to discharge his duty. But this does not at all come up to the description of what God does in Ordination as Holy Scripture describes it, and as the Church has always held. It is not merely that He gives grace to perform the duties of the priesthood, but the priesthood itself is His gift and grace. He makes a man a *good* magistrate; it is the secular power that makes the man a magistrate at all. But it is not merely that the Holy Ghost makes the man a *good* priest; it is He alone who makes him a priest. And so S. Paul speaks to the elders of Ephesus: "The Holy Ghost hath made you overseers to feed the Church of God."

It is quite certain that many at all times, but especially many at the period of the Reformation, failed to grasp this theory of Holy Orders. The sacred ministry appeared to them as an office to which men were called and appointed by other men, while God might, as in the case of any other office, be asked and confidently expected to supply them with grace to do its duties rightly. Now, it might be conceived that the words in which this gift of the Holy Ghost should be sought for, and those in which it should be assured to those who sought for it, might be very strong indeed, while yet the conception that the Holy Ghost not only fits a man for the office, but promotes him to it, and passes upon him that change which places him in it, might be entirely absent. And this, as we understand Canon Estcourt, is his contention concerning the words of our Ordinal. "Receive the Holy Ghost for the office and work of a priest" was meant, he thinks, by those who framed the Ordinal, to describe only that same relation of the Holy Ghost to the priesthood which He has to any secular office. For, in respect of a secular office, it might quite conceivably be said by any one who had authority to say it—"Receive the Holy Ghost for this office and work," without thereby at all implying the ascription to the Holy Ghost of the act itself by which the man is invested with the office and its powers. The question, then, is whether the words of our Ordinal were intended to be used in this imperfect sense, or in that more complete one in which both the office itself and the power to exercise its functions rightly, or even to exercise them at all, are ascribed to God.

In the first place, we observe that, whatever possibility there may appear to be of the imperfect sense having been intended belongs almost wholly to the form of 1662, when the words "for the office and work of a priest" were added. And this fact places Canon Estcourt curiously at variance with his predecessor Dom Raynal. Raynal lays all his stress upon the inadequacy of the Edwardian forms, and says, "There is no need of comment to show how the empty forms of King Edward VI. *were rendered sufficient for valid ordination*;" while Canon Estcourt says, "To this ambiguous form, so clogged and fettered already with mutilations and additions made in a depraved sense, and for the purpose of introducing error, the revision of 1662 made another addition, which tied and limited the meaning to that of receiving the grace of the Holy Ghost solely for the discharge of the office and work of a priest or bishop, but not as a sacramental character or a spiritual power. Thus the due sense and right intention are absolutely excluded from the rite." Truly, the defect of our form can scarcely be very obvious when learned doctors differ so completely as to its nature, that one supposes the change of 1662 to have rendered the form valid, while the other considers it to have been made thus a great deal worse than it was before.

It is obvious to remark that the historical circumstances of 1662 make it very unlikely that any such depravation would have then taken place. All Canon Estcourt's trouble in hunting up the Lutheran senses of the words "called," "examined," "tried," "admitted," and so forth, and pointing out how these words occur in the previous parts of the Ordinal, is quite wasted for the purpose of explaining what was meant by "for the office and work of a priest." For the divines who made this addition had not the smallest tendency towards any such theories. There can be no doubt that they were influenced by the wish to bring the form into stricter conformity with the ancient offices which Morinus had printed, by making mention in the sentence of Ordination of the particular grade in the ministry which was being conferred. This was unnecessary, seeing how distinct such mention had been in previous parts of the office, and how sufficient, according

to all precedent, such previous mention is. But it is in the highest degree unlikely that these Caroline divines can have intended anything else but a thoroughly Catholic idea of the sacred ministry: any doubtful terms in their work, if such they were, ought in reason to be explained in that sense.

When we come to examine the terms, we find that they have not merely said, "Receive the Holy Ghost" for the work of a priest, but also for the office. Even had it been merely *work*, we might still have fairly contended that to endow a man with grace for the work of an office, is to invest him with its powers, unless there has been some quite separate form of investiture; and that the reception of the Holy Ghost for the work of a priest is indeed that gift of "power" which Canon Estcourt desiderates in our form [3] Thus the gift of power for the work of Christian life, which is given us in baptism, is also the gift of Christian life itself. But they have said also "for the office of a priest," not, be it observed, for the *discharge of the office*, as Canon Estcourt says, but for the office itself. We cannot tell what the reception of the Holy Ghost for the office, as distinguished from the work, can be, except this, that the Holy Ghost invests a man with the character of the office at the same time that He endows him with power for its work. Office here appears to stand for *munus* in the old Ordinals. It is not very correct to speak of "discharging an office:" but, if it were, *munere fungi* is also good Latin. Certainly, the criticism which makes our orders depend on the distinction between *office* and *munus* is very fine-spun.

But now we turn to the Ordinal of 1549 We know as matter of history that the inadequate conceptions of Ordination to which Canon Estcourt alludes were before the Reformers of the Church of England, and had met considerable countenance among them. But they regarded the theory not in that timid fashion which might cause them, if they had closed with it, to express it in words and in acts belonging to a different order of ideas. They looked fairly in the face the real and only consistent application of these notions; which is this, the total abolition of any real form of Ordination and the retention of the laying on of hands, if at all, only as a recognition of a previous election. In the before-quoted discussions of 1540, which issued in the "Necessary Doctrine and Erudition," and are to be found among Burnet's *Records* (P. i. B. iii. No. xxi·), we find this question proposed, "Whether in the New Testament be required any consecration of a bishop and priest, or only appointing to the office be sufficient?" And the answer of Canterbury (that is, Cranmer) is, that "he that is appointed to be a bishop or priest needeth no consecration by the Scripture." Many other influential persons held the same extravagant conception. We know very well how liable Cranmer was to changes of opinion, and the fact that he and his sympathizers entertained these beliefs in 1540 does not make us at all sure that he entertained the same in 1549: more especially as, in the earlier year, Henry VIII. was alive, and Cranmer had thus a strong motive to declare for the King's authority to make priests or bishops as he would. Nay, his subscription to the "Necessary Doctrine" seems, as Burnet remarks, to show that he had changed his opinion declared in the debate even before the document came out, for the theory of Orders there laid down is totally different from that which he had advocated; but he shows his courtliness by adding to his subscription, "This is mine opinion and sentence at this present; which, nevertheless, I do not temerariously define but refer the judgment thereof to your Majesty."

[3] Thus Tournely says that "the form of ordination consists in the prayer or prayers by which the minister of the sacrament invokes grace on the candidate for orders, whereby he may be enabled to discharge his duties holily and with fruit."—Kenrick, p. 181.

What we wish the reader to observe is, that if in 1549 Cranmer had still held these opinions about Holy Orders, or, holding them, had found himself able to lead the Ordinal Committee to adopt them, they would have displayed themselves in the Ordinal in some thoroughly unmistakable form. Whereas, what do we really find? Bucer's draft did contain a sentence of Ordination which entirely corresponded to the imperfect conception of Ordination to which Canon Estcourt refers. "The hand of God Almighty, Father, Son, and Holy Ghost, be upon you, protect and govern you, that ye may go and bring forth much fruit by your ministry, and that it may remain unto life eternal:" had this been the sentence, it might very well have been represented as a mere blessing or aspiration for grace to perform the duties of an office to which the candidate had been really raised by a calling and appointment preceding. But Bucer's draft is set aside, and words of a totally different character are substituted. It is perfectly manifest that the object must have been to express a wholly different idea upon Ordination.

We are disposed also to lay great stress upon that rationale which we have before explained as guiding the selection of the sentences of Ordination from Scripture. It may, as we have seen, be very fitly described in this way: that the Church of England had the intention of doing what the Lord and what his Apostles did when they made priests and bishops. The extreme importance of such a reference to Scripture may be illustrated by this, that the validity of the Roman form for conferring Holy Orders probably depends upon a similar reference, though of a very far-fetched kind in comparison to that direct extraction of Scripture words which our Reformers made. We have seen above that the Roman Pontifical embodies our sentence of Ordination; but we have also seen that nobody ever imagined that in that sentence as used in the Roman form *the* act of Ordination consisted. The very rubrics of the Pontifical place the central act in a previous ceremony, namely, the delivery of the vessels. And Pope Eugenius IV. declared this to be the essential point. But we must go further back still, for in spite of his infallibility he was undoubtedly wrong. If he were right, the Roman Church would possess no valid orders at all, for these would have been cut off during the first nine centuries, when this supposed essential form was not used at all; jnst as our Orders would be naught if the Edwardian forms had been bad. The Pope has been excused on the ground that he is only declaring what are the essentials of Ordination under the Roman form. But he cannot be right even as to this; for could it be supposed that the precatory form and the first laying on of hands were valid up to the ninth century, but although retained and used after that time, yet ceased to be valid because another ceremony was added after them?

Accordingly the best authorities in the Roman Church look, as we have before stated, for the essentials of Ordination in the first laying on of hands, or in the outstretching of hands, which may probably be regarded as forming a continuation of that imposition. Now what are the essential, the sacramental words in that part of the Roman service—the words which, on Canon Estcourt's principles, can be supposed to furnish an adequate form? Not certainly the prayer that God would give the *dignity* of the Presbyterate—for dignity cannot express the impress of a character on the soul; not the prayer "that God would renew the spirit of holiness in their hearts," nor "that they may be worthy co-operators of the episcopal order." Nor can the essential form, in the case of bishops, be the prayer that God would grant them an episcopal chair to rule His Church. All these expressions fall far short of asking the internal and special grace of

the respective Orders. The essential words, the very marrow and centre of the Roman rite, are to be found in the prayer for bishops, that to this servant of His, whom (like Aaron) He has chosen to the ministry of the chief priesthood, God would give this grace and would complete in His priest the sum of His ministry; and in this for presbyters, that whereas to the chief priests appointed for ruling His people Israel, God had appointed men of a second order to be helps, He would continue this aid to our weakness and would cause these persons to obtain the office (*munus*) of the second rank. That is to say, the succession of the Christian ministry in the Roman Church depends upon a form in which the high priesthood and priesthood of the Jews are taken as the sources or types of the orders of bishop and presbyter; and the continuance of the latter is sought from God under the name of the former.

Now we fully recognise the applicability of this type. But certainly, if we were to enter into particulars, we might find points in which the episcopate and presbyterate in themselves and in their mutual relations fail to be adequately designated by these Jewish titles. Yet the form is doubtless good, because it sufficiently expresses, in the language of those who use it, that which is sought of God. But how absurd would it be to contend that these two orders of the ministry can be properly continued by the use of two forms adapted to their respective Old Testament types; but cannot be continued by means of two forms actually quoted from the New Testament itself, and denoting no types at all, but the very things themselves, the very beginnings in the New Testament Church of those ministries which God is here asked to continue.

For our part, we do not think that the Reformers could possibly have done anything wiser under the circumstances of the time than thus to fall back upon the unimpeachable forms of the New Testament. The Pontifical was in such a state that its revision was among the most patent duties of any divines attempting a reform of the public services. To have translated the Latin would have been to perpetuate the absurdity of treating the quite valid form used at the first imposition as if it were inoperative until an invention of the ninth century had been added; and then of using a second or third imposition of hands, to confer the essential power of the priesthood upon persons who long previously have received the priesthood and all the powers which belong to it. And in the impossibility of using the forms of the Pontifical—in the din of the numberless questions concerning the nature and powers of the ministry, which were dividing the Church, what wiser thing could there be than to follow the precedent offered by the repetition of the words of Christ for consecrating the Eucharist, and to repeat in the consecration of a bishop the words in which S. Paul describes the effect of his own consecration of a bishop, and in the ordination of a priest, the words in which the Lord Himself created His ministry and expressed its powers?

And here we may briefly notice a point on which Canon Estcourt bestows much trouble, viz., the light which the concluding words of the form, "Be thou a faithful dispenser of the word of God and of His Holy Sacraments," cast upon the intention in which the preceding sentence is used. We do not at all deny that a connection between the two clauses existed in the minds of the compilers of the Ordinal. But the conception of priests as stewards is that which is chosen as the leading idea of their office by the Lord Himself (S. Matt. xxiv. 45), and by S. Paul, who desired that a man should account of him as a minister of Christ and steward of the mysteries of God. And it seems idle to say that so scriptural an exhortation can have any injurious effect upon the meaning of the words preced-

ing. The faithful dispensing of the sacraments means the authoritative assignment or denial of the sacraments, and the faithful dispensing of the Word of God does not signify mere application or exposition of the Bible, but the deliverane of God's messages of pardon or wrath which are His word as coming through His authorised ambassadors. No document is more applicable to the exposition of the Ordinal than the (so called) *Cranmer's Catechism*,[4] set forth in 1548. Let us hear it, then, upon the meaning of this phrase, "dispenser of the Word of God:"—

When a man afer baptism hath grievously sinned, and doubteth in his conscience whether he be in the favour of God or no (as oftentimes it happeneth), then it is hard for him to trust to his own bare imaginations, thinking in this fashion; I know that I have sinned; but yet I am in this opinion, that God is not so cruel a revenger but that He hath forgiven me. For such an opinion without *God's word* is not a true faith, nor is able to stand in the dangerous skirmishes of temptation. But true faith must ever be stayed upon the certain *word and work of God*. Now God doth not speak to us by a voice sounding out of Heaven. But He hath given the keys of the kingdom of Heaven and the authority to forgive sin to the ministers of the Church. Wherefore let him that is a sinner go to one of them, let him acknowledge and confess his sin, and pray him that according to God's commandment he will give him absolution and comfort him with *the word of grace* and forgiveness of his sin. . . . For he that is absolved knoweth for a surety that his sins are forgiven him by the minister. And he knoweth assuredly also that the minister hath authority from God Himself so to do: and, thirdly, he knoweth that God hath made this promise to His ministers and said to them, "To whom ye forgive sins on earth, to him also they shall be forgiven in Heaven."

These considerations seem to us so decisive that we feel it unnecessary to examine in detail the remaining portion of the service. We should not shrink from doing so, for even if the sentences of ordination had been other than they are, it seems to us that these services do not represent the Lutheran conception, or anything at all like it. And we can very well understand how, in the particular condition of opinion which prevailed, a good deal of the Lutheran terminology should find its way into the rubrics while yet the fundamental conception of the service should remain Catholic. The Lutherans had this reason for inventing a theory of Orders, that they could not for want of bishops confer them after the old fashion; but it would have been a wonder indeed if enough of men had not been found in the Church of England to hinder her from divesting herself of a necessary part of her Catholic inheritance, because the Lutheran fox had lost his tail and invited her to imitate her condition.

We must also entirely decline to be led into an argument as to the degree in which the Church of England does or does not agree with the Church of Rome upon the powers and duties of the priesthood. Whatever powers are contained in the New Testament commission the Church of England has, for she uses that commission; and she wants no other power. What is necessary, according to all recognised principles, is that there should be a form sufficient to claim from the Lord for a particular case, in the faithful manner which He requires, the fulfilment of His promise to continue the ministry of His Church. This being provided, the case becomes exactly the same as that of baptism. The due conditions having been performed, the subordinate agents retire into the background, and in the eyes of the Catholic Church, the Lord appears performing His sure promise. As to baptism, it is, according to all Catholic ideas, totally irrelevant to ask what benefit the agent in baptism understands the grace of the sacrament to be capable of effecting. The ministrant of baptism may entertain the wildest, the most erroneous, or the most inadequate ideas about what a baptised person is bound to believe and do. Yet all that has ab-

[4] *Cranmer's Catechism*. Oxford, 1829, p. 202.

solutely no effect upon the validity of the sacrament. Romanists do indeed show themselves extremely careless of these Catholic principles of baptism, and repeat it without scruple upon their proselytes as if it were a mere act of a particular church granting admission into her ranks, instead of an act of Christ granting admission into the Church universal. But in words, at all events, they acknowledge the Catholic rule; and the same is the rule as to Orders. So speaks S. Augustine: "Both are sacraments. Both are conferred on a man by a species of consecration, the one when he is baptised, the other when he is ordained; therefore in the Catholic Church neither can be repeated. For when at any time even the prelates returning to the Church from the schism have been in the interests of peace received on renouncing the errors of the schism, and it has seemed that they should bear the same offices which they had borne, they have not been again ordained, but as their baptism so their ordination remained unimpaired, because the defect lay in their separation, which has been corrected by their return to peace and unity, but not in the sacraments, which are the same wherever they are."[5]

And it is on these principles that we should answer Dr. Newman's well-known argument against our Orders, that the Apostolic succession, the sacramental gift of Holy Orders and the Holy Sacrifice are not traditions among Anglicans, and that "there is surely a strong presumption that the Anglican body has not what it does not profess to have." We might very well meet with a direct negative this description of the Anglican tradition, but the observation which we now prefer to make is that the very notion of making the recognition of our orders dependent on the degree of consciousness we show of their importance, is one which shows but little belief in the reality of the sacrament of Orders in the minds which conceive it. If Orders be what the Roman Church professss to believe them to be, it is a positive duty incumbent on that Church to ascertain for itself whether clerical proselytes are already ordained or not. It is blasphemous for them to repeat ordination if it has been conferred already. And there are certain duties and ways of life incumbent on every priest, which makes it destructive to his soul to live as if he were a layman. It is as absurd to leave the question to our defence of it as if they were to learn the question whether one was baptised or not to the arguments which the Church he had left might care to offer on the question.

The case of our Orders seems to us, we confess, so clear that no genuine doubt can be felt about them by any one who examines the evidence. But at all events it is ridiculous to say that there is not, *primâ facie*, *some* reason to think they may be valid. The Church of Rome has never decided against them. She has indeed, with a carelessness beyond all Protestant carelessness, left her subordinate members to treat them as invalid, but has never brought to bear upon this vitally important matter the means of infallible judgment which she professes to possess. In the only case in which English Orders were before the infallible tribunal, there was flagrant misrepresentation on the part of the person (one Gordon) who sought to have the case decided; misrepresentation which Canon Estcourt excuses on the ground that a convert and a stranger in the case of such a memorial would be wholly in the hands of his advisers! So that it is not clear that the Congregation had under their consideration the real form of Anglican orders at all.[6]

[5] See other authorites in Tournely *De Ordine*. Paris, 1720, pp. 269 *sqq*.

[6] Nevertheless Dr. Kenrick (p. 158) supposes the question of Anglican orders to have been decided in Gordon's case. This is only one of many statements in his chapter on the Anglican form which his successor Canon Estcourt perceives to be quite untenable.

The Roman authors whose works we are reviewing, are wont to declare as a supplement to their arguments sufficient to cover all defects, that the mind of the Church has been against us. But this mind of the Church is very much what we should call either popular prejudice or the determination of controversialists to find that true which is convenient for their cause. It has rested in each generation successively upon some supposed fact or doctrine which the next has found to be an error. The means of judgment which Rome declares herself possessed of are such that the question need never have been left to this slipshod decision by popular feeling or inclination. Yet who has ever heard that any of that considerable number of priests who have gone from us to Rome was warned that perhaps he was really a priest and, if so, ought to live as such? We have ourselves known "verts" with whom the desire to divest themselves of the trammels of Orders was commonly supposed to have no unimportant part in inducing the turning movement. This may not have been true. But the Church which they joined took no pains to ascertain whether she ought not to give them that information concerning their Anglican orders which would render such a temptation on their part and such an imputation on them by others equally impossible. Converts, so called, ordained in the English Church, may be seen in the smoking-rooms of Continental hotels or in ball-rooms at home, displaying their new found Catholicism by an attire and conversation more laical than that of ordinary laymen.

Any one who is acquainted with human nature might know beforehand that such a contemptuous rejection of old and sacred restraints cannot possibly take place without the most serious deterioration of the spiritual condition. And we remember to have read and heard that such a consequence had been in many cases observed by serious Roman Catholics. Yet, was any adviser ever found to say in such a case, "the validity of Anglican orders is only doubtful. It has never been decided by the Church. But we have an infallible tribunal established by God for the benefit of mankind, lest souls should be suffered to lie under errors which might be fatal. This tribunal has delivered one decision which seems adverse to Anglican orders; but it now appears that first this was not really an infallible decision, and secondly that there are differences in the two cases which make it not so applicable to the question as at first sight it appeared to be. We shall therefore, in charity to your soul, take care that the light of infallibility shall be turned fully upon your case as it is; lest at the judgment day it shall prove that you were really a priest when we and you yourself treated you as if you were none, and so we both should come at the hands of that Great High Priest, who cares for the honour of His commission, to great shame and punishment."

No such thing is ever said. The Roman Church prefers to leave the question undecided for her own controversial advantage. And she hereby proves the taunts upon the shortcomings of the Anglican tradition to be capable of being retorted with far greater justice against herself. Nothing could show more decisively than the conduct of the Roman Church in this matter that she does not grasp the conception of Holy Orders as a great reality, but thinks of them as a mere human opinion. And the English Church has given at least this proof of her belief in their reality, that she never, even in the times when by a natural repulsion from Roman error and tyranny she was driven farthest in the Puritan direction, has denied the validity of Roman Orders. Of course it will be replied that in doing so she would have cut off her own succession by invalidating her pre-Reformation priesthood. But in the first place that would not have been a matter of any importance if the Apostolical succession had been,

as Dr. Newman asserts, no tradition of Anglicanism; and in the second place, it might have been plausibly argued that the Roman Church after the rejection of the Reformation, and after her system had been formulated at Trent, held a position radically different from that of the pre-Reformation Church.

But this argument has never been advanced; the English Church has considered, not what would best enable her to throw contempt on her adversary, but what was true; and until the Roman Church has brought all her powers to bear upon the decision of the question of our orders, she has little reason indeed to taunt us as though we did not show ourselves alive to the reality of the priesthood in the Church of Christ.

THE PROPOSED SUBSTITUTES FOR RELIGION.

BY PROFESSOR GOLDWIN SMITH, IN MACMILLAN'S MAGAZINE..

There appears to be a connection between the proposed substitutes for religion and the special training of their several authors. Historians tender us the worship of Humanity, professors of physical science tender us Cosmic Emotion. Theism might almost retort the apologue of the spectre of the Brocken.

The only organized cultus without a God, at present before us, is that of Comte. This in all its parts,—its high-priesthood, its hierarchy, its sacraments, its calendar, its hagiology, its literary canon, its ritualism, and we may add in its fundamentally intolerant and inquisitorial character—is an obvious reproduction of the Church of Rome, with Humanity in place of God, great men in place of the saints, the Founder of Comtism in place of the Founder of Christianity, and even a sort of substitute for the Virgin in the shape of womanhood typified by Clotilde de Vaux. There is only just the amount of difference which would be necessary to escape from servile imitation. We have ourselves witnessed a case of alternation between the two systems which testified to the closeness of their affinity. The Catholic Church has acted on the imagination of Comte at least as powerfully as Sparta acted on that of Plato. Nor is Comtism, any more than Plato's "Republic" and other Utopias, exempt from the infirmity of claiming finality for a flight of the individual imagination. It would shut up mankind forever in a stereotyped organization which is the vision of a particular thinker. In this respect it seems to us to be at a disadvantage compared with Christianity, which, as presented in the Gospels, does not pretend to organize mankind ecclesiastically or politically, bnt simply supplies a new type of character, and a new motive power, leaving government, ritual, and organization of every kind to determine themselves from age to age. Comte's prohibition of inquiry into the composition of the stars, which his priesthood, had it been installed in power, would perhaps have converted into a compulsory article of faith, is only a specimen of his general tendency (the common tendency, as we have said, of all Utopias) to impose on human progress the limits of his own mind. Let his hierarchy become masters of the world, and the effect would probably be like that produced by the ascendency of a hierarchy (enlightened no doubt for its time) in Egypt, a brief start forward, followed by consecrated immobility forever.

Lareveillère Lepaux, the member of the French Directory, invented a new religion of Theophilanthropy, which seems, in fact, to have been an

organized Rousseauism. He wished to impose it on France, but finding that, in spite of his passionate endeavors, he made but little progress, he sought the advice of Talleyrand. "I am not surprised," said Talleyrand, "at the difficulty you experience. It is no easy matter to introduce a new religion. But I will tell you what I recommend you to do. I recommend you to be crucified, and to rise again on the third day." We cannot say whether Lareveillère made any proselytes, but if he did their number cannot have been much smaller than the reputed number of the religious disciples of Comte. As a philosophy, Comtism has found its place, and exercised its share of influence among the philosophies of the time; but as a religious system it appears to make little way. It is the invention of a man, not the spontaneous expression of the beliefs and feelings of mankind. Any one with a tolerably lively imagination might produce a rival system with as little practical effect. Roman Catholicism was, at all events, a growth, not an invention.

Cosmic Emotion, though it does not affect to be an organized system, is the somewhat sudden creation of individual minds, set at work apparently by the exigencies of a particular situation, and on that account suggestive *prima facie* of misgivings similar to those suggested by the invention of Comte.

Now, is the worship of Humanity or Cosmic Emotion really a substitute for religion? That is the only question which we wish, in these few pages, to ask. We do not pretend here to inquire what is or what is not true in itself.

Religion teaches that we have our being in a power whose character and purposes are indicated to us by our moral nature, in whom we are united, and by the union made sacred to each other; whose voice conscience, however generated, is; whose eye is always upon us, sees all our acts, and sees them as they are morally, without reference to worldly success, or to the opinion of the world; to whom at death we return; and our relations to whom, together with his own nature, are an assurance that, according as we promote or fail to promote his design by self-improvement, and the improvement of our kind, it will be well or ill for us in the sum of things. This is an hypothesis evidently separable from belief in a revelation, and from any special theory respecting the next world, as well as from all dogma and ritual. It may be true or false in itself, capable of demonstration or incapable. We are concerned here solely with its practical efficiency, compared with that of the proposed substitutes. It is only necessary to remark that there is nothing about the religious hypothesis as here stated, miraculous, supernatural, or mysterious, except so far as those epithets may be applied to anything beyond the range of bodily sense, say the influence of opinion or affection. A universe self-made, and without a God, is at least as great a mystery as a universe with God; in fact, the very attempt to conceive it in the mind produces a moral vertigo which is a bad omen for the practical success of Cosmic Emotion.

For this religion are the service and worship of Humanity likely to be a real equivalent in any respect, as motive power, as restraint, or as comfort? Will the idea of life in God be adequately replaced by that of an interest in the condition and progress of Humanity, as they may affect us and be influenced by our conduct, together with the hope of human gratitude and fear of human reprobation after death, which the Comtists endeavor to organize into a sort of counterpart of the day of judgment?

It will probably be at once conceded that the answer must be in the negative as regards the immediate future and the mass of mankind. The simple truths of religion are intelligible to all, and strike all minds with equal force, though they may not have the same influence with all moral

natures. A child learns them perfectly at its mother's knee. Honest ignorance in the mine, on the sea, at the forge, striving to do its coarse and perilous duty, performing the lowliest functions of humanity, contributing in the humblest way to human progress, itself scarcely sunned by a ray of what more cultivated natures would deem happiness, takes in as fully as the sublimest philosopher the idea of a God who sees and cares for all, who keeps account of the work well done or the kind act, marks the secret fault, and will hereafter make up to duty for the hardness of its present lot. But a vivid interest—such an interest as will act both as a restraint and as a comfort—in the condition and future of humanity, can surely exist only in those who have a knowledge of history, sufficient to enable them to embrace the unity of the past, and an imagination sufficiently cultivated to glow with anticipation of the future. For the bulk of mankind the humanity-worshipper's point of view seems unattainable, at least within any calculable time.

As to posthumous reputation, good or evil, it is, and always must be, the appanage of a few marked men. The plan of giving it substance by instituting separate burial-places for the virtuous and the wicked is perhaps not very seriously proposed. Any such plan involves the fallacy of a sharp division where there is no clear moral line, besides postulating, not only an unattainable knowledge of men's actions, but a knowledge, still more manifestly unattainable, of their hearts. Yet we cannot help thinking that, with the men of intellect, to whose teaching the world is listening, this hope of posthumous reputation, or, to put it more fairly, of living in the gratitude and affection of their kind by means of their scientific discoveries and literary works, exerts an influence of which they are hardly conscious; it prevents them from fully feeling the void which the annihilation of the hope of future existence leaves in the hearts of ordinary men.

Besides, so far as we are aware, no attempt has yet been made to show us distinctly what "humanity" is, and wherein its "holiness" consists. If the theological hypothesis is true, and all men are united in God, humanity is a substantial reality; but otherwise we fail to see that it is anything more than a metaphysical abstraction converted into an actual entity by philosophers who are not generally kind to metaphysics. Even the unity of the species is far from settled; science still debates whether there is one race of men, or whether there are more than a hundred. Man acts on man, no doubt; but he also acts on other animals, and other animals on him. Wherein does the special unity or the special bond consist? Above all, what constitutes the "holiness?" Individual men are not holy; a large proportion of them are very much the reverse. Why is the aggregate holy? Let the unit be a "complex phenomenon," an "organism," or whatever name science may give it, what multiple of it will be a rational object of worship?

For our own part, we cannot conceive worship being offered by a sane worshipper to any but a conscious being, in other words, to a person. The fetich-worshipper himself probably invests his fetich with a vague personality, such as would render it capable of propitiation. But how can we invest with a collective personality the fleeting generations of mankind? Even the sum of mankind is never complete, much less are the units blended into a personal whole, or, as it has been called, a colossal man.

There is a gulf here, as it seems to us, which cannot be bridged, and can barely be thatched over by the retention of religious phraseology. In truth, the anxious use of that phraseology betrays weakness, since it shows that you cannot do without the theological associations which cling inseparably to religious terms.

You look forward to a closer union, a more complete brotherhood of man, an increased sacredness of the human relation. Some things point that way: some things point the other way. Brotherhood has hardly a definite meaning without a father; sacredness can hardly be predicated without anything to consecrate. We can point to an eminent writer who tells you that he detests the idea of brotherly love altogether; that there are many of his kind whom, so far from loving, he hates, and that he would like to write his hatred with a lash upon their backs. Look again at the inhuman Prussianism which betrays itself in the New Creed of Strauss. Look at the oligarchy of enlightenment and enjoyment which Renan, in his "Moral Reform of France," proposes to institute for the benefit of his own circle, with sublime indifference to the lot of the vulgar, who, he says, "must subsist on the glory and happiness of others." This does not look much like a nearer approach to a brotherhood of man than is made by the Gospel.

In an article on "The Ascent of Man," we referred to doctrines broached by science at the time of the Jamaica massacre. We neither denied nor had forgotten, but, on the contrary, most gratefully remembered, that among the foremost champions of humanity on that occasion stood some men of the highest eminence who are generally classed with the ultra-scientific school; but they were men in whose philosophy we are persuaded an essentially theological element still lingers, however anti-theological the language of some of them may be.[1]

We are speaking, of course, merely of the comparative moral efficiency of religion and of the proposed substitutes for it, apart from the influence exercised over individual conduct by the material needs and other non-theological forces of society.

For the immortality of the individual soul, with the influences of that belief, we are asked to accept the immortality of the race. But here, in addition to the difficulty of proving the union and intercommunion of all the members, we are met by the objection that unless we live in God, the race, in all probability, is not immortal. That our planet and all it contains will come to an end appears to be the decided opinion of science. This "holy" being, our relation to which is to take the place of our relation to an eternal Father, by the adoration of which we are to be sustained and controlled, if it exists at all, is as ephemeral compared with eternity, as a fly. We shall be told that we ought to be content with an immortality extending through tens of thousands, perhaps hundreds of thousands, of years. To the *argumentum ad verecundiam* there is no reply. But will this banish the thought of ultimate annihilation? Will it prevent a man, when he is called upon to make some great sacrifice for the race, from saying to himself, that, whether he makes the sacrifice or not, one day all will end in nothing?

Evidently these are points which must be made quite clear before you can, with any prospect of success, call upon men either to regard Humanity with the same feelings with which they have regarded God, or to give up their own interest or enjoyment for the future benefit of the race. The assurance derived from the fondness felt by parents for their offspring, and the self-denying efforts made for the good of children, will hardly carry us very far, even supposing it certain that parental love would remain unaffected by the general change. It is evidently a thing apart from the general love of Humanity. Nobody was ever more extravagantly fond of his children, or made greater efforts for them, than Alexander Borgia.

[1] We are not aware that in the writings of Mr. Darwin there is anything to prove, or even to suggest, that he is not a theist.

It has been attempted, however, with all the fervor of conviction, and with all the force of a powerful style, to make us see not only that we have this corporate immortality as members of the "colossal man," but that we may look forward to an actual, though impersonal, existence in the shape of the prolongation through all future time of the consequences of our lives. It might with equal truth be said that we have enjoyed an actual, though impersonal, existence through all time past in our antecedents. But neither in its consequences nor in its antecedents can anything be said to live except by a figure. The characters and actions of men surely will never be influenced by such a fanciful use of language as this! Our being is consciousness; with consciousness our being ends, though our physical forces may be conserved, and traces of our conduct—traces utterly undistinguishable—may remain. That with which we are not concerned cannot affect us either presently or by anticipation; and, with that of which we shall never be conscious, we shall never feel that we are concerned. Perhaps, if the authors of this new immortality would tell us what they understand by non-existence, we might be led to value more highly by contrast the existence which they propose for a soul when it has ceased to think or feel, and for an organism when it has been scattered to the winds.

They would persuade us that their impersonal and unconscious immortality is a brighter hope than an eternity of personal and conscious existence, the very thought of which they say is torture. This assumes, what there seems to be no ground for assuming, that eternity is a boundless extension of time; and, in the same way, that infinity is an endless space. It is more natural to conceive of them as emancipation respectively from time and space, and from the conditions which time and space involve; and among the conditions of time may apparently be reckoned the palling of pleasure or of existence by mere temporal protraction. Even as we are —sensual pleasure palls; so does the merely intellectual: but can the same be said of the happiness of virtue and affection? It is urged too that by exchanging the theological immortality for one of physical and social consequences, we get rid of the burden of self, which otherwise we should drag forever. But surely in this there is a confusion of self with selfishness. Selfishness is another name for vice. Self is merely consciousness. Without a self, how can there be self-sacrifice? How can the most unselfish emotion exist if there is nothing to be moved? "He that findeth his life, shall lose it; and he that loseth his life, shall find it," is not a doctrine of selfishness, but it implies a self. We have been rebuked in the words of Frederick to his grenadiers, "Do you want to live forever?" The grenadiers might have answered: "Yes; and therefore we are ready to die."

It is not when we think of the loss of anything to which a taint of selfishness can adhere—it is not even when we think of intellectual effort cut short forever by death just as the intellect has ripened and equipped itself with the necessary knowledge—that the nothingness of this immortality of conservated forces is most keenly felt: it is when we think of the miserable end of affection. How much comfort would it afford any one bending over the death-bed of his wife to know that forces set free by her dissolution will continue to mingle impersonally and indistinguishably with forces set free by the general mortality? Affection at all events requires personality. One cannot love a group of consequences, even supposing that the filiation could be distinctly presented to the mind. Pressed by the hand of sorrow craving for comfort, this Dead Sea fruit crumbles into ashes, paint it with eloquence as you will.

Humanity, it seems to us, is a fundamentally Christian idea, connected with the Christian view of the relations of men to their common Father and

of their spiritual union in the Church. In the same way the idea of the progress of Humanity seems to us to have been derived from the Christian belief in the coming of the kingdom of God through the extension of the Church, and to that final triumph of good over evil foretold in the imagery of the Apocalypse. At least the founders of the Religion of Humanity will admit that the Christian Church is the matrix of theirs: so much their very nomenclature proves; and we would fain ask them to review the process of disengagement, and see whether the essence has not been left behind.

No doubt there are influences at work in modern civilization which tend to the strengthening of the sentiment of humanity by making men more distinctly conscious of their position as members of a race. On the other hand, the unreflecting devotion of the tribesman, which held together primitive societies, dies. Man learns to reason and calculate; and when he is called upon to immolate himself to the common interest of the race, he will consider what the common interest of the race, when he is dead and gone, will be to him, and whether he will ever be repaid for his sacrifice.

Of Cosmic Emotion it will perhaps be more fair to say that it is proposed as a substitute for religious emotion rather than as a substitute for religion, since nothing has been said about embodying it in a cult. It comes to us commended by glowing quotations from Mr. Swinburne and Walt Whitman, and we cannot help saying that, for common hearts, it stands in need of the commendation. The transfer of affection from an all-loving Father to an adamantine universe is a process for which we may well seek all the aid that the witchery of poetry can supply. Unluckily, we are haunted by the consciousness that the poetry itself is blindly ground out by the same illimitable mill of evolution which grinds out virtue and affection. We are by no means sure that we understand what Cosmic Emotion is, even after reading an exposition of its nature by no ungifted hand. Its Symbola, so to speak, are the feelings produced by the two objects of Kant's peculiar reverence, the stars of heaven, and the moral faculty of man. But, after all, these are only like anything else, aggregation of molecules in a certain stage of evolution. To the unscientific eye they may be awful, because they are mysterious; but let science analyze them and their awfulness disappears. If the interaction of all parts of the material universe is complete, we fail to see why one object or one feeling is more cosmic than another. However, we will not dwell on that which, as we have already confessed, we do not feel sure that we rightly apprehend. What we do clearly see is that to have cosmic emotion. or cosmic anything, you must have a cosmos. You must be assured that the universe is a cosmos and not a chaos. And what assurance of this can materialism or any non-theological system give? Law is a theological term: it implies a lawgiver, or a governing intelligence of some kind. Science can tell us nothing but facts, single or accumulated as experience, which would not make a law though they had been observed through myriads of years. Law is a theological term, and cosmos is equally so, if it may not rather be said to be a Greek name for the aggregate of laws. For order implies intelligent selection and arrangement. Our idea of order would not be satisfied by a number of objects falling by mere chance into a particular figure, however intricate and regular. All the arguments which have been used against design seem to tell with equal force against order We have no other universe wherewith to compare this so as by the comparison to assure ourselves that this is not a chaos but a cosmos. Both on the earth and in the heavens we see much that is not order but disorder, not cosmos but acosmia. If we divine, nevertheless, that order reigns, and that there

is design beneath the seemingly undesigned, and good beneath the appearance of evil, it is by virtue of something not dreamed of in the philosophy of materialism.

Have we really come to this, that the world has no longer any good reason for believing in a God or a life beyond the grave? If so, it is difficult to deny that with regard to the great mass of mankind up to this time Schopenhauer and the pessimists are right, and existence has been a cruel misadventure. The number of those who have suffered life-long oppression, disease, or want, who have died deaths of torture or perished miserably by war, is limited though enormous; but probably there have been few lives in which the earthly good has not been outweighed by the evil. The future may bring increased means of happiness, though those who are gone will not be the better for them; but it will bring also increase of sensibility, and the consciousness of hopeless imperfection and miserable futility will probably become a distinct and growing cause of pain. It is doubtful even whether, after such a raising of Mokanna's veil, faith in everything would not expire and human effort cease. Still we must face the situation; there can be no use in self-delusion. In vain we shall seek to cheat our souls and to fill a void which cannot be filled by the manufacture of artificial religions and the affectation of a spiritual language to which, however persistently and fervently it may be used, no realities correspond. If one of these cults could get itself established, in less than a generation it would become hollower than the hollowest of ecclesiasticisms. Probably not a few of the highest natures would withdraw themselves from the dreary round of self mockery by suicide; and if a scientific priesthood attempted to close that door by sociological dogma or posthumous denunciation the result would show the difference between the practical efficacy of a religion with a God and that of a cult of "Humanity" or "Space."

Shadows and figments, as they appear to us to be in themselves, these attempts to provide a substitute for religion are of the highest importance, as showing that men of great powers of mind, who have thoroughly broken loose not only from Christianity but from natural religion, and in some cases placed themselves in violent antagonism to both, are still unable to divest themselves of the religious sentiment, or to appease its craving for satisfaction. There being no God, they find it necessary, as Voltaire predicted it would be, to invent one; not for the purposes of police (they are far above such sordid Jesuitism), but as the solution of the otherwise hopeless enigma of our spiritual nature. Science takes cognizance of all phenomena; and this apparently ineradicable tendency of the human mind is a phenomenon like the rest. The thorough-going materialist, of course, escapes all these philosophical exigencies; but he does it by denying Humanity as well as God, and reducing the difference between the organism of the human animal and that of any other animal to a mere question of complexity. Still, even in this quarter, there has appeared of late a disposition to make concessions on the subject of human volition hardly consistent with materialism. Nothing can be more likely than that the impetus of great discoveries has carried the discoverers too far.

Perhaps with the promptings of the religious sentiment there is combined a sense of the immediate danger with which the failure of the religious sanction threatens social order and morality. As we have said already, the men of whom we specially speak are far above anything like social Jesuitism. We have not a doubt but they would regard with abhorrence any schemes of oligarchic illuminism for guarding the pleasures of the few by politic deception of the multitude. But they have probably begun to lay to heart the fact that the existing morality, though not dependent on

any special theology, any special view of the relations between soul and body, or any special theory of future rewards and punishments, is largely dependent on a belief in the indefeasible authority of conscience, and in that without which conscience can have no indefeasible authority—the presence of a just and all-seeing God. It may be true that in primeval society these beliefs are found only in the most rudimentary form, and, as social sanctions, are very inferior in force to mere gregarious instincts or the pressure of tribal need. But man emerges from the primeval state, and, when he does, he demands a reason for his submission to moral law. That the leaders of the anti-theological movement in the present day are immoral, nobody but the most besotted fanatic would insinuate: no candid antagonist would deny that some of them are in every respect the very best of men. The fearless love of truth is usually accompanied by other high qualities, and nothing could be more unlikely than that natures disposed to virtue, trained under good influences, peculiarly sensitive to opinion and guarded by intellectual tastes, would lapse into vice as soon as the traditional sanction was removed. But what is to prevent the withdrawal of the traditional sanction from producing its natural effect upon the morality of the mass of mankind? The commercial swindler or the political sharper, when the divine authority of conscience is gone, will feel that he has only the opinion of society to reckon with, and he knows how to reckon with the opinion of society. If Macbeth is ready, provided he can succeed in this world, to "jump the life to come," much more ready will villainy be to "jump" the bad consequences of its actions to humanity when its own conscious existence shall have closed. Rate the practical effect of religious beliefs as low and that of social influences as high as you may, there can surely be no doubt that morality has received some support from the authority of an inward monitor regarded as the voice of God. The worst of men would have wished to die the death of the righteous; he would have been glad, if he could, when death approached, to cancel his crimes; and the conviction, or misgiving, which this implied, could not fail to have some influence upon the generality of mankind, though no doubt the influence was weakened rather than strengthened by the extravagant and incredible form in which the doctrine of future retribution was presented by the dominant theology.

The denial of the existence of God and of a future state, in a word, is the dethronement of conscience; and society will pass, to say the least, through a dangerous interval before social science can fill the vacant throne. Avowed skepticism is likely to be disinterested and therefore to be moral; it is among the unavowed skeptics and conformists to political religions that the consequences of the change may be expected to appear. But more than this, the doctrines of Natural Selection and the Survival of the Fittest are beginning to generate a morality of their own, with the inevitable corollary that the proof of superior fitness is to survive—to survive either by force or cunning, like the other animals which by dint of force or cunning have come out victorious from the universal war and asserted for themselves a place in nature. The "irrepressible struggle for empire" is formally put forward by public writers of the highest class as the basis and the rule of the conduct of this country toward other nations; and we may be sure that there is not an entire absence of connection between the private code of a school and its international conceptions. The feeling that success covers everything seems to be gaining ground, and to be overcoming, not merely the old conventional rules of honour, but moral principle itself. Both in public and in private there are symptoms of an approaching failure of the motive power which has hitherto sustained men

both in self-sacrificing effort and in courageous protest against wrong, though as yet we are only at the threshold of the great change, and established sentiment long survives, in the masses, that which originally gave it birth. Renan says, probably with truth, that had the Second Empire remained at peace, it might have gone on forever; and in the history of this country the connection between political effort and religion has been so close that its dissolution, to say the least, can hardly fail to produce a critical change in the character of the nation. The time may come, when, as philosophers triumphantly predict, men, under the ascendency of science, will act for the common good, with the same mechanical certainty as bees; though the common good of the human hive would perhaps not be easy to define. But in the meantime mankind, or some portions of it, may be in danger of an anarchy of self-interest, compressed for the purpose of political order, by a despotism of force.

That science and criticism, acting—thanks to the liberty of opinion won by political effort—with a freedom never known before, have delivered us from a mass of dark and degrading superstitions, we own with heart-felt thankfulness to the deliverers, and in the firm conviction that the removal of false beliefs, and of the authorities or institutions founded on them, cannot prove in the end anything but a blessing to mankind. But at the same time the foundations of general morality have inevitably been shaken, and a crisis has been brought on the gravity of which nobody but a fanatic of materialism can see without the most serious misgiving.

There has been nothing in the history of man like the present situation. The decadence of the ancient mythologies is very far from affording a parallel. The connection of those mythologies with morality was comparatively slight. Dull and half-animal minds would hardly be conscious of the change which was partly veiled from them by the continuance of ritual and State creeds; while in the minds of Plato and Marcus Aurelius it made place for the development of a moral religion. The Reformation was a tremendous earthquake; it shook down the fabric of mediæval religion, and as a consequence of the disturbance in the religious sphere, filled the world with revolutions and wars. But it left the authority of the Bible unshaken, and men might feel that the destructive process had its limit, and that adamant was still beneath their feet. But a world which is intellectual and keenly alive to the significance of these questions, reading all that is written about them with almost passionate avidity, finds itself brought to a crisis, the character of which any one may realize by distinctly presenting to himself the idea of existence without a God.

From the Church Times.

PRUSSIAN SOCIALISM.

We have more than once drawn attention in these columns to the warning which the so-called Evangelical Church of Prussia holds up to those members of the Low and Broad Church schools, in this country, who desire to extrude the Catholic element in the Church of England, and to exaggerate its Puritan and Erastian factors.

The Prussian Establishment unites in itself, in a very high degree, nearly every peculiarity which the Primate and Dean Stanley, on the one hand, and the Church Association on the other, would like to introduce here. It is avowedly, in its most distant past, the child of the Reformation, having no pedigree older than Luther and Calvin; and not pretending to be

anything but a Protestant society, it is, in its modern form, a creation of the State, based on the principle of a compulsory fusion of the old Lutheran and Reformed parties into one colourless, and now well-nigh creedless, hybrid; its Supreme Bishop, in title as well as in fact, is the Prussian King; its ministers are civil officers of a Government department; its synods and assemblies are more lay than clerical; its mere book-training for its pastors is much superior in its range of scholarship to anything provided for divinity students by our universities and theological colleges; and withal it is rickety, despised, powerless, moribund, barely retaining the Apostles, Creed as a temporary but doomed formula, and seeing its own pastorate, all but a mere handful, divided between those who are Deists of the vaguest sort and those who are somewhat less vaguely Unitarians, but who do not care to protest against the use of Athanasian terms which have long ceased to have any meaning for them. No more abject or instructive failure exists, no more startling contrast than the continual church building in London by voluntary effort at vast cost, and the fact that the 40,000 sittings in Berlin, with its now million of inhabitants, are twice too many for the people who still meet in religious assemblies.

This, however, is not the only aspect of the question. We can quite understand that two classes of persons would actually be pleased at the state of things we have just depicted. Catholic or infidel bigots alike would rejoice in the downfall of a sham, and each because regarding its overthrow as the removal of one barrier, however frail, to the spread of Catholic or of infidel dogmas. But there is a social danger ahead which can scarcely be looked on complacently by any save the wildest revolutionists, and that is the rapid growth of Socialism of the reddest type from Berlin as a centre, powerful enough to return twelve members to Parliament, and swiftly extending its influence in all the manufacturing towns, notably those of the Rhine Provinces. This Socialism, it must be carefully remembered, is not made up exclusively of the roughs which Berlin produces in vast numbers, and of a more objectionable stamp, perhaps, than any other contemporary type of blackguard, but is largely reinforced by persons of a higher grade, and what we should here call respectable, who have, moreover, enjoyed to the full the blessings of that elaborate secular schooling in which Prussia heads the world, and which it is the aim of our Education Act of 1870 to diffuse, in place of Church instruction, throughout England too. These Socialists are, in their avowed theories and aims, far below the Communists of Paris. When all Europe was ringing with the crimes of 1871, we pointed out to our readers that the Commune was not wholly unreasonable in all its notions; that, on the contrary, several of the views it advanced were perfectly arguable, and even deserving of being argued out; that the elements of truth in them might be cleared from surrounding error, and be embodied, as far as possible, in political form. That is to say, the French Communists had a definite programme, and were quite as anxious to construct as to pull down, and so far were not mere aimless furies. But their Prussian fellows make no pretence to have any scheme in their minds at all, nor even the slightest notion as to what is to come after the deluge which they propose to let loose on Society. The French Communist was often passionately loyal after his unsatisfactory fashion. The Prussian derides love of country as much as he does belief in any kind of religion. He does not even profess to dream, as other Socialists often have dreamed, that a golden age of general peace, comfort, goodwill, and justice will follow as a consequence on the overthrow of the existing state of things. A few of them may think that a higher wage-rate and some modification of the Russian system of common land may be enforced

on behalf of the poorer classes, but the majority simply desire destruction for its own sake; and one very formidable element in the danger is the large body of fierce women who swell the movement, and ominously recall by gesture and language the furies of the guillotine in the French Revolution. These fair creatures, a thousand strong, had a meeting of their own after their ten thousand brothers had celebrated the funeral of Heinsch, a former leader of the party, and were not a whit behind the male sex in their denunciations of religion and of order, nor yet in excepting beer from the general anathema and in quaffing it freely in honour of their principles. This is a very ugly prospect, and the authorities have not the slightest notion how to deal with its opening, or what will come of it all.

To us the three facts which come out most clearly are, first, the mischievousness of such a method of government as the Prussian, which, even more than the French, insists on being paternal and absolute in every nook and corner. There are some things and some people which the French State lets alone; there is nothing with which the Prussian bureaus do not meddle. No real freedom or spontaneity of action is left anywhere, from the infant school to the universal conscription, for the unfortunate subjects of the robber-colossus Prussia; and the upheavings of Socialism are very largely a natural reaction against such unnatural bandaging and fettering. There is more than a tendency in some quarters with us to enlarge, rather than to contract, the sphere of the Executive, and to place many things under State control which are now free and self-governing. Here is warning the first. Next, a Church which is a mere civil department, and is barred from enthuiasm or independence, is useless as a factor of social order, since it can serve neither as a check nor as a safety-valve. A real Church should have both a conservative and a radical side, and both always in healthy operation, the one to give stability to the useful elements in religion and society, and the other to promote necessary reforms and improvements.

But German Protestantism has ceased to have any antiseptic value. If it ever was the salt of the earth, it has long ceased to be so, and is itself far too advanced in decay to preserve anything else. It is a literary pursuit at best, and not a vital creed. Nor can it reform anything, least of all itself, because it has no great principle to fall back on, and is so rickety that active exertion would tumble it to pieces. It can be remodelled by the State, but the State cannot give it spiritual life, without which it must continue to be useless. And, therefore, we have no hopes from the well-meant effort of a few still partly Christian pastors, who are trying to win over the Socialists, who, even where they do not reject their overtures with insult and ribaldry, as they have done in Berlin, may very cogently ask what there is in the State Church to induce any sane man to attach himself to it, or believe in it. This is the second warning, that a Protestant State Church is quite worthless for social purposes, and that the utility of the Church of England is strong just in proportion as it is non-Protestant and non-political: for though hampered by dishonest prelates, and, if possible, still more dishonest judges, and exposed to incessant sectarian rivalry and Parliamentary meddling from which the Prussian Establishment is practically free, it gains ground and influence daily. In estimating the total failure of the Prussian State Church, it should be remembered that it has a practical monopoly of local Protestantism, since its only rival is the Roman Catholic Church, which includes 32·56 per cent., or a little less than a third of the population, as compared with the Established 64·87 per cent.; leaving only 2·57 per cent. for all other creeds, not omitting the numerous Jews, who, in truth, form the bulk of these dissidents.

If religion is to arrest social anarchy in Prussia, it must be the Roman Catholic Church which will achieve the task, because of its conservative character, and that it may be free to do so, the Falk laws will have to be repealed, and that peace concluded with Leo XIII. which could not be so much as negociated with Pius IX.

The last lesson taught by Prussia is that a godless education does not make good citizens. We have long known that the educated Prussian is the most unmannerly brute in the world, we know now that he is as wildly chimerical, as recklessly destructive, and as ignorant of the true principles of society as the most unlettered French Internationalist or Irish Fenian. And the corollary is that we have got in this country to retrace the backward step unwisely made, to take education again out of the hands of the State, which is quite incompetent to undertake it, to sweep away the school-boards, and to return to the denominational system, which alone preserves the highest truths as part of its programme of instruction.

Miscellanea.

THE WAR IN THE EAST.

The closing scene of the war is graphically described by a correspondent of the *Daily News*:

For several days past the signing of the Treaty of Peace had been momentarily expected, and the public feeling, harassed by the tedious delay of the much desired event, became more and more impressionable, as day followed day and reports of the conclusion of peace succeeded rumours of a general European war. The statements of the demands of Russia were followed by stories of suspicious movements of the fleet, and even of the landing of British troops on Turkish ground. For days it had seemed as if we were standing on a volcano. . . . In a house by the seaside at San Stefano, shaken by the increasing gale that tore across the Sea of Marmora, were busy all night long the secretaries of both diplomatic bodies copying and arranging for the signatures of the Treaty of Peace, the result of the now concluded negotiations. All night long Prince Tzereteleff dictated the treaty to his colleague, Chebachoff, who wrote and wrote through the long hours until the document was finished. Although wearied by continuous labour, these two secretaries, appreciating the value of their work, kept at their task, only stopping for refreshment and to listen to the scratch of the reeds of the Turkish secretaries in an adjoining room, busy with their own copy, until the dull dawn found them still at the table. Then, the last word being on paper, they slept amid the confusion of documents, maps, and volumes, as a soldier sleeps in his harness. . . .

About four o'clock P. M. the Grand Duke mounted and rode to the Diplomatic Chancery, where he asked at the door, 'Is it ready?' and then galloped towards the hill where the army was drawn up. Here we halted again for a few moments, wondering what would happen next. Finally, a carriage came whirling out of the village toward us. General Ignatieff was in it, and when he approached he rose and said:—

"'I have the honour to congratulate your Highness on the signature of peace.'

"There was a long, loud shout. Then the Grand Duke, followed by about a hundred officers, dashed forward to where the troops were formed on rising ground close by the seacoast, just behind San Stefano lighthouse, and began riding along the lines. As he passed, the soldiers did not know that peace had been signed, as it was still unannounced; but soon the news spread, and the cheering grew louder and more enthusiastic. There were Schouvaloff's and Rauch's divisions, with the sharpshooters of the Guard, and cavalry and artillery in line, and the Grand Duke passed between the ranks in review. Very different, indeed, was the appearance of those soldiers now and that of the same men months ago. During their interval of rest they had patched and cleaned their clothes, repaired and polished their boots, washed and brushed up generally, so that they looked as trim and neat as could be.

"After riding between the lines the Grand Duke halted on a little eminence, whence all the troops could be seen, and formally made the announcement of the peace:—

"'I have the honour to inform the army that, with the help of God, we have concluded a treaty of peace.'

"Then another shout burst forth from twenty thousand throats, rising, swelling, and dying away. There was a general feeling of relief and satisfaction. I must say, however, that the news of peace was not greeted with anything like the wild excitement and enthusiasm caused by the Emperor's proclamation of war at Kischeneff last April. There stood the famous regiment of Peter the Great, the Praobrajensky, often the first to attack in many of the late battles of the war. There were the troops who had faced the enemy on the bleak summits of the Balkans at Araba Konak for a long, cold, and terrible month. There were the men who had toiled over the slippery mountain paths, scantily fed, thinly dressed, dragging the heavy guns across into the valley, finding, after their struggles with cold, hunger, and fatigue, a desperate enemy ready to resist them on every hill-top. These were the same brave fellows who had made the long march from Sofia to Philippopolis, who had run that race for enormous stakes with Suleiman's army, and finally threw their great force against the wall of the Rhodope mountains, and smashed it to pieces. These were the men whose courage, devotion, and unparalleled endurance will go down to history. And there, gathered scarcely more than a rifle-shot away, was the enemy they had found worthy of their steel. For on the crest of the neighbouring hill stood the Turks in group, interested spectators of the scene; these very fellows who had kept the snowy ridge of Shandarnik, defending gallantly the great gate of Roumelia, and who at last, after a memorable retreat, had fought like heroes on the hills at Stanimaka. These two armies stood looking at each other at this moment of final peace. Like true soldiers they had learned to respect and esteem each other, and welcomed peace as an honourable finish to the fight which they cared not to prolong. It was the beginning of a new friendship formed on the basis of actual experience of qualities that had hitherto been unrecognised.

"After the review, gathering his officers about him where the priest stood ready for the *Te Deum*, the Grand Duke spoke briefly and emphatically, saying:—

"'To an army which has accomplished what you have, my friends, nothing is impossible.'

"Then all dismounted, uncovered, and a solemn service was conducted, the soldiers all kneeling. A few ladies were present at this ceremony. Among others I noticed Madame Ignatieff kneeling on a fur rug beside her carriage. All the Generals except Skobeleff were in attendance. He

was back in Tchataldja. Baron Loenhausen and Captain Bolla, the Austrian Military Attachés, the former wearing the Cross of St. Vladimir, received for coolness under fire, the latter with the St. George, for acting as Skobeleff's Aide-de-Camp, on the day he took the redoubts on the Loftcha road; Colonel Gaillard, the French Attaché, who has been with the Grand Duke ever since the army was mobilised, eighteen months ago, decorated with the St. Vladimir around his neck; Major Liegnitz, the Prussian Attaché, with the St. George, for services at the Grivica redoubt; Lieutenant Green, the American Attaché, wearing the St. Vladimir for the last Balkan campaign; and, finally, the two Swiss Attachés, who had arrived just in time for the *Te Deum.* These officers, with a few correspondents who had followed the army, were the foreign witnesses of the closing scene.

"Never has a peace been celebrated under more dramatic and picturesque conditions, or with more impressive surroundings. The two armies face to face, the clearing storm, the waning light of day, the rush of the wind, and the near wash of the wave mingling with the chant of the priests and the responses of the soldiers and the roar of the Sea of Marmora swelling and falling. The landscape, always of great beauty, now formed a wonderfully appropriate background to the picture. Across the fretting, chafing waters of the sea, the dome and slender minarets of St. Sofia came up sharply against the sky, the dominant points in the interesting silhouette of distant Stamboul. Away to the south, the Prince's Islands rose like great mounds, dark and massive, against the distant Asiatic shore, and behind them we knew was hidden the English fleet. Above and far beyond the white peak of Mount Olympus unveiled for the moment its majestic summit as the rays of the ruddy sunset were reflected from its snow-covered flanks.

"The religious ceremony over, the Grand Duke took his stand, and the army began to file past with a swinging rapid stride, in forcible contrast to the weary pace with which they used to drag themselves slowly along at the end of that long and exhausting chase, scarcely at times able to put one foot before the other. The night was falling, and darkness settled quickly over the scene. When we left the spot the Grand Duke was still sitting immovable on his horse, and the troops were still passing. As we rode down into the village we could hear the joyful shouts still ringing in the air, and the measured tramp, tramp going off in the darkness."

"So ends the war of 1877-78."

THE EASTERN QUESTION.

Sir,—Can any of your readers tell me on what authority the late Dr. Neale makes the following statement? It is to be found in his "Sermons Preached in a Religious House:" "Since the later middle ages, it has always been a strong belief in the Church, that when Constantinople again becomes a Christian city, the sands of the world's hour-glass will be running out." In connection with this subject, a curious parable is recited every year at the Feast of the Passover by the modern Jews; it seems to be the parent of one of our most popular nursery rhymes. After detailing, in the style of the history of the "House that Jack Built," the history of the Jews from the time of Moses until they were devoured by Babylon, which it calls the cat, the parable goes on to relate how this cat was bitten by the dog, Persia; how the latter was smitten by the staff, Greece; the staff devoured by the fire, Rome; and the fire extinguished by water, the Turks, who seized their power A. D. 394. "Then," the parable goes

on, "the ox came and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzin. One only kid, one only kid." By the ox is generally understood to be meant Edom, or the European nations who are to wrest Turkey from the Turks. "Then," continues the parable, "the slaughterer came and slaughtered the ox, which had drunk the water, which had," &c. The slaughterer is said to refer to a "war of confederated armies of Gog, Magog, Persia, Cush, and Pul against the conquerors of Turkey. "Then," the parable goes on to declare how "the Angel of Death came (in form of a mighty pestilence) and slew the slaughterer who had, &c., who in his turn was slain by the Most High, in order that He might thereupon set up His kingdom on earth. The whole parable is very curious, and is to be found in the Jewish Book of Prayers for the Feast of the Passover."

GEORGE PEIRCE GRANTHAM, *in Church Times.*

A PROTESTANT PRAYER BOOK.

There is a "Prayer Book Revision Society" in England, of which the principal promoters are also members of the Church Association, engaged in prosecuting Catholic churchmen for putting to practical use the things which the prosecutors admit are in the Prayer Book and which they mean, if possible, to have struck out. This Revision Society declares that the Prayer Book is not a Protestant manual, but that it is full of sacramentalism and sacerdotalism, which must be eliminated, So besides prosecuting people who take the Prayer Book as it is, they intend to make the Prayer Book what it is not and never was. It is almost Irish in its self-stultification. Indeed an Irish clergyman who wishes to help on this Society says that the Synod of the Irish Church struck out the Absolution in the Visitation of the Sick, because it doubtless implied and legalised Confession, but they did not change the words in the Ordinal quoted from our Lord, *only* because the legal question was raised whether it would not prevent persons ordained in Ireland from holding office in the English Church! No matter about the taint of "sacerdotalism," if the Irish clergy are in danger of losing preferment in the English Church! Could anything be more contemptible than such Protestant Evangelicalism as this? It is worthy of the old Puritan clergy, who, to hold their livings, hired a substitute to read the prayers which were so much against their conscience, and then when these were over, went in and preached a "Gospel Sermon" from the pulpit. So the young Puritan convert used to give to some younger sister the jewels and ornaments that ministered to sinful pride.

The bishops and others who are helping this inconsistent faction to persecute the sacramental school in the Church, are playing into the hands of an infidelity that not merely laughs at evangelical absurdities, but utterly disbelieves in any such thing as supernatural grace, and is sustained in such disbelief by the school which denies it to any sacramental institution even of the Lord Himself. If there be no gift of Grace in the historical or-

dinances of the Church derived from the incarnation of her Divine Head, then Protestantism has done all it could to drive God out of His own world, and forbid Him to exercise jurisdiction in the visible creation: to make it appear, in short, that Divine operation must be limited by our faith to the realm of the spiritual and intangible—the sphere of the emotional and the imaginary. So far forth this just suits the materialist and atheist temper of secularism to-day, and this was what the late devoted Bishop of Lichfield thought there was far more to fear from now than from any excess of faith in the Lord's own sacramental ordinances, which the world is ready to cry down as unmeaning and unnecessary. It is also playing into the hands of Rome, for if all Catholic doctrine and practice are thus to be eliminated from the Book which "our martyred Reformers" left us, where will the essentials of the Faith once delivered to the Saints be found? They who condemn our Lord's own words in the ordinal as "the basis of mediæval superstition," will not stop till they have given us an expurgated Bible, and laid sacrilegious hands on the Word of God itself. One would think the Bishops would be led to inquire *who* are the real "conspirators against the Church."

The Society has published a proposed Book, as indicative of their aims. It drops the rubric as to daily service, also the word *priest*, allows confirmation to be administered by presbyters, drops the word *regenerate*, and changes entirely the Catechism, the Baptismal Service, and the Minor Offices. The following is a brief summary of the principal changes in the Prayer Book advocated by the Society:

GENERAL.

The substitution of the word *minister* or *presbyter* for *priest* whenever the officiating clergyman is intended.

SACRAMENTAL SERVICES.

(*a*) Removal from the *Communion Service* of everything which can be held to favor mediæval notions of *confession*, *priestly absolution*, *sacramental mystery*, *sacrifice by a priest*, or any *objective Presence* in the bread and wine by virtue of consecration.

(*b*) A revision of the *Baptismal Services*, including the removal of every thing which can be held to imply that regeneration by the Holy Spirit is *inseparably connected with the rite;* a review of the *sponsorial system*, and generally the omission of any *statements* or *assertions* as to the effect of baptism.

(*c*) Alteration of the *Catechism* and *Confirmation* Service in harmony with the above.

OTHER SERVICES.

(*a*) *Visitation of the Sick.*—Omission of the Absolution, with its preceding rubrics.

(*b*) *Marriage Service.*—The alteration or omission of some passages at present unsuited for public reading.

(*c*) *Burial Service.*—Modification of the rubric *respecting those who die unbaptized*, and of such expressions in the prayers, &c., as seem to imply the salvation of *all* over whom the service is performed.

(*d*) *Commination.*—Such an alteration both of the title and of the service as may bring them into stricter accordance with the spirit of the Gospel.

(*e*) *Forms of Ordination.*—Revision of the general preface, and of the formula accompanying the imposition of hands upon priests and bishops, which should be expressed in the language of prayer *according to the practice of the earliest* Churches. The clause "Whose sins thou dost forgive, they are forgiven," &c., should be omitted.

CONCLUDING REMARKS.

The tables, calendar, &c., should be carefully revised. Repetitions in the course of the same Service avoided, and the public recitation of the Athanasian Creed no longer be imperative. Some plain direction, *in accordance with unbroken post Reformation usage*, should be substituted for the present "Ornaments Rubric." Obsolete or inexact expressions throughout the book more correctly rendered; and, lastly, such minor alterations effected in the rubrics, &c., as may tend to make the Services as edifying as possible.

The *Times* mentions the fact that the Duke of Sutherland, one of the few noble signers of the late monster petition against Confession, and "for the protection of the purity of our wives and daughters," has recently presided at a dinner given in honor of "Baker, Pasha"—an English officer who was cashiered by the Queen for insulting a young lady in a railway car, and who is now in the Turkish service.

THE CEREMONIAL AT THE DEATH, AND OBSEQUIES OF A POPE.

When the illness of the Pope becomes very severe, but without the invalid being at the last extremities, the Cardinals are summoned to his bedside. As they are standing around his bed the dying man acts according to his strength, the inspiration of the moment, and his circumstances. He generally makes his profession of faith, he demands pardon for his failings and his faults. Sometimes he makes known the principal dispositions of his will, and mentions the place where he wishes to be buried. It has happened, two or three times in the whole course of the Papal history that he has expressed a wish for the choice of his successor. The great Pope Gregory VII. while dying in his exile at Salerno, designated the able de Montcassin, who was Victor the III. Another ceremony which should also take place before the last extremity, is the reception of the Viaticum. The Pope receives it as far as possible seated in an arm chair, or on his bed, clad in his white robe with the mosette and the stole. The Holy Sacrament is brought by the prelate Sacristan, Monsignor Sagrista, who has the title of curé of the Apostolic palaces. Finally the last extremity arrives, the precursory signs of the death struggle. This is the moment for the extreme unction, which is followed by the prayers for the dying, said by the Cardinal grand Penitentiary by the penitentiaries of S. Peters, by the chaplains of that which is called—"the Pontifical family."

THE PONTIFF EXPIRES.

One of the prelates covers the face of the corpse with a white veil, and they send immediately to summon the Cardinal Camerlinga. The Cardinal Camerlinga is the head of the reverend Apostolic chamber, a political and financial body with which, during the vacancy of the Holy See, he is supposed to administer the temporalities of the Roman Church. He is the vice Pope for temporal matters, as the Cardinal vicar is the vice Pope in those of religion. Such is the powerful person who must declare the death of the Pontiff.

He is clad in violet, the mourning of the Cardinals. The prelates of the reverend chamber who accompany him are in black cassocks, the mourning of the prelates who usually wear violet. A Prie Dieu is placed near the death bed. The Camarlinga kneels at it and spends some moments in prayer; then taking a hammer of gold or silver from the hands of one of the masters of the ceremonies, he approaches the corpse. He raises the veil which covers the face, and with the hammer which he holds in his hand he strikes the forehead three times, calling the name of the dead three times with a loud voice, after which turning towards those present he says:—"Dominus noster papa, Pius IX, vere mortuus est."

Returning to the prie-Dieu, he commences to recite the prayers for the dead, *de profundis*; after some moments a prelate master of the ceremonies advances holding a coffer or jewel box from which he draws a ring, which he delivers to the Camerlinga. It is the famous Fisherman's Ring. The Fisherman's Ring, in Italian, "anello pescatono," takes that name from the figure of S. Peter throwing his nets, which is carved in the plate "*chaton.*" That plate of the ring served at first, as a sort of personal seal, for the reigning Pontiff, whose name is carved by the side of the boat of Peter. It was a kind of private seal, *Romani Pontifices in suis secretis utuntur.* Afterwards it became the seal of the Pontifical briefs and documents of the second order. The true public seal, the seal of the Papacy used for the Bulls, is in lead, and bears the heads of the Apostles Peter and Paul. Having received that seal, the Carmerlinga retires, after having made a genuflexion before the corpse. A notable detail of these ceremonies, is that they render to the body of the deceased the same honors as when he was living; they bend the knee three times before him. Immediately that honor is paid to the Cardinals assembled, who must number at least three, the Cardinalate being henceforth the Papacy in power.

In past times the Camerlinga when he left the room of the dead Pope went to exercise his sovereignty in Rome, the first act of which was to send an order to ring the famous bell of the capitol, reserved for that event, and thus to give notice to the city, of the death of the pontiff. At that signal all the bells of Rome were rung and the tolling became universal.

The Fisherman's Ring has been carried away; the Camerlinga has left. Without delay the corpse of the Pontiff is delivered to the private almoner, to different prelates and chamberlains, who subject it to ablutions, purifications and external embalmments; the details of which are prescribed by the ceremonial. It is such a prelate for example, such a chamberlain who puts perfumed cotton in the nose, another in the mouth, another elsewhere. The private almoner washes with perfumed water the thighs and the abdomen, "usque ad umbilicum."

The embalmment, the great embalmment, is made after twenty-four hours. The heart and the entrails are carried on the evening of the embalmment to a church called S. Vincent and S. Anastatius in the place of the famous fountain of Trevi. After the embalmment, the body reclad in the Pontifical ornaments with the mitre of silver cloth is carried to the Sixtine chapel, where it remains exposed during two days.

The third day after the death the body is carried down in procession to the Basilica of S. Peter by the scala Regia, the royal staircase, to be exposed anew in the Chapel of the Holy Sacrament. That funeral procession spread out on the royal staircase in the vestibule of the Basilica, in the immense nave, is most grand and imposing. All the Cardinals follow the body in violet cloaks. The Canons of S. Peter carry torches. The body is carried on the shoulders of the penitentiaries. They sing the *de profundis*, the *miserere*, the *subvenite angeli et sancti Dei;* great contrast with the recol-

lection of the splendid processions to S. Peters, of the living Pontiff carried aloft on his seat of purple and gold, between the moving ostrich feather fans, to the triumphal chant, *ecce sacerdos magnus*, "behold the High Priest." The body is placed in the chapel of the Holy Sacrament. There during three days the famous kissing of the feet of the corpse takes place. The feet project through the railing of bronze and gold, of that chapel, and are disposed in such a way that the people can kiss the cross which is embroidered on the sandals. In the meantime, from the day of the arrival of the corpse at the chapel of the Holy Sacrament, services are performed in the choir of the canons of S. Peter opposite it, which are called the obsequies "noven diales" lasting for nine days. They consist of a daily mass for the dead, with five absolutions around a catafalque set up first in the chapel of the choir, then during the three last days in the centre of the great nave of the Basilica.

The body does not receive then the absolution directly. It remains in the chapel of the Holy Sacrament where the people kiss the feet. It is not otherwise exposed all the time of the nine days obsequies. On the fifth or the sixth day at night, it was carried in procession into the choir of the canons; there the last prayers were said; *in paradisum ingrediar in domo domini etc ;* it was put into a cypress coffin; the face and hands were covered with white veils; on the breast was put a purse of cranberry colored velvet, containing a specimen of all the medals which the deceased has caused to be struck during his reign; the major domo placed on one of the sides a metal case in which is a parchment which recites the principal acts of the Pontificate which has just been finished; and finally a master of ceremonies under the supervision of the Camerlinga, threw over the whole a large purple pall. All these rites were finished at the cypress coffin, which they then enclose in a leaden coffin and then in one of oak. When these ceremonies are finished, the body leaving the choir is placed alongside of the exterior railing in the common provisional tomb, where the Popes await their special and final place of sepulture.

"THE RELIGIOUS LIFE."

The report of the Committee of the Lower House of the Canterbury Convocation on Sisterhoods and Deaconesses, appears to have created somewhat of a sensation in ultra-Protestant circles—why, it is rather difficult to understand, for the document confines itself to the barest relation of facts. Indeed, it is rather remarkable for the feebleness of its statements with regard to the Scriptural and primitive authorities for the Religious Life, than for any tendency to exaggeration in that respect. No one can read St. Paul's instructions to St. Timothy and fail to see that vows, and those vows for life, were already recognised. There was at Ephesus an order of Widows, who were maintained by the Church—for that is the real force of the words "Honour widows that are widows indeed." Into this order St. Timothy was bidden to be chary of admitting persons who were under sixty years of age; because there might be danger lest, when they had begun to be accustomed to their loss, they might hanker again after marriage, "having damnation, because they had cast off their first faith." It is thus quite clear that whilst St. Paul says nothing against digamy in secular persons, he regarded it as a most heinous fault in a woman to devote herself to the religious life, and then to withdraw from it. Hence he cautions St. Timothy not to suffer young widows to be elected, till, at all events, as we may conclude, they had given satisfactory proof of their stability of charac-

ter. With regard to unmarried women, he takes quite a different line; for though in writing to the Corinthians he makes it clear that no one must be constrained to celibacy, he dwells with enthusiasm on the superiority of the unmarried life when embraced from a pious motive. It is evident, therefore, that he would never have discouraged the adoption of the religious vocation by any maiden however young; and that there was a recognised order of "Sisters" in the days of the Apostles is certain; for St. Ignatius, the disciple of St. John, writing in the year 107 to the Smyrnæans, says, "I salute the families of my brethren, together with their wives and families, and the virgins who are called 'widows.'" There can thus be no doubt that from the first virgins were associated with the widows, and that in the Apostolic age they had practically appropriated the order to themselves; possibly because it was found that there were, after all, very few real widows that combined with the qualification insisted upon by St. Paul, sufficient activity to be of much use.

The rules which St. Paul lays down for the Religious Life are very simple, and, if one might presume to say so, pre-eminently distinguished for their wisdom and common-sense. First, no one was to take vows except voluntarily and under circumstances that involved no danger of apostasy; secondly, no one was to embrace the service of the Church on whom there were any special home claims; and thirdly, no one was to put his relatives upon the roll of the religious in order to save himself from the burden of providing for them.

There are only two points in the report upon which we need dwell. One is the anxiety of the Committee to bring Religious Communities under episcopal authority.

Nothing can be more outspoken than the language in which in the body of the report the Committee speak of the work of the sisterhoods; and yet there is under it all a scarcely veiled suggestion that they would be glad to see them abolished altogether, and their place occupied by Deaconesses' Institutions. This idea, however, is neither generous nor wise; not generous, for surely a good deal might be pardoned to the sisterhoods which have borne the heat and burden of the day, even if they were in any respect open to animadversion; not wise because it is perfectly certain that the Deaconesses Institutions are a mere "aping" of the Sisterhoods—to use a classic expression of modern polemics—and would collapse if the sisterhoods were abolished, as surely as a shadow disappears when the substance is taken away. The Deaconesses movement may be compared with that notable piece of Low Church Ritualism, the audible recitation of the General Thanksgiving by the congregation. The Low Church brother wanted something to set against the warmth and life of High Church services; and so he hit upon what must have been a plagiarism from some Use of Colney Hatch. In like manner Low Church and Dissent, feeling it a reproach that they had nothing to set against the High Church sisterhoods, have imported from Kaiserswerth a Lutheran imitation of the Beguines of Belgium. Of course, no one can complain of that; but we have a right to complain that whilst the imitation is a comparative failure, it should be put forward in an invidious way as against the original movement, which everybody admits to have been a wonderful success.

The special virtue of the Deaconesses as they are called, though in point of fact there is no ground for supposing that they at all resemble the Deaconesses, of the Apostolic age, is their "absolute submission to existing authorities." But we do not see why that should be considered praiseworthy. It is quite true that the nuns of old were under episcopal control but those were days in which the doctrine of *civiliter mortua* prevailed

whereas now the legal position of the sisters is simply that of ladies who choose to keep house together. There is no more reason why the bishop should interfere with them than why he should meddle with the boarding-houses of his diocese. Where the bishop is a pious and prudent man his counsel and friendship will always be prized; but under present circumstances communities of any kind will do well to keep themselves outside any "regulation" whatever.

It is infinitely to the credit of modern English sisterhoods—or, at least, the principal of them—that one never hears of their resorting to the disreputable and scandal-breeding system of mendicancy. It is, perhaps, owing to this circumstance—this letting not their good be evil spoken of—that they have thriven so remarkably. . . . Begging, it cannot be too often repeated, is a debasing thing; and one that, even when resorted to from a good motive, quickly eats out the heart of a man's religion. It is the more important to dwell upon this point, because we have seen, with some dismay, a tendency to restore this the worst, we will not say of mediæval corruptions, but of mediæval mistakes. We do not hesitate to say that if a "cause" cannot be maintained without begging, it had better be given up.

The Committee of Convocation say that the number of sisters, novices, and postulants in the societies as to which they have obtained information is 660; and, making a low estimate for the rest, the total number cannot be less than 800; not including associates. It does not speak well for the other sex that it should have done so little for the religious life. Still a beginning has been made; and the Committee tells us that brotherhoods are "increasing, and that their operations are widespread, consisting chiefly in carrying on home and foreign missions."

The essence of the religious life is not the wearing of a habit or being called Father This, or Brother That, or living at an abbey, but a willingness to give one's self wholly to the work of Christ, looking for no reward in this world beyond food and raiment and lodging, not superior to what is enjoyed by paupers, and providing even that from one's own means or from one's own earnings. A very few men whose disinterestedness was thus attested would soon make an impression upon the heathen masses of our large towns; and it may be feared that until it pleases God to send such labourers into His vineyard, the work of re-evangelizing the country, in any real or effective sense, will languish.

SECESSIONS TO ROME.

We have heard lately rumours of quite a little crop of secessions to Rome, and we have been promised that more are to follow. All we can say is that we are heartily sorry, but not in the least surprised, especially as we hear that most of the seceders are young men, whose loss (if there is anything valuable in them) we deplore much more than that of older men. The former have probably a life before them which they will be able to spend for the good of the Church of their choice; the latter have most likely done their work and used up their influence.

At the present time men are more and more beginning to see that if they are to have a Christianity it must be something better than Stanleyism. No doubt this phase of semi-religious opinion has much that is cultured, agreeable, easy, and sentimental about it, but it breaks down as a religion. It is of no use to a man haunted by doubt or striving with sin. It can only offer sugar-plums to the hungry soul. When a man has got as far as Stanleyism on the road to open infidelity, if he be an honest and thought-

ful man he sees he may go further and fare no worse. No intelligent man of any rank as to education can be satisfied with Moody and Sankeyism. As to high-and-dry Anglicanism it has simply gone (as a religious power) the way of stage coaches, powdered wigs, and sedan chairs.

More and more men begin to desiderate a Church that shall be able to speak with the authority that comes from a lawful commission to represent the religion of Christ, that shall be neither wider nor narrower than the Gospel, that shall be able to appear in its public functions invested with dignity and solemnity, that shall exhibit affinities with the Christianity of the past ages, and at the same time be able to sympathize with the harmless tastes and feelings of modern men and women. They want a "Mother Church" authoritative and exclusive, and yet inclusive, sympathetic, and liberal.

All this and more the ancient Catholic Church was, and all this the Church of England is supposed by her constitution and still authoritative documents to be. This is her true character. This is what she shows herself to be in her Prayer Book and Canons. But this is what an insolent and aggressive faction of intruders within her pale is determined she shall not appear.

Had Gardiner been Archbishop of Canterbury at the time of our repudiation of Papal jurisdiction instead of Cranmer, there can be little doubt but that nothing would have been allowed to afford a loophole for the entry of this said faction. But Cranmer's unfortunate weakness for German theology, combined with his miserably vacillating character, brought it to pass that our formularies were in too many instances so loosely guarded that it became possible for the progenitors of the present ultra-Evangelical party to find a home within the Anglican pale.

The great vice of this party is that as far as everything positive in Anglican documents is concerned, they radically differ from the Church into which they have thrust themselves. They endorse the anti-Papal statements of the Articles and Homilies, and on the strength of this sole bond of agreement claim the whole Anglican Church as their own. There is absolutely nothing in common between the ultra-Evangelical "scheme of salvation" and the system of religion laid down in the Prayer Book except the bare fact that Christ is the source of salvation to men. From this point the two systems diverge from one another at an obtuse angle.

If this party is to be tolerated within Anglican limits at all, it ought in common justice to occupy at best the position of tolerated squatters in a land that is not theirs. There is nothing positive in the current teaching of Evangelicals as to the doctrines of grace to which a true Catholic ought to object. No modern Evangelical goes as far on the road to Calvinism as St. Thomas Aquinas. Few modern Evangelicals come up to the teaching of St. Augustine as to the sovereignty of Divine grace. But their enthusiastic and often passionate, denials of even the *value* of the sacramental system, the necessity of which is postulated as the very basis of Prayer Book theology, place them at absolute variance with the whole tradition of the Church of England.

Yet so far from this party being barely tolerated among us, it is the *enfant gaté* of the supposed guardians of the Church of England's interests. It is allowed to break as many rubrics and to deny as many doctrines of the Prayer Book as it pleases. Prominent men from among its ranks are intruded into bishoprics and canonries. And as if all this were too little, it is allowed to browbeat and to prosecute and persecute the men whose only fault is that they too unreservedly accept the Church's own declaration that she desired to be judged by nothing but by the traditions of the primitive Church. Not only are honest Churchmen deprived of all but the smallest share of places of influence in their own Church, but they

are howled at as the basest of criminals because they prefer to take that Church's own plain direction as to vestments, &c., rather than a negation of those directions devised (under cover of an interpretation of them) by a tribunal whose sole apparent aim seems to be to do whatever the Evangelicals please to wish.

Perhaps the most disheartening feature of the whole thing is the way in which bishops secretly sympathizing with the Catholics, at the bidding of the Puritan party not only refrain from promoting and befriending those whom they know to be the only loyal Churchmen, but also vex and worry them in a hundred ways, always paring down their ceremonial, checking harmless development, reproving slight excesses, never giving more encouragement or help than a few secretly offered sugary compliments. While at the same time what bishop, however much he may abhor it, has ever dared boldly and publicly to rebuke (for instance) the atrocious and irreligious way in which Evangelicals in defiance of an unmistakable rubric treat the remains of the Holy Eucharist? What are we to say of a bishop, professing the most moderate amount of Catholic belief, who thinks it worth while to make a fuss about a chasuble or a pair of candles, and who at the same time allows this frightful profanity to go on in dozens of the churches under his jurisdiction year after year without a modicum of reproof?

Can we wonder that earnest, enthusiastic young men with high aims and aspirations should turn away disheartened from the Church which seems unable to vindicate its own character. They have learned to love Catholic religion for its own sake, and would no doubt be quite content to live and die as Catholics in the communion of the Church of their fathers. But when they see, or think they see, that to attempt to live there as such will only expose them to what a young and ardent nature can much less easily bear than the hottest persecution, perpetual and ungenerous repression and unceasing snubbing, what wonder that they look for somewhere where they can live as Catholics and be recognized as children of the house?

For our own part, we believe that while the *theory* of the Church of England is, in nearly every point, thoroughly Catholic, that of the Church of Rome, on many fundamental points, is as thoroughly un-Catholic; at the same time we allow that while our own *practice* is in too many ways thoroughly un-Catholic, that of the Roman Communion is often in these same things admirably and faithfully Catholic. We should have thought that there was less intellectual difficulty in putting up with deficient practice, which had come about in defiance of true theory, than in accepting fundamentally false and un-Catholic theories for the sake of some perfection in practice. For our own part, we cannot imagine how even angelic perfection in ecclesiastical discipline and in the administration of the sacraments (and Roman perfection such as it is, hardly reaches this standard) could tempt a man of reading and intelligence to profess to accept the dogmas of the Immaculate Conception and of Papal infallibility as part of the teaching of Christ and the Apostles. But we all know that by a large proportion of men (or, at all events, of Englishmen) false theory is more easily condoned than false practice, and hence we cannot pretend to be surprised that our practical scandals seem to many to more than over-balance our claims to true theory.

And who are responsible for these scandals? Not the Ritualists who protest against them every day, but the Evangelical party, and above all the bishops, who even when, as is so often the case, they are secretly our friends, openly hand us over to the enemy in order (we can only imagine) to please the Archbishop of Canterbury and to persuade the Protestant world that they deserve its respect.—*Church Review.*

THE USE OF INCENSE IN THE CHURCH OF ENGLAND.

Foremost among the practices for which the Ritualists have incurred the charge of "lawlessness" stands the ceremonial use of incense, and yet it would be difficult to name any rite subsidiary to the services of the Church which is more strictly Scriptural and orthodox than this natural and beautiful accompaniment of Christian worship.

With regard to its antiquity, Dr. Hook, in his valuable Church Dictionary, has, indeed, thrown some doubt on the primitive use of incense; but when that book was written Dr. Neale's "Primitive Liturgies" had not been published, and in them we find the "use" mentioned in the Liturgy of St. Mark, of St. James, of St. Chrysostom, and in the Malabar Liturgy; nor can the testimony afforded by its use in the Irvingite community be despised; for, howdver eccentric in some points of doctrine and constitution that body may be, its worship has been carefully formulated from primitive sources. Bingham in his "Christian Antiquities" (vol. ii. p. 462), in dealing with this subject, quotes the words of St. Ambrose, who, speaking of the Angel appearing to Zecharias standing at the altar of incense, says "I wish the Angel may stand by us when we incense the altar and offer our sacrifice; yea, doubtless the Angel stands by us at the time that Christ stands there and is offered upon the altar." And though Bingham would have his readers attach a "spiritual and mystical" sense to these words, such an interpretation is opposed to the dictates of common sense.

It may not be inopportune at the present time to point out that the use of incense (*pace* Lord Cairns' judgment) has never been abolished by lawful authority in the Church of England. In the first place, it was undoubtedly legal during the whole of the second year of Edward VI., for the old service books were not superseded by the First Prayer Book till the middle of the third year, and the Injunctions of 1547, while restricting the use of the symbolical lights to two, does not condemn the liturgical use of incense, in the order that all images as shall be "hereafter censed unto" shall be taken down, but rather implies its continuance.

With regard to the Post-Reformation use, the following extracts from *Notes and Queries* may be of interest, as—

1603. Two pounds of frankincense were burnt in the Church of Augustine, Farringdon Within, London—Malcolm's "Londinium Rudivicum," ii. 88.

1626. Paid for frankincense 2d, Churchwarden's account of Great Wigstone, Leicestershire.

1623. "The country parson takes order, secondly that the church be swept and kept clean, without dust or cobweb, and at great festivals strewed and stuck with boughs, and perfumed with incense."—George Herbert's "Priest to the Temple," ch. xiii.

Temp. James I. A triquetral censer, wherein the clerk putteth frankincense at the reading of the First Lesson. The navicula, like the keel of a boat, with a half cover and foot, out of which the frankincense is passed. —Furniture of Bishop Andrewes' chapel, "Canterbury's Doom," p. 122.

Temp. Charles 1. "In Peter House there was on the altar, a pot which they usually called the incense pot. . . . . A little boat out of which the incense is poured, which Dr. Cosins had made use of in Peter House, when he burned incense."—"Canterbury's Doom," pp. 74-123.

"Upon some altars there was a pot called the incense pot."—Neale's "Puritans," ii., p. 224.

1683. In the accounts of St. Nicholas, Durham, "for frankincense at the Bishop's coming, 2s. 6d."—Surtees' "Durham," iv., 52.

1760. "In the coronation procession of George III. appeared the King's Groom of the Vestry in a scarlet dress, holding a perfuming pan, burning perfumes, as at previous coronations."—Thomson's "Coronation of George III."

And in the "Hierurgia Anglicana" in an account given of a church service in 1641 by an unfriendly hand, it is said, "When the deacon hath lifted the text of the Gospel from the altar, he gives it to the subdeacon to carry at his back; two wax candles are lifted from the altar by two acolytes, to be carried burning before him so long as the Gospel is in reading; the cross, or crucifix, is also on festival days carried before the Gospel, and also a censer with fire and incense; the book is crossed, and perfumed," &c.

And in an account of the consecration of a church at Wolverhampton, in 1635, it is said, "And so they went into the chancel, where . . was incense burned, which perfumed the whole church."

And Bishop Sancroft, 1685, provides for the consecration of censers amongst other altar plate, saying, "So likewise when a censer is presented and received, they say, 'Let my prayer be set before Thee as the incense,'" &c.

And in the furniture of Queen Elizabeth's chapel mention is made of "a ship, or ark, garnished with stones." Also respecting Charles the First's chapel mention is made of "one gilt ship for incense."

Other instances from either friendly or hostile sources might doubtless be found; but enough has been given to show that the influence of Puritanism has never been able entirely to suppress this beautiful symbol amongst those who would give expression to the teaching of the Prayer Book. While as to the legal aspect of the question, the assailants of Catholic worship may safely be challenged to show by what statutable authority the use of incense has ever been prohibited in the Anglican Church.

THE TRUE IDEA OF EPISCOPACY—A PASTORAL OFFICE, NOT AN ANGLICAN LORDSHIP.

FROM AN ADDRESS BY DR. W. G. PHILLIMORE.

In the early ages of the Church it seems that every town, large or small, which had any number of Christians, had also a bishop, who had supreme cure of souls in the town, and over such few Christian souls as there might be in the surrounding country. Such a bishop will have but few, two or three, or, any how, not more than a dozen elder presbyters or priests under him. He would be responsible for the divine service in every church (if there were more than one) in every part of his small diocese. The others would be but assistants to him. Except in the possession of the superior grace and power of episcopal order he would be far more like a rector in some one of our large market towns which has not been divided into new parishes or districts, with his staff of assistant curates, than to a bishop of modern times. Of such a bishop, who, perhaps, shared but had not delegated or parted with any portion of the direct cure of souls, it would be said, as it would be said of such a rector, "Let nothing be done without him." But yet the very expression to which I have referred, the well-known "Nothing without the bishop," is, if it is taken—as I believe—from the Epistles of St. Ignatius, partial and misleading. That great Saint, whose Epistles, after those of St. Clement, form the earliest Christian writings not contained in the canon of the New Testament, speaks often of

the power of the bishop, and of the obedience due to him; but it is not to him alone, but to him and his clergy together, that this obedience is to be paid. I will give you translations of some passages that I have lately read. In his Epistle to the Ephesians he said: "It is right, therefore, in every way to glorify Jesus Christ, who glorifies us, so that ye be orderly arranged in one obedience . . . . so that being subject to the Bishop and the priesthood (that is the body of the clergy) ye may be sanctified in all things." Again he put before them the object at which they are to aim. "That ye should obey the Bishop and the Priesthood with undistracted minds, breaking one bread." The speaker quoted other passages to the same effect in the Saint's works. He then went on to say that "the ideal Christian community of St. Ignatius is therefore one where the bishop presides in the synod or council of the priests, and rules with but not against their advice; the deacons having fixed rights and a position of which they are not arbitrarily to be deprived. A similar organization of the Christian community we discover in full working in the Epistles of St. Cyprian. Such a bishop in Synod would, doubtless, regulate the ritual of his diocese in all matters where this ritual had not been provided for by higher authority; but where it had been regulated by higher authority he would submit to that, like "a man under authority having soldiers under" him. Such higher authority would be (1) Apostolic precepts, (2) the decrees of General Councils, (3) those of provincial or national councils. Some apostolic precepts as to ritual are to be found in the Epistles; more probably would be handed down by tradition, Of a ritual decree made by a General Council we have an example in the Canon of the First Council of Nice, forbidding deacons to administer the Cup to the priests. But the greater number of ritual decrees were made by provincial or national synods. They formed the rudiments of national or provincial Liturgies, such as the Ambrosian, the Gallican, the Mozarabic in Spain, and others. When a provincial synod has made any decree as to a particular rubrical observance, it is not to be supposed that a bishop of that province would violate that decree in favor of some ritual more agreeable to himself, still less that he would require of his priests, upon their canonical obedience to him, to violate it.

LORD PENZANCE'S COURT.

Lord Penzance has been setting an example of "lawlessness" to the Clergy, whom he suspends from the Ministry, and sends to jail if they disregard his sentence. The Court of Queen's Bench, in the exercise of its ancient undisputed jurisdiction, has pronounced his Lordship guilty of transgressing the statute which created his jurisdiction, and set aside his proceeding as *coram non judice*. To the Queen's writ of prohibition Lord Penzance, styling himself an Ecclesiastical Judge, presumes to reply, first, that it is "a scandal to English jurisprudence," and, secondly, that (with all personal respect) the Queen's Judges are wrong in their law. Instead of appealing against the prohibition to the House of Lords, he contradicts Her Majesty's Judges in his own Court, and expounds the statute anew on his own authority. In this manner he shifts the onus from himself to the parties that may be drawn before him. They, and not he, will have to fight out the law; and when his Lordship is finally reduced to submission, they will have to pay the costs of his contumacy. Whoever else may claim to be "a law unto himself" the new Judge of Public Worship is certainly not the man to reprove him.

A still more important question is raised in the case of Mr. Edwards, on whom Lord Penzance has again pronounced a sentence of suspension, and this time for double the period illegally inflicted on Mr. Tooth. The case is prosecuted under the ancient jurisdiction of the Dean of Arches, and not under the new procedure of the Public Worship Regulation Act; but as Lord Penzance is Dean of Arches wholly and solely in virtue of that Act, we apprehend he can never get beyond its sphere. The Dean of Arches had power to suspend a priest only as "Official Principal" of the Archbishop, in whom the jurisdiction properly resided. So much Lord Penzance is at pains to establish from *Gibson's Codex*. But Lord Penzance is not an "Official" at all. He is a Judge in his own right, deriving his authority from the terms of the Act, and not by deputation from the Archbishop.

Either way, Lord Penzance's second sentence of suspension may prove as illegal as the first. The doubling the term of suspension is not likely to secure a more ready submission. The Lord Chancellor may well hesitate, after the decision of the Queen's Bench, to accept the *significavit* of Lord Penzance as an Ecclesiastical Judge. Will his Lordship then resort to the ordinary powers of a Civil Court of record, and commit the offender himself? In either case, a *habeas corpus* would raise the whole question in the form most favourable to the prisoner, because affecting the liberty of the subject. If the result (as we can hardly doubt) be to establish the purely Civil character of Lord Penzance's Court, it will be an unprecedented infringement of religious liberty to sustain the suspension *a sacris*, whatever the Court may say of the temporal benefice. The authors of the Public Worship Regulation Act seem to have taken pains to bring into open issue the very questions which it was the special wisdom of our forefathers not to let clash. The Act (as we have always seen) was a blow at the principle of the Reformation settlement in Church and State. It may now have to be decided which of the two shall stand.—*John Bull.*

GREGORIAN MUSIC A LINK WITH ANTIQUITY.

At a recent Music Festival where Gregorian Tones were used for the entire service, the preacher for the occasion, in the course of his sermon, remarked that this music linked us with the past, hallowed as it was with so many holy memories. Gregorian music had these necessaries to praise: 1. All acts of praise to God meant man going out from himself to God. Man must go out of himself and forget himself altogether. They looked within and all was weak; they looked to God—all was there. When they praised God they thanked Him that He is—"We thank Thee for Thy great glory"—"We praise Thee, O God." Prayer without praise might become only selfish dependence on God's bounty without acknowledgment of His goodness and better knowledge of their needs, which they in praise acknowledged. The second point of the preacher was that Gregorian music was congregational, *i. e.*, it was making them realise that they were members one of another; for God had very clearly revealed His will that they should pray together, in teaching them to say Our Father, and giving His blessing where two or three are gathered together in His name, so that there was no isolation in religion. This sense of membership militated against self-consciousness in singing. He cautioned the younger singers against pushing themselves forward, and of the need of realizing that they sang to God and not to man. He illustrated this point by quoting the ancient legend of seven old monks who wished to devote themselves to God's service, and went into a desert place; but none of them

were musical, and they were almost ashamed to sing their offices. The legend went on to say:

> So every day at Vesper time *Magnificat* was heard,
> 'Tis said that from the boughs above it frightened every bird,
> For all were out of tune, and each a different chant did try;
> But up in Heaven where hearts are known it made sweet melody.

A young stranger joined them on Christmas eve, with a beautiful voice. The service went well—

> But had they marked the stranger's face, and seen how all his thought
> Was on his own melodious voice, how self was all he sought,
> They would have known that up in Heaven that voice was never heard;
> For though the birds came flying back, Christ could not hear a word.

The third point to which he wished to draw their attention was that the Gregorian tones were a link with the past, and what a need there was in the present time to go back with all simplicity, and try to realize the faith as it first came from our Lord Jesus Christ. Much of this faith was hidden in the Middle Ages by a number of superstitious practices; and though in later times there had been a great reaction, the Reformation was an appeal to Primitive times. The Church of God was indeed not divided, and they were part of that undivided Church; and how grand was the thought that they were joining in the songs sung by the Israelites of old, and that some of this music was sung by David, and by the captive Israelites by the waters of Babylon. Whatever, therefore, linked them with the past (and Gregorians, lost as their origin was, did this) was to be cultivated, not as an amiable sentiment, but as the upholding of a principle.

AN ERASTIAN ARCHBISHOP.

We give below, from English papers, some account of the present Archbishop of Canterbury, who has invited the Bishops of the American Church to meet the Prelates of the Anglican Communion in a "*Second Lambeth Conference.*" It is well for us to know the character of the host who invites, and we give our own Bishops fair warning that if they are cajoled into any "Declarations" *adverse* to the movement which has been going forward in the Church for the last forty years, their utterances will not be worth the paper on which they are written.

Not long since the Archbishop of Canterbury, at a City feast, was entertained at the same board with certain Dissenting preachers, when he took occasion to ascribe the difference between his "position" and theirs to "luck," and luck alone. It was his "good fortune" to be Archbishop of Canterbury. (He did not add it was their bad fortune to be what they were.) But the least critical reader or hearer of his speech could not avoid the inference that, in his Grace's judgment, there was no essential distinction to be drawn between a Dissenting teacher of whatever Denomination and the successor of Augustine in the Metropolitan See of Canterbury. Great men are not always consistent; but, to do him justice, we believe that inconsistency with *himself* is not to be laid to the charge of Archbishop Tait.

—Amongst all the many palpably untrue and unjust things which the Primate has uttered in his declamations against Ritualists, is his Grace's accusation that these gentlemen are in a "conspiracy" against the faith, doctrine, and discipline of the Church of England. Now even if his

Grace thought that what he said was true—which, considering the very curious nature of his mind, is just conceivable—probably he was the very last man on earth fitted to bring forward such a charge against others. Truly, it comes with exceptionally bad grace from the lips of him who (1) endeavored to obtain the abolition of one of the Creeds; (2) has throughout steadily sheltered Dr. Colenso; (3) sent an emissary to represent him at a gathering of sectarian foes of the daughter Church in America, ostentatiously avoiding communion with that Church; (4) overthrew the immemorial diocesan and provincial ecclesiastical jurisdiction of his country in favor of a brand new unconstitutional tribunal, presided over by an ex-judge of the Divorce Court; (5) attempted to repeal the Ornaments Rubric, a plain law of Church and State, under color of interpreting it; (6) was a primary agent in carrying through Parliament the infamous Divorce Bill; (7) and lastly, has just championed an effort to fling open the graveyards of the Church of England to every profanity and every sectary. Messrs. Gilbey, stumping the country as lecturers against the use of alcohol in any form, would be consistent as compared with the present Archbishop of Canterbury when charging others with conspiracy against the Church of England.

DR. NEWMAN.

The following from the *Church Times* is a rare bit of honest criticism:

Sir,—I have just been reading Dr. Newman's powerful sketch, *Callista*, a story of the African Church about A.D. 250, and have been much struck with the close resemblance between the temper and motives which he ascribes to Pagan Rome in its persecution of Christianity and those which characterise English Protestantism to-day in its war against Ritualism. However, that is not the immediate cause of my writing to you. I am desirous of verifying a few incidental statements, partly historical and partly theological, which occur in the course of the story. One of these is that a pagan speaker, abusing the Christians of Rome, and speaking of the Popes, says: "The precious fellows take the title of Pontifex Maximus, bless their impudence!" Another is that St. Cyprian is represented as praying to our Lady under the title of *Advocata*, already used at that early date. This phrase is glossed later by Dr. Newman himself in a third passage, describing a painting in a catacomb where "the ever-blessed immaculate Mother of God is exercising her office as the Advocate of sinners, standing by the Sacrifice, as she stood at the cross itself, and offering up and applying its infinite merits and incommunicable virtue in union with priest and people." In his brief preface Dr. Newman says of the story: "It has very little in it of historical truth, even indirectly introduced, though it has not admitted any actual interference with known facts without notice of its having done so." As there is not any note on the three passages I refer to, I suppose, they are meant to be taken as fairly exact, and I am anxious to know (1) whether the Pope in A.D. 250 was called Pontifex Maximus: (2) whether the Blessed Virgin Mary was styled *Advocata* then, and invoked as such; (3) whether such a painting as that described is found so early? (4) One thing more, of much less importance, I should also like to know. Is Dr. Newman right in mentioning the passion-flower as known in North Africa sixteen hundred years ago? WALTER H. VIVIAN.

[1. The Roman Emperors alone held the title of Pontifex Maximus, even in Christian times, as late as the Emperor Justin, A.D. 527, when it vanishes from history. In the fifth century, about 430, St. Paulinus and St. Eucherius apply the phrase "Summus Pontifex" to bishops generally, but it is not

till Pope Paul II. (1464-1471) that the title "Pontifex Maximus" reappears, and is restricted to the Pope. There is thus an anachronism of twelve hundred years in this respect. 2. The title *Advocata* occurs in the Latin version of St. Irenæus (A.D. 202). applied to Our Lady, so there is no error of time here, but the passage will not support the construction thus put on it. In the first place, she is spoken of only as the Advocate of *Eve*, and in the next place, the obvious meaning of the passage (having regard to the contemporary use of the verb *advocare*, "to comfort"—as *advocare miserias* in Tertullian) is that Our Lady is the *consolation* and amends to women for the fall of Eve. As to St. Cyprian himself, it is remarkable that, tolorably copious as are his writings, he never once even casually mentions Our Lady, nor is there direct *evidence* of her invocation till late in the fourth century, so that there is another serious anachronism here. 3. No painting of the B. V. M. in the Catacombs at all analogous in doctrinal significance to that described above appears till at least the eighth century, according to De Rossi and Hemans, the most impartial and competent authorities, and this particular subject is not found even in the latest mediæval art, being quite unknown. 4. The passion-flower is indigenous in tropical America and in the West Indies, but was unknown in this hemisphere till introduced by Spanish monks after the time of Christopher Columbus.—Ed.]

LEO XIII.

All the evidence points to a tone of mind and character in Leo XIII. as unlike as can well be conceived to that of Pius IX. The shallow, rather flabby, good nature, the insatiable craving for flattery, the irrepressible garrulity, the habitual distaste for anything like systematic study—or indeed for any reading at all—and the light hearted *insouciance* which felt as little scruple about the obstinate persistence, at all costs, in an obsolete policy as about the arbitrary enforcement of a new and impossible dogma —all this represents a moral and intellectual constitution the very reverse of the sober, cultivated, severe, and statesmanlike gravity of the present Pope. The chief fear seems to be lest his confidence in his own judgment should not be equal to its soundness, and lest he should suffer himself to be overborne, in more important matters than the details of a ceremonial pageant, by the perverse unwisdom of the importunate clique of sycophants and fanatics who dominated the mind and shaped the policy of his predecessor, and who will assuredly leave no stone unturned to retain or to recover their waning influence for mischief. To vulgar flattery indeed Leo XIII. is very unlikely to succumb: he has already pointedly announced his disapproval of "exaggerated sentiments and manifestations." But the Jesuit party will of course do their utmost to make capital out of the strict conscientiousness to which all his critics bear witness, by urging on him the solemn obligation of maintaining intact all the secular or spiritual privileges of his see. Rattazzi's grounds for deprecating his election remind one rather unpleasantly of Gibbon's famous sarcasm that the virtues of the clergy are more to be dreaded than their vices. The real danger lies elsewhere. All absolute power, especially if it be a spiritual power over the minds and hearts of men, tends to intoxicate and demoralize its possessor, and this effect of official exaltation is only too abundantly illustrated in the annals of the Papacy. Thus the biographer of Marcellus II. tells us how he was full of alarm lest the deterioration of character which had befallen so many of his predecessors in the Pontificate, who had soon abandoned all their previous good intentions, should also happen to him-

self; but his brief reign of only three weeks left no time to verify or disprove his fears. Cardinal Sadolet, who knew him intimately, tells us that Clement VII., before his elevation, used always to have the Bible in his hands and formed many excellent resolutions; but after he became pope his character gradually changed, and his whole Pontificate was a series of mistakes prompted by his constant effort to evade the assembling of a council, which he well knew to be imperatively required, and yet hated and feared. Cardinal Caraffa was a zealous and urgent advocate of searching reformation in the Church, but Paul IV. showed nothing of this reforming zeal, and never even dreamt of recalling the Council of Trent, which had been suspended, though he knew it afforded the only hope of stemming the rapid advance of Protestantism; the advancement of his nephews and the strengthening of the Inquisition were his chief cares. Panvinio describes the complete moral transformation of his successor, Pius IV., after attaining to the Papacy, and how from having been humane, tolerant, and unselfish he became passionate, avaricious, and jealous, and when once he had got rid of the detested Council of Trent, gave himself up without check to his evil passions. Many other examples might be cited, but enough has been said to show from what quarter danger is to be looked for in appraising the good intentions of a newly-elected pope. One safe-guard indeed, which was wanting in the sixteenth century, is provided by the circumstances of our own day, when no ruler in Church or State, however exalted his position, can altogether withdraw himself from the salutary control of public opinion.—*Saturday Review.*

Correspondence.

SIN, PENALTY AND HELL.

Dear Mr. Editor:—I understand the article on Sin, Penalty, &c., in the April number of the Church Eclectic, to be a plea for mitigation of the usual doctrine of eternal punishment, on the ground that evil is only negative in its nature. I ask leave to present some considerations which seem to me to show that the view that evil is only negative is not true in such a sense that the "pœna damni" is the only just punishment of sin.

Your contributor rests much on the authority of St. Augustine. Now I believe I speak within bounds, when I say that no accepted Doctor of the Church has wrought as much harm to the course of Christian doctrine throughout the world, as the confessedly able, and saintly Bishop of Hippo. Your correspondent would not accept his teaching on the subjects of Free Will and Election. Why should he consider the Church bound to accept St. Augustine's view of Sin and Evil? The great controversialist was carried into his views of election by his argument against the Pelagians. So his view of evil was brought out by the controversy against the Manicheans. My belief is that in both cases he carried his theories too far. I am aware that he was not alone in his view concerning evil, but I see nothing to hinder the supposition that the other Fathers of his age were influenced like himself, by the exigencies of the Manichean controversy. Certainly

there is no express decision of the Church which bars us from considering the question on grounds of Reason and Scripture, and adopting, if we see cause, a view different from that of St. Augustine, or other Fathers of that era.

The Manicheans held an eternal Dualism—that both Good and Evil had existed from all eternity. The opposite pole to this doctrine is Pantheism—that all substance is good, and eternally self-existent. In this view, what is called evil is only a lower form of good. Now I think that St. Augustine, in arguing against an eternal Dualism, approached nearer than he should have done to this tenet of Pantheism. The Christian Doctrine is of a created Dualism, of matter and spirit; and that not, like the Manichean doctrine, placing the seat of evil in matter. On Christian principles, the origin of evil is entirely in spirit, in creaturely abuse of Free Will. I admit the Augustinian doctrine so far as this, that all substance is God's creation, and originally good. But I think that the change in substance produced by sin, extends to the production of positively evil influences, and is not limited to the taking away of original good. Your contributor's view seems to me to represent the good man as moving towards God and perfectness on the plus side of the line which passes thro' the zero point of indifference, and so far I agree with him. But he also seems to me to represent the bad man as on the minus side of the point of indifference, but with his face turned toward the same direction as the good man's face. Now in this, I don't agree. I don't believe that Satan and the Angel Gabriel have their faces turned in the same direction. I don't believe that positive hatred of God and goodness is merely a negative lack of love toward them. And therefore, I don't believe that the penalty of sin is merely negative—that it consists only in the *pœna damni*, the loss of Heaven for lack of goodness, and includes no *pœna sensûs* for positive transgression. I believe that, substance continuing the same, qualities may be so changed as to turn an angel into a fiend, not by loss or taking away of goodness only, but by assumption of positive qualities of sin. The evil of poison does not consist merely in its lack of the nutritive properties of food. Pain is not the mere loss of pleasure. There is a positive element besides. In like manner, to change a bad man into a good one, before he can be endowed with properties of goodness, he must be turned around in conversion. Whereas he was moving away from God, he must turn about and move towards Him. And the rooted evil must be gradually removed from his nature and character, as well as the supernatural good introduced. It looks to me like a quibble to say that no being can be totally depraved, because God does not withdraw from his erring creatures the gift of existence. Non-existence seems to me to be more like a zero point between goodness and wickedness, happiness and misery, than it is synonymous with the extreme of sin or evil. Christ threatened upon Judas something far worse than annihilation, or non-existence. "Good were it for that man, if he had never been born."

Of course, in a brief letter, this matter can be presented but imperfectly. A full discussion of the question may be found in Julius Müller "on the Christian Doctrine of Sin." And the May number of the ECLECTIC for 1876, had some golden thoughts on it, in an article on Theodore of Mopsuestia. I quote a few sentences, as the expression of my own view: "To every mind which aims at intellectual completeness in its conceptions of God and man, the meaning of moral evil must present itself as the crucial question. Here the choice must be made between that abstract completeness of logical conception, and that practical satisfaction of moral instinct, which can never in this life be compatible. . . On the one hand let the

admission once be made that there is no evil in the universe, which can not be in some sense explained as a step in the development of good, and logical completeness seems to accrue to the whole conception of God's dealings with man. On the other hand, let the evil which is felt within be admitted to be in antagonism to God; regard it as the working of a principle hostile to Him, which not only "is not," but "cannot be, subject to His Law," and the two strongest moral instincts of humanity, the instinct of contrition and the instinct of aspiration, find the satisfaction which they crave. . . These can only find their full scope when moral evil is looked at unblushingly in the light of a personal relation between God and His fallen creatures. It is towards a Being, before Whose Holiness all which contradicts His Love must be withered and scorched, that those instincts must go out for satisfaction. If our God be not a consuming fire, He is not Holiness nor Love. The whole moral character of His love is lowered, when sin has ceased to be regarded as an outrage upon His perfect holiness. It would not be overstating the case to go one step farther, and to say, eliminate Hell from Theology, and you eliminate God and Love. For the doctrine of the eternity of punishment is but tne reflex of the belief that Holiness is the one good in the universe, and sin the one evil."

The present writer believes with Leibnitz that this is a better universe than it would have been if sin had been prevented by the refusal of Free Will. But the glorious gift of Freedom involves an awful responsibility. In choosing to hate God, the free spirit chooses God's wrath and His curse. Evil will not be less positive, but more positive, in the next world than it is in this. If then sinners feel in this world positive inflictions, and not the mere loss of good, is it not according to right reason (and the principles of Butler,) to believe they will suffer positive inflictions in the world to come? The Athanasian Creed in stating this, only echoes the words of the Lord Himself, which ought to bound the speculations of us all.

Finally, let me ask you, my dear friend, if you have found the terrors of the Lord so over-effective in persuading men to repentance, that it is expedient for the proclaimers of His Gospel to diminish somewhat from their awfulness? Have Maurice and Kingsley and Farrar and the whole Restorationist School accomplished so much for the cause of vital piety, that we should engage in any effort in the same general direction and tending toward the same end?

P. S.—There is a farther objection to the argument of your contributor. It virtually destroys itself. He argues that, as all Evil is negative, Sin, which is negative, may be visited with *pœna damni*, but not with *pœna sensûs*. But, on his principles, *pœna sensûs* is negative, as well as *pœna damni*. He will scarcely deny that *pœna sensûs* is a greater evil than *pœna damni*. It must therefore be even more a negative. If all evil is negative, Everlasting Fire is negative; quite as much so as exclusion from Heaven. Perhaps that is the reason St. Augustine did not argue against Everlasting Fire. C.

VIRCHOW'S ADDRESS.

ITHACA, March 24th, 1878.

MY DEAR DOCTOR:—Thanks for calling my attention to the address of Virchow. It is just what I would say, with two exceptions—*three* in fact.

Two of them are *generatio equivoca* and the possibility of proving man's descent from apes, or something else. And in regard to each of them I

say the same thing—*after* what has been done, and the failure of the best directed efforts, the probability that there can never be success becomes immensely great. It is not a *demonstration of the impossibility* of proving spontaneous generation, and descent of man from some lower form,—not a demonstration in the technical sense—but it amounts even now, as I think, to a moral certainty.

The other remark is in regard to the descent of horses, as proved by the discoveries of horse-like animals in our great West. There is really no *proof* of descent here, whatever. It is true that there was a succession of species, or varieties—having *some* very similar features. But the earliest—the Orohippos—was about the size of a fox, had four toes *with claws* on the fore feet, and three on the hind feet, and had *canine* teeth, from which we infer that they were carnivorous. But did our horse descend from them? Of this there is not a particle of proof. For example, we know that many centuries ago there were "mound builders" in the Ohio Valley and in Wisconsin. At a later date there were the redskin Indians. Now there are whites. Did the mound-builders "*develop*" into the redskins? Are the redskins the ancestors and progenitors of the white English-speaking people of the Ohio Valley? Nobody supposes it. And yet we have just the same proof that these "mound-builders" are the progenitors of the inhabitants of Wisconsin and Ohio, as we have that the Orohippos was the progenitor, in a remote time of our horses. Our Evolutionists seem to overlook the fact that they are all the while assuming, without *a single item* of proof, or even of probability in its favor, the Major Premise on which their whole argument depends.

Now I think that the researches of Darwin have gone far to prove that the transmutation of species—or the development of one species into another, has never occurred—and is in fact to be regarded as a physical impossibility. Dogs, for example, have been under training and all that "natural selection," as well as the genius of men can do for four thousands years—they have been subject to climate as warm as anything in the Tertiary Period, and as cold as the Ice Age produced—they have become great and small, white and black, slender as the greyhound, sturdy as the bull, unsocial as the Dalmatian and affectionate as the spaniel—but they are *dogs* still—dogs and nothing else; they have not produced a cat or a fox, a rabbit or a guinea-pig—not even a mouse—"*ridiculus mus.*" Is not this proof that nothing but dogs, varieties of dogs, can be produced from dog-stock? So it seems to me.

Faithfully yours, W. D. Wilson.

Mr. Editor:—I do not want the next number of the Eclectic to go to its readers without a mention of two very noteworthy books. The first is Dr. Elam's "*Winds of Doctrine*," from which a quotation was made some time ago in the Eclectic; the other, I will write its title in full: "The Epoch of the Mammoth and the apparition of Man on the Earth, by James C. Southall, A. M., LL.D., Author of the 'Recent origin of Man.'"

Dr. Elam's Book is a sharp, trenchant and most convincing refutation of the whole theory of "Evolution," including the claim of "spontaneous generation." It can be had of the Putnams, New York, and is a small book (I do not know the price), intensely interesting, and *thoroughly reliable.*

But Dr. Southall's book is devoted to another point. It is published in Edinburgh; but for sale in this country by Lippincott & Co., of Philadelphia, 12mo., 430 pp. It sweeps through the field, and leaves nothing behind. It admits that man appeared at the close of the Ice Age or Glacial Epoch, together—in England and France—with the Mammoth, Hippopotamus, Rhinoceros, Irish Elk, Reindeer, &c., &c. But he shows that the grounds on which it has been claimed that this Age was hundreds of thousands of years ago, are a most insecure foundation—are, in fact, no foundation at all. He even makes the men who have advocated this doctrine appear ridiculous—without attempting, or apparently being conscious of doing so. He then shows by many—ten or fifteen different computations, *all starting from different data*, that the Ice Age must have closed somewhere from 5,500 to 8,000 years ago—making the geological indications of the time of "man's appearance" coincide with Scripture chronology, and this, too, with no *effort* to reach such a result.

The volume is intensely interesting, and throws an immense amount of light on other kindred topics: the state of the earth at that time, the centre of civilization, the condition of the first human inhabitants, and especially the causes and extent of the Ice Age.

But as refuting the claims of an antiquity for man which either invalidates the Scripture chronology, or affords time for the Evolution hypothesis, it is perfectly overwhelming. W. D. Wilson.

For the Church Eclectic.

HARRIET MARTINEAU.

Autobiography of Harriet Martineau. "Autobiography of John Stuart Mill." "Memoirs of a Quiet Life?" by Augustus Hare, "Charles Kingsley's Letters, and Memoirs of his Life:"

We have placed these lives at the head of our list because we consider them representative lives; natural outgrowths, natural results of certain systems, certain creeds. It has become somewhat the fashion to refer back all life, all spirituality in the Church of England, to the Tractarian movement, just as people have had a fashion of regarding the Reformation as some sort of "creation" or "cataclysm" instead of an "orderly growth, and development." But just as we study the years preceding the Reformation in order to understand the Reformation, so must we study the years preceding the Tractarian movement in order to understand the greatness and value of the movement itself. Instead of the Church of England being in a state of darkness and spiritual deadness, she showed herself, instinct with life. If we ask the home of the men who helped to bring about and took foremost rank in this great awakening, we shall find it the English Parsonage; if we ask the dogma, the faith, that moulded them we shall find it in the Christian year, in the unceasing presentation of the Incarnate Son of God, in the Church's round of fast and festival. These men certainly did not gather their force from an ornate ritual, from any outward beauty of service in the Temple worship. The whole period preceding the publication of the Tracts was a season of gross irreverence in the service of Cathedral and Church. In many places the Holy Communion was celebrated but three times in a year. Kingsley found this the case at Eversley, and was only able to bring about a change by agreeing himself to furnish the wine for the celebration; the singing in the country churches was simply horrible, performed in the noisest manner, by rough men and boys. Neither was it from the shining examples of those sitting in high places; the Bishops for the most part were men of latitudinarian views,

often Calvinists who had conformed from purely political motives; the men promoted by the State were not chosen from the old fashioned style of English Parson. But no matter how dreary, from an æsthetic point of view, the service, no matter how dull the dry morality of the prosy sermon, the Incarnate Son of God, the man Christ Jesus was presented in the rounds of the church's year to the minds of pastor and people. The Church of England owes her preservation in these days to the fact, that she rested her systematic teaching on the *Personality of Christ.* She had nothing to say in this system of the "great unknown," and "unknowable;" all her speech was of One, who had made himself known, of "The Word made manifest in the flesh, and *dwelling among men.*"

At the time of the Tractarian movement, Augustus Hare, a man of birth, and rare intellectual attainments, was gathering together his rustics in the Rectory-barn, and teaching them the very simplest rudiments of religion, spending himself for a people for the most part unable to even read—Kingsley was doing a like work at Eversley, Patteson at Alfington, Arnold was at Rugby; these men were not the result of the Tractarian movement, they were working at their respective posts before that day, but each and all these men were helping to bring it about. All over England men of birth and intellect were devoting themselves to the lowliest tasks in the humblest places, nursing the sick, holding night schools, preaching sermons that have gone out as a freshening current over the whole earth. It was not possible that such men, and such works should be hidden any longer. The spiritual forces that had been working so silently, made themselves felt. The fires that had burned separately met and leaped up with a great flame. The Tractarian movement, was more a manifestation, a revelation than a cause.

But while all this is so, and the past half century has revealed the inherent strength and vitality of this same Church of England, another set of spiritual forces have been equally active, and have revealed themselves in equally unmistakable results. When Harriet Martineau announced to the world, in connection with her friend, Mr. Atkinson, that she had got rid of her soul, and found herself happier in consequence; "that Philosophy *founded* on Science, was the one thing needful, the source, the vital principle of all intellectuality, and morality and peace to individuals;" "That strictly speaking there are but two conditions in nature, matter the physique, and the conscious mind;" "That men have no God, that it is yet to be given them;" "That the doctrines of the immortality of the soul, and the resurrection of the body were incompatible; while the latter was impossible, we were without evidence as to the former;" "That there was no God apart from the universe, no hereafter;" when Harriet Martineau first came out, in unmistakable terms, with these very explicit statements, she did it with a feeling of loneliness, supposing she should find herself alone, but to her agreeable surprise, on the contrary, she found that the Christians who heretofore had looked upon a seceder, as in some sort a fallen person, that these same Christians were in a minority; that there were plenty of people only too happy to place the books containing these same explicit declarations into the hands of their children.

The Rev. Mr. Pritchard in his paper read at the Croydon Congress, confirms their statement wherein he says "I am betraying no secret, but am referring to a notorious fact in the establishment of a society of gentlemen, counting among its members high dignitaries in the English and Roman Churches, and others equal to them in rank and influence, and moral worth, who periodically sit side by side with the most prominent and advanced sceptical writers of the day; . . . "The periodical literature of the day bristles with discussions and attacks on our orthodox creeds,

which a few years ago would have been resented as inconsistent with the secure state of society; nevertheless, this literature lies in profusion on the tables of clubs and drawing rooms, accessible alike to old and young, to the sons and daughters of our families, and to the visitors within our homes, unrebuked and unrestrained." This state of things certainly exists, and neither John Stuart Mill, Mr. Atkinson, nor Harriet Martineau have created it, they have simply given it expression, they are the manifestation of what has been going on. If we ask the creed of these Philosophers we shall find it in brief, "There is no God apart from the universe!" If we ask the origin of the creed, we shall find it Calvinism, a system that has swayed the intellect of the Christian world for two centuries, a philosophy that emanated from the intellect of the mathematical brain of one John Calvin. A system with speculations reduced to five points *about* God, but without one presentation of God.

That all Calvinists must of necessity become Harriet Martineaus is of course not to be maintained; such lives as Norman McLeod and a host of others would utterly refute the idea. Hearts are wiser, and better than heads, but given the *negative nature* and there is nothing in the negative system, by itself, to hinder a man from becoming what Harriet Martineau became. She was born in the old Cathedral town of Norwich, in 1802; a nervous and delicate child with a most unfortunate home training; her mother a clever woman, but not a religious woman, and the little girl with a deeply religious nature as a child, was suffered to grow up without any teaching of positive truth, a living vindication of the words uttered by Bishop Doane, in a class address at St. Agnes Hall, "that beginnings control ends; issues are involved in rudiments." "To begin with God means that the end will be with God."

Miss Martineau traces her descent from the Huguenots who were of course Calvinists; "by degrees." she says, "the congregations to which they belonged passed into the Pseudo-Christianity of Arianism first, and then of Unitarianism," unmistakable descent of most Unitarians we imagine. At one time she was passionately fond of going to Chapel, writing out the sermon on her return home. At seven she had a prodigious awe of clergymen, and a strong yearning towards them, for notice; a remnant of this feeling she carried through life, "while radically convinced that the intellectual and moral judgments of priests, of all persuasions, is inferior to that of any other class of men!" The conclusion, is certainly a justifiable one, if the following is to be taken as a specimen of clerical conversation. "Look here! said Mr. Madge, seizing three wine glasses, and placing them in a row; "here is the Father, here is the Son and here is the Holy Ghost; do you mean to tell me that those three glasses can in any case be one? Tis mere nonsense."

Truly awful is the clear cut picture of her mind in these early days, when heart and intellect alike were waiting as soft wax to receive the impression that should be made. "The universal practice of Unitarians," she adds, "was to take whatever liberty they pleased with the Scriptures." In her youth they used an improved version in which, "portions were set aside as spurious, printed in different type; those portions flatly contradicted other portions, in regard to dates and other facts, but the shallow scholarship of the Unitarians made its own choice, what to receive and what to reject, without perceiving that such a process was wholly incompatible with the conception of the Scriptures being the record of a divine revelation at all."

"Having begun to cut away and alter, there was no reason for stopping; and every Unitarian was at liberty to make the Scriptures mean what suited his own views." All these big volumes she waded through, diligently

studied the New Testament making "Harmonies" thereof, "but was saved from the folly of believing in the need of Redemption, by the Unitarianism of her parents." And just here we cannot help pausing long enough to contrast the end of all this Unitarianism, with the end of the Unitarianism of the Poet Coleridge, Child of the Ottery Parsonage. Miss Martineau, with her keen intellect and subtile reasoning powers, could not fail to pierce through and through the system she describes with such merciless force and clearness. But she had no standard of truth wherewith to make comparison. According to the teaching of her early days the Holy Ghost was a "myth," Christ was a "man only;" the Bible a book to be treated according to one's fancy. The negations of youth, were the negations of her after life, the childhood without a Christ, produced the old age without a God. Coleridge was a Unitarian, at thirteen he announced himself as an infidel, and received in return a sound flogging; a few years later he was tramping about the country as a Unitarian clergyman; German metaphysics followed, and all systems explored, and the whole circle traversed, he returned to the precise spot whence he set forth, declaring in emphatic terms his faith in a Triune God and the Church of England. In all his wanderings he found no system that would bear comparison with the one he had left.

From a scholastic point of view, merely, Miss Martineau was most fortunate in her education, receiving a classical and mental training, from one Mr. Perry, that stood her in good stead for the hard labor of after years. At fifteen she was interested in Political Economy, at eighteen she translated the Agricola of Tacitus; taking as she expressed it an infinity of pains with it. From Tacitus she proceeded to Italian, translating many of Petrarch's Sonnets. At this same time she studied the Bible with the aid of commentators, but as Priestly and Hartley were the Expositors it is not wonderful that her Bible reading brought her little light. We cannot help pausing over this early portion of Miss Martineau's life. With all her reading there seems never a glimpse of Christ as the Incarnate Son of God, the God-man.

Under the very shadow of the old Cathedral walls, lived this gifted girl groping about in utter darkness, while all the time the true light was shining. Coleridge went out and delighted himself with the same Priestly and Hartley, but the wanderer soon returned to his father's house, and once returned wandered no more; but Harriet Martineau had no home to return to; she went out from husks, and demonstrated to a certainty that they were husks. At twenty-one she found relief in the "Necessarian Doctrine." We are not qualified to speak on this Doctrine; on the surface it looks much like Calvinism itself with a new dress. She seized upon this Necessarian Doctrine with great eagerness as it "enabled her to hold her cherished faith." She "perceived and took instant advantage of the discovery, that the practice of prayer, prevailing throughout Christendom, is wholly unauthorized by the New Testament: Christian prayer, as prevailing at this day, answers precisely to the description of that pharisaic prayer which Christ reprobated!" Prayer dispensed with, that of self-examination soon followed, as the experience of after years proved to her "that it was better to take one's chance of being damned, than to be always quacking oneself in the fear of it!" Prayer and self-examination disposed of, there still remained "the department of Praise," but she "soon drew back in shame from offering to a Divine being a homage which would be offensive to an earthly one! Her religious life hereafter consisted in simple aspiration." With religious foundation such as this, need any one wonder at the superstructure of after years?

POMFRET.

(*Concluded in June.*)

Church Work.

CALENDAR FOR MAY.

1	Wed.	Red.	SS. PHILIP AND JAMES. App. MM.[1] Proper Collect, Epistle and Gospel.
2	Thur	White	
3	Frid	Red.	Invention of Holy Cross, or *S. Helen. .. .. Abst.
4	Sat	White	At Evensong, Collect for 2d Sunday after Easter.
5	Sun.	White	SECOND SUNDAY AFTER EASTER.[2]
6	Mon	White	S. John ante Port. Lat.
7	Tues	White	
8	Wed	White	
9	Thur	White	
10	Frid	White	.. .. Abst.
11	Sat	White	At Evensong, Collect for 3d Sunday after Easter.
12	Sun.	White	THIRD SUNDAY AFTER EASTER.[3]
13	Mon	White	
14	Tues	White	
15	Wed	White	
16	Thur	White	
17	Frid	White	.. .. Abst.
18	Sat	White	At Evensong, Collect for 4th Sunday after Easter.
19	Sun.	White	FOURTH SUNDAY AFTER EASTER.[4] S. Dunstan, Abp. of Canterbury.
20	Mon	White	
21	Tues	White	
22	Wed	White	
23	Thur	White	
24	Frid	White	.. .. Abst.
25	Sat	White	At Evensong, Collect for 5th Sunday after Easter.
26	Sun.	White	FIFTH SUNDAY AFTER EASTER,[5] or Rogation Sunday. S. Augustin, Abp. of Canterbury. Give notice of Rogation Days, Ascension Day and Vigil.
27	Mon	Violet	Ven. Bede. Pr. Rogation Day. .. .. .. Abst.
28	Tues	Violet	Rogation Day. .. .. Abst.
29	Wed	V & W	Rogation Day. Vigil of Ascension. At Evensong, Collect for Ascension Day. .. .. Fast.
30	Thu.	White	THE ASCENSION OF OUR LORD.[6] Proper Psalms, (Mat. 8, 15, 21; Even., 24, 47, 108.) Athan. Creed, Prop. Coll., Epis., Gos., to be used till Even of June 1. Prop. Pref. till Octave.
31	Frid	White	.. .. Abst.

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Isaiah 61.	S. John 1, 43.	Zechariah 4.	Col. 3: 1 to 18.
[2]	Num. 20: 1 to 14.	S Lu. 23: 1 to 26.	Num. 20, 14 to 21 10, *or* 21, 10.	1 Thess. 2.
[3]	Numbers 22.	S. John 3: 1 to 22.	Numbers 23 *or* 24.	1 Tim. 1: 1 to 18.
[4]	Deut. 4: 1 to 23.	S. John 6: 22 to 41.	Deu. 4, 23 to 41 *or* 5.	2 Tim. 2.
[4]	Deut. 6.	S. John 9, 39 to 10, 22.	Deut. 9 *or* 10.	Hebrews 1.
[6]	Dan, 7: 9 to 15.	S. Luke 24, 44.	2 Kings 2: 1 to 16.	Hebrews 7.

SCHOOLS OF LEARNING.

RACINE COLLEGE naturally claims a chief place in any account of our Church institutions. The distinction of its Head, with its own merits, and the choice of it by *ten* of the Bishops in as many neighbouring Dioceses in the West for a Church University—these considerations, taken with its resulting possibilities, give it a new prominence.

The College has attained its 25th year, and the "Register" for 1877–'78 gives the latest and fullest information of its aims, work and constitution. The Bishops of Michigan, Indiana, Nebraska, Missouri, Colorado, Wisconsin, Western Michigan, Illinois, and Fond du Lac, with the Missionary Bishop of Niobrara, head the Board of twenty-seven Trustees, of which the Warden (the Rev. James DeKoven, D.D.) is also a member. The Register is prefaced by the Report of a Committee composed of the Bishops of Wisconsin, Michigan and Illinois, whence we gather the following interesting facts: Racine College was founded in 1852. It has been under the care of its present "Warden," Dr. DeKoven, since 1859, or about eighteen years. A change was then made in its government, making it more distinctly churchly in its discipline and care. It owns ninety acres of land in the limits of Racine; a range of beautiful buildings between 400 and 500 feet long, including School House, Divinity Hall, and two Halls for the scholars of the Grammar Sbhool; Taylor Hall, a handsome and thoroughly appointed building, containing the Warden's rooms, and study rooms for students; a fine Laboratory and Gymnasium; and a *Collegiate Church* in the centre of the quadrangle.

Beside land and buildings, there is an endowment of about $30,000, the interest of which is devoted by the donor to keepieg Taylor Hall in repair, and to the education of orphan sons of clergy of the Diocese of Wisconsin. There is a debt of $25,000 but so funded as to give no trouble, the interest being met by profits arising from the land. The property, exclusive of the endowment of $30,000, is valued at $150,000.

The Bishops mentioned, excepting him of Niobrara, are *Visitors* of the College, with the following powers: "1. The Presidency of the Board of Trustees, according to seniority. 2. In case of a vacancy, the nomination of the Warden of the College. 3. *A veto power over the regulations in regard to the worship of the Collegiate Church.* 4. A visitorial power, with provision for an annual visitation."

The Bishops, we are told, "have chosen Racine College, because, it is the only Church College proper, in actual operation, between Kenyon College in Ohio and the Pacific Ocean; and because they find in it *foundations wisely laid*, and needing only to be as wisely built upon. The College already comprises two Schools—a *School of Letters*, and a *School of Science* —with five Professors, whose whole time and labour are given to them. All this is apart from, and independent of, the large and successful *Preparatory Department;* Grammar Schools similar to which will, it is hoped, be eventually established in every Diocese where they do not now exist. They have, however, chiefly been led to the selection of Racine College, by the further consideration that the plan proposed by the Trustees will permit the Bishops to *build up a University on the most liberal basis, where true freedom of thought* shall prevail, guided and moulded *by the conservative influence of the true faith of the Church.* (Italics all our own.) The Bishops, therefore, in His Name Who has committed to them the care of the flock of Christ, ask of the clergy and laity of their respective Dioceses their prayers and assistance in the work thus begun. They can aid the plan by seeking for full information, by endeavouring to urge young men

to embrace the advantages which the institution will be enabled to offer them, and by such gifts as in time shall make it what we pray it may become, a Christian University for this mighty West."

The "CALENDAR" of the College best exhibits its thoroughly Churchly spirit, as well as its academic tone; and therefore we print it at length:

CALENDAR—1877-78.

December 19 to January 17,	Christmas Recess.
January 17,	Easter Term begins.
February 22,	Washington's Birthday.
March 6,	Ash Wednesday.
April 19,	Good Friday.
April 21,	Easter Day.
May 30,	Ascension Day.
June 1,	English Prize Essays handed in.
June 8.	Senior Examinations end.
June 22,	Annual Examinations end.
June 23,	Baccalaureate Sunday.
June 24,	Prize Examinations.
June 24,	Larrabee Prize Exhibition.
June 24,	Examinations for Admission.
June 25,	Reunion and Class Day.
June 25,	Board of Trustees meet.
June 26,	Grammar School Exhibition.
June 26,	Commencement.
September 5,	Christmas Term begins.
September 5,	Examinations for Admission.
Decmber 19 to Jan 16,	Christmas Recess.

The Faculty consists of eight members, the Warden being Dean. The "Officers of Government and Instruction"—including the members of the Faculty—number seventeen. The *Choir Master* is also included in this number. The College is divided into the "School of Letters" and the "School of Science." The "Requisites for Admission" to the first embrace Latin, Greek, Mathematics, English and History; in each of which candidates must have made some progress beyond the elements. Requirements for admission into the second School include more than an elementary knowledge of Latin, Mathematics, English, Natural Science, History, German. The *curriculum* of both Schools is full and thorough, and in most studies similar; the chief difference being the substitution of French and German in the School ef Science for the Latin and Greek of that of Letters.

The Library was destroyed by fire three years ago, but is rapidly being replaced. A complete Laboratory and scientific apparatus, and a well selected Mineral Cabinet, offer excellent facilities for scientific instruction in Anatomy, General Chemistry, and Elementary Quantitative Analysis. The "Addisonian Society" and the "College *Mercury*" give opportunity for cultivating the literary spirit among the students.

"*The Collegiate Church of St. John*" is a salient feature in the institution. It has its "Chapter," of which the Warden of the College is Dean *ex officio*; and with the exception of the Precentor, each member of it has assigned to him a special Mission work.

There is also a *Guild* (St. John's), composed only of such students and ladies connected with the College as are engaged in Missionary work.

The *Grammar School* is a feeder to the College, or other Colleges. It is regulated much on the English system. Its "Forms" are six in number. It is divided into a Classical and a Mathematical Department. Monthly Examinations are held; the final one of the Sixth Form and Class "A," in presence of the College Faculty.

The *curriculum* of the Classical Department is thorough, and embraces Latin, Greek, Mathematics and English; that of the Mathematical Division is equally thorough; but adds Natural Science, and substitutes German for Greek. It is worth noticing, that great attention is paid throughout the Grammar School to English Spelling, as well as Composition. Many schools of less note pay but little attention to these matters; and spelling, in particular, seems often to be left to be acquired by a sort of intuition.

The Discipline of the Institution, is a wise mingling of routine and drill, with a healthful stimulus for mind and body. Both in College and Grammar School there is a full and liberal system of Prizes, for proficiency in special studies, and also for general excellence. There are also organized clubs for Cricket, Base Ball and other games, yearly matches are played, and prizes have been established by friends and patrons of the College. Believing that "the proper development of the physical powers is as much a part of true education as the training of mind and soul," the College "requires" physical exercise of all the students, certain hours of certain days in the week are set apart for the purpose; and for this the large, and well appointed gymnasium and the extensive Campus and play-grounds afford fine facilities. The *family-life* is much insisted on. All students save those whose parents live in the city of Racine, are required by statute to live in the College Quadrangle. This rule is of manifest advantage to a student in ensuring careful supervision, and consequently more satisfactory progress, in study; as also in providing wholesome restraint at a critical period of life. The three Halls, or Homes, can together accommodate more than 200 students. Each Hall has its Head, Second officer, and Matron. Great pains are taken at the outset to prevent the incoming of an unmanageable element among the students. For admission to any one of the Schools, every student *over fourteen* must bring a recommendation as to his moral character. A *monthly report* is sent to parents or guardians, showing not only the absolute, but also the relative or class standing, of each student.

The salubrious climate, with the healthful situation of the College, and the careful Janitory precaution used, secure exceptional freedom from sickness. There is, however, an infirmary establishment in one of the Halls, having its separate matron. The expenses and fees are moderate enough, as compared with very many of our Church Seminaries of learning. For students in general $450 will cover all College expenses. For sons of clergymen and candidates for Holy Order $250 only is required. The figures are about the same in the Grammar School. The institution does not countenance the military drill and uniform; an absurdity which the great General Lee refused to tolerate when he became President of the Washington Lee University. Only the boys of the Grammar School, are required to wear a "dark-blue suit with black buttons;" we presume, for the sake of economy, and perhaps of *esprit du corps* also. So much space has been given to Racine University, because it now fills already a large place in the mind of the Church. No other Church School of learning, except the University of the South in Tennesee, enjoys such distinction. Like the latter it is the institution chosen by a company of Bishops for the *Christian education* of their sons and the sons of their people; Its complete organization, admirable discipline, high moral tone, churchly character and excellent results, determined them deliberately to adopt it as the germ of a great School of the Church in the West. We heartily bid it God-speed.

WOLFE HALL.

"WOLFE HALL, Denver, Colorado., a Boarding and Day School for Girls, under the auspices of the Episcopal Church," according to the "Catalogue"

for 1877-78, was founded by the late Bishop Randall in 1868, by the aid of churchmen in Denver, who gave lots, assisted by large gifts of Eastern churchmen, especially the late J. D. Wolfe, for whom it was named. The object in view, was "the establishment of a first-class School for girls, under the direction of the Church," (in Colorado) where a complete education might be had for the daughters of people in that, and adjacent States *without the expense of sending them to School in the East.* (our italics). The Bishop of Colorado is Rector, as also President of the Board of Trustees; aided by a chaplain, a lady Principal, and six lady teachers. The *curriculum* includes Latin, German, Botany, Mathematics, English language, History and Literature, French, Spanish, Drawing and Painting, Vocal and Instrumental Music, Gymnastics, Physiology and Penmanship. The large, convenient building, with ample facilities for study and comfort, is located in the heart of the city of Denver; commanding an extensive view of the Rocky Mountains, and of the vast Plains at their base. It has ample play-grounds, and opportunities for out-door and in-door exercise.

The dry, invigorating climate of the country is a great advantage to girls predisposed to asthmatic or lung diseases. During the *eight* years of its existence the School has not had to record a death or serious illness among its pupils. There are a Fall Term and a Spring Term; each consisting of twenty weeks. A Christmas recess is given of two weeks, but no absence allowed them. Prompt attendance is expected of pupils at the beginning of the term; and those failing to appear in time cannot compete for honours. The correspondence of pupils is judicously regulated, and they are not allowed unlimited "boxes" of dyspeptic delicacies from home. Strict records are kept by the teachers of recitations, failure, misconduct, absences, or tardiness in attendance at class, study-room, Chapel, table and dormitory; and reports are sent monthly to parents or guardians. As the main avowed object of the School is, to save people the expense of sending their daughters East to be educated, it takes one aback to find that the *semi-annual* charge for boarding pupils is $390.00! That for day pupils is $115.00. These enormous rates are but slightly increased by the lighter accomplishments. It is the means of living, and the plain, elementary branches, that seem to cost here. Expense is indeed the trouble in most of our Church Schools, for either sex; and this it is which, more than aught else, induces many of our people to patronize every or any institution but our own, even at the open risk of their religious faith. Will not some educational financier arise and tell us the secret of the costliness of a Church education? "There *is* we think, a secret, which one may venture to suggest," without being an adept in finance. Are there not too much machinery, and consequently too many salaries, in Church Schools? In some way these are conducted on too costly a scale. What is the reason why Roman Catholics can give a thorough and polite education at half or one-third the cost of ours? Have Professors wives and children, (especially daughters) aught to do with this matter; or do Romanists make the training of youth more a *labour of love*, and less one of emolument and distinction, than we do? These qnestions, however disagreeable, are by no means impertinent. But if Wolfe Hall has been made a text for a brief sermon upon educational extravagance, we do not at all underrate or ignore its merits as a good, home-like, religious nursery, for training girls for useful, Christian womanhood. It is a worthy movement of the Apostolic Randall, and a chief work of his laborious successor.

(In the next issue will appear an extended notice of Trinity College, Hartford, Conn.)

CHURCH WORK AMONG THE COLORED PEOPLE.

The almost utter neglect of the colored people of the South, by the Church, cannot fail to attract the attention of earnest and loyal Churchmen. That she allows great opportunities to go by frequently without a passing notice, every intelligent person who has traveled at all in the Southern States can bear testimony. We firmly believe that our clergy and religious orders will in the future be severely censured, if they permit the golden fruit so near at hand to remain unplucked, or to be taken in by unauthorized individuals. It is a grave responsibility. Here are men and women in our midst—at our very church-doors, seeking for religious nurture and education. We all talk of foreign missions, and believe it our duty to assist them financially or otherwise, but when the subject of the colored race in our own country is mentioned, it generally ends in an empty sermon. A notable exception to this is the work and sermons of the Right Rev. Thomas Atkinson, of North Carolina.

Now, why is this? Is the Negro in the United States simply the missing link and not to be converted into a churchman, while his ancestor thousands of miles away from us is the recipient of so much of our attention? This can scarcely be denominated consistency. While it is true that the freedmen are as a general thing illiterate and possess but little theological information, it is also true that they are very desirous of bettering their condition. And after taking into consideration the very limited amount of Christian knowledge they have received, we find them more religious and more earnest in their faith than the white race. Bishop Atkinson has truly said that the freedmen are affectionate, forgiving, and docile. If one will recall to his memory their low moral and intellectual status before the war, conditions frequently maintained by popular sentiment, and in many Southern States, by government, he cannot but be astonished at the amount of progress and independance they have of late years shown. Show us children more desirous of education than the colored children. It is a noted fact that where such advantages are offered them, they are more attentive, and learn more rapidly than white children of similar ages. We refer to elementary studies. In point of religion, too, their desire to become Christians is clearly apparent, from the numerous meeting-houses they have erected, and from their constant attendance, not only on Sundays, but on week day evenings. It is true their worship is gross and without order, a paroxysmal phase of Protestantism, but, nevertheless, it shows their desire for religion, and that if a purer faith was presented to them, they would gladly accept it.

Some of our Evangelical clergy and laity, have maintained that the church is not adapted for missionary work, and that the freedmen require an emotional worship which the church cannot furnish. They believe it is strictly the gentleman's church. All this is rank heresy. If the American Church is a historical branch of the Catholic Church, it certainly cannot be for one class or one race, but for all classes and races. Otherwise it is a *sect*, and is unworthy the name of *Church*. The Church *does* give a proper place to the emotions, in fact much more so than the Calvinistic sects around us. Ours is a worship at once orderly, reverential, and emotional, a worship for the whole man, body and spirit. "A Catholic worship," as the Rev. George Hunt has written, "must not be limited by either time or place, but should be the common utterance of the whole Church, and the heritage of every successive generation; thus binding all together, and both illustrating and also realizing the oneness of the various and diverse members of the body of Christ, by uniting the high and the low, the old and the young, the rich

and the poor, the present and the absent, the living and the dead, in the worship of the same God and Father of all. That this is accomplished by the use of our noble Liturgy must be plainly evident from the fact, that the sun in circling round our globe never sets where its prayers are not offered and its songs of praise chanted, while very many of both of these have been in constant and continued use in the Church, both east and west, for at least twelve or fifteen centuries past, and shall probably continue to be used until the end of time itself. This fulfills the idea of Catholic worship, which is something infinitely grander than the separate and often discordant, or even conflicting devotions of many isolated congregations, each of which is dependant upon the transient frames and variable feelings of a single individual, and whether, too, he be possessed of enlarged or contracted sympathies, and is capable of entering into the wants and feelings of others, or is only selfishly intent upon his own." To the honor of our Catholic clergy, and sisterhoods, much of the narrow idea of the Church is passing away. They have proved to the people that the Anglican Church is eminently the poor man's church and friend; that within her pale there is no color line, no class distinctions, no canonization for wealth alone. The question now arises, how are the freedmen to be brought and educated in the Church? Our General Convention has failed to give us a solution. The matter has been left in the hands of local churches, and their neglect is well known. As far as local work is concerned, what with sectional prejudices and the noted inertia of our Low Church clergy, little can be expected from this quarter. The work, if undertaken at all, must be undertaken by High Churchmen. Only let them work with the same zeal and energy, which characterized them a few years past in the London missions, and their efforts will be crowned with success. How can this be brought about? We answer by the formation of societies or guilds, for the sole object of converting the colored people in the Southern States. For financial assistance such societies might appeal to the Church at large, local collections, and the charities of individuals. Besides this the colored people would themselves materially assist the missions. Let them see that the missionaries are in earnest and desire their prosperity, working among them in humility, and they will freely respond. "And He said unto them, Go ye into all the world and preach the Gospel to every creature."

S. M. M.

A correspondent of the *Pall Mall Gazette* gives some interesting details of Churchwork in the East-end of London. He writes:—

Of the many congregations which watched the old year out and the new one in none were perhaps more remarkable than that at St. Mary's Haggerston, which was crowded to the doors by *bona-fide* poor people (at least 300 being unable to obtain admission), who behaved most reverently. The interior presented a brilliant appearance with its Christmas decorations. The vicar (the Rev. John Ross) preached a brief but appropriate sermon from St. Luke xiii. 25, in the course of which he spoke plainly to the people of the misery they were bringing on themselves through the folly of strikes. The hymn, "Brief life is here our portion," was sung during the offertory, and "Hark, hark, my soul!" as a recessional. It may not be uninteresting to note what Mr. Ross has effected in this parish of Haggerston during the sixteen years of his incumbency. The parish was formed out of that of Shoreditch in 1825, and covers an area of 320 acres. At that time it contained a population of 6,000, and in 1827 the church of St. Mary was erected at a cost of £18,000 provided by a parliamentary grant,

and was a hideous pewed structure. Till 1857, when the population had reached 40,000, there was no attempt to increase the church accommodation; but soon after that two new churches were built in the well-to-do portion of the parish, leaving some 30,000 poor to the mother district south of the canal probably worse off than before. The Rev. John Ross, formerly a Norwich-clergyman, entered upon the incumbency by exchange in 1860. From a house-to-house visitation which he immediately instituted of one part of the parish containing 1,730 families, he ascertained that of these families 1,210 professed to be Churchmen, 34 Roman Catholics, 5 Jews, 226 Nonconformists, and 259 to be of no religion. 258 of these families professed to go to church or chapel regularly, 1,040 said they went sometimes somewhere, and 432 never went anywhere. Having ascertained these facts, Mr. Ross issued an appeal (1) for reseating the parish church and making it free; (2) for creating three conventional districts, with chapel, schools, clergy, and lay readers, and in the course of a year a school chapel was opened in what is now known as St. Andrew's district; a second school chapel is that now known as St. Augustine's and three additional clergy, two lay readers, and two schoolmistresses were at work; while the church underwent a complete transformation. The next step was to set on foot in 1861 a society for the organisation of relief, and the vicar proposed that every family should be asked to give a penny, and within the first year £100 was thus collected, which gradually increased. Some £800 a year was deposited in a penny bank, till the Government Savings Bank rendered its operation unnecessary. These various agencies had in 1863 gathered round the vicar 120 lay church workers, who were formed into the Haggerston Church Association, and upon its lines have since been established larger diocesan organisations. In that year Mr. Ross had reluctantly to abandon his plan of working the parish from a centre, as the falling in of the wealthy prebendal stall of Finsbury gave the parish a claim to £300 a year for incumbents of new district parishes, £120 a year for a curate, and £1,500 for a house. Five new ecclesiastical districts were constituted—St. Andrew, St. Augustine, St. Chad, St. Columba, and St. Stephen; and a music hall was turned into a school chapel. Mr. Ross then turned his attention to education, and the schools are some of the best in London, 97 per cent. of the pupils presented for the Government inspection being passed. In 1871 a home for twelve poor communicants was opened; and other parochial works have been carried on assiduously. In place of one clergyman, one church, twenty lay helpers, and one block of schools, there are now six churches with accommodation for nearly 5,000, fourteen clergymen, more than two hundred lay helpers, five large blocks of schools, and parochial organisations of every kind. The amount expended in promoting these works has exceeded £60,000, of which considerably more than one-third has been given by a City merchant, Mr. R. Foster; while among others who have given largely may be named the late Mr. Cotton, Mr. R. Brett, and Dr. Ross, Sir Walter James, Bart, the Right Hon. J. G. Hubbard, M.P., and Mr. H. H. Gibbs. Mr. Ross was on the eve of exchanging his living, but at the earnest remonstrance of his parishioners it is hoped that he may be induced to remain.

CHURCH CHARITIES.

The House and Hospital of the Good Shepherd, Syracuse, N. Y. has modestly but efficiently carried on a work for six years, only making its *first public report* this year. This, in the prevailing love of notoriety, is *primâ facie* proof of the earnestness and thoroughness which we find, on

examination, marks the work. Beginning in a very humble way in the winter, of 1873, from a rude house lent in response to an appeal from the Bishop, it was moved in a few months to a small hired house, where it was sustained by the donations of several persons; and one Christian woman gave her whole time to nursing the sick and suffering. From the start the house was filled with patients, and the patent need of larger accommodation soon brought about a change. In 1875, a building costing $20,000 was publicly dedicated with due worship, on a commanding site in the city of Syracuse. It is a fine, commodious structure, with every appliance for comfort and convenience, and both as a charity and an edifice is a credit to the city. Bishop Huntington is President of the Board of Trustees, of which the Mayor of Syracuse is a member *ex Officio*. The "Home Family" consists of the "House Mother," (a deaconness), and six assistant female nurses. The medical Staff consists of seven Allopathic doctors, and three Homœopathic. The general direction of all the Home affairs, including finances, is entrusted by the Trustees, with specific instruction, to the House Mother. She is aided by frequent consultation with the Bishop, and acting under his counsels, makes a full monthly report to the Trustees.

The nurses are Christian women, some in training as deaconnesses, and their services are almost without money compensation. Daily "morning and evening worship" is conducted by the House Mother. The chaplain, one of the city Rectors, officiates on Sunday afternoons, and administers the sacraments as needed. The Bishop frequently visits and officiates at the House, which is the object of his constant interest and supervision. Medical and surgical attendance is provided free of charge, and the best that Syracuse affords. One surgeon and one physician visit the Hospital daily. Frequent consultations occur, and all of the medical staff take a lively interest in its affairs. During five years 400 persons have been treated. Of these 243 were medical cases, embracing 54 different forms of disease; and 158 were surgical cases, embracing 63 forms of disease, and 16 kinds of surgical injuries. Last year 120 patients were received into the Hospital. The Institution has no endowment whatever, and is largely sustained by voluntary gifts. An addition to the buildfng is required, for a lying in department, and an eye infirmary. But $3000 are required to effect this, and it is expected that the need will soon be met. The original plan "provides for a *corps of nurses* large enough to send *occasional relief among the poor, or into families in any part of the Diocese* needing temporary aid in the care of the sick" and to some extent good service has been done in this way. (our italics) There is something bracing in this story of active Christian enterprise, with so much well done in so brief a time. A public institution born, and reared to a vigorous youth, *within six years*, without endowments, yet sustained *free of debt* even during the past year of financial straits, and which extended and still extends relief and Christian sympathy to so many sufferers; is indeed an occasion for the congratulations with which the Trustees close their interesting report.

With this work Bishop Huntington is laying a good foundation for the "Cathedral system" in his *see city*, whenever it shall become such. It is indeed a legitimate branch of the work of that system truly carried out; with the Bishop as the head, directing and stimulating all good works. This kind of Christian enterprises, conducted in a true Churchly spirit, more than aught else commends our Religion to the world, and strengthens the Church and her rulers in the affections of her people.

EPIPHANY CHURCH HOUSE.

Epiphany Church Home, Washington, D. C. Under the supervision of the Rev. Dr. Paret, Rector of the Parish, makes a good report. Estab-

lished as a Home for aged women, it now proposes enlargement in order to make room for children in a separate department. Many hungry have been fed at the Home, and the "Employment Committee" of the Parish have made and distributed much clothing outside of it. The Treasurer presents a satisfactory report of finances, exhibiting prudent management. A neat monthly, called "*The Parish Guide*" is printed for the Parishioners, giving names of Parish officials, hours of services and appointments, calling attention to the Christian seasons, treating on Sunday School affairs, and other parochial matters. "To occupants of Pews" is the heading of one of the articles painfully suggestive of that many headed hydra, known by as many names which vexes the church. The "Pew system," the "Parochial system as we have it, the "Vestry system," they are all characterized in one phrase, "*ungodly exclusiveness.*" But in Epiphany Parish they seem to minimize the huge evil; and both Rector and vestry, aided by ushers, successfully exert themselves to ignore the "exclusive" people, and to fill the Church to its utmost capacity.

S. BARNABAS' HOSPITAL.

S. BARNABAS' HOSPITAL, Poughkeepsie, N. Y., was founded in 1871. Though projected and started by our Churches in that city, the Trustees were anxious to have it known from the first that its operations were "in no respect tainted by religious exclusiveness." Of 247 patients 104 were Roman Catholics. The Report of the Hospital for 1877 exhibits marvellous economy in its administration. The *weekly* cost of carrying it on was $33 60, the *daily* cost 4.76; and this in spite of the increased number of patients. Even taking into account the donations of food, clothing, &c., which were large, this was certainly a small expenditure. A very able medical staff is connected with the Hospital, and all the surgical operations during the year have resulted favourably, some of them having been of a very critical kind. There is no endowment. But the list of subscribers, and donors is large. The domestic affairs are well managed by a matron, assisted in divers ways by Committees of the Board of Lady Managers. There is no regular chaplain, as of course there will be in due time, but regular pastoral ministrations are given by the several Clergy of Poughkeepsie in turn. †

"Am I My Brother's Keeper?"

The time has been, it seemed a precept plain
Of the true faith, Christ's tokens to display;
And in life's commerce still the thought retain,
That men have souls, and wait a judgment-day.
Kings used their gifts as ministers of Heaven,
Nor stripped their zeal for God of means which God had given.
'Tis altered now;—for Adam's eldest born
Has trained our practice in a selfish rule;
Each stands alone, Christ's bonds asunder torn'
Each has his private thought, selects his school'
Conceals his creed, and lives in closest tie
Of fellowship with those who count it blasphemy;
Brothers! spare reasoning;—men have settled long
That ye are out of date, and they are wise;
Use their own weapons; let your words be strong,
Your cry be loud, till each scared boaster flies.
Thus the Apostles tamed the pagan breast,
They argued not, but preached; and conscience did the rest. δ. (*Lyra Apystolica.*)

MELCHIZEDEK.

"*Without father, without mother, without descent having neither beginning of days, nor end of life.*"

Thrice blest are they who feel their loneliness:
To whom nor voice of friend nor pleasant scene
Brings that on which the saddened heart can lean;
Yea, the rich earth, garbed in its daintiest dress
Of light and joy, doth but the more oppress,
Claiming responsive smiles and rapture high:
Till, sick at heart, beyond the vail they fly,
Seeking His presence, who alone can bless.
Such, in strange days, the weapons of Heaven's grace
When, passing o'er the high-born Hebrew line,
He forms the vessel of His vast design;
Fatherless, homeless, reft of age and place,
Severed from earth, and careless of its wreck,
Born through long woe, His rare Melchizedek.

δ. (*Lyra Apostolica.*)

From the Church Times.

HYMN FOR EDINBURGH PHYSICIANS GUILD OF ST. LUKE.

(*Written by request.*)

Jesu, Master, blest Physician,
In Thy servant's name we plead;
Thee we hail, of health and healing
Only source and fountain-head;
We adore Thee; we implore Thee,
Master, hear and save.

In the ward, where faint and feeble,
Weeps the treble-note of pain,
In the chamber, hushed and darkened,
Where all human aid is vain,
Mighty Master, blest Physician,
Jesu, hear and save.

When the day-light fades at even
On St. Margaret's vacant shrine,
When Columba fills the sunset
With the Mother's hymn divine,
Child of Mary, blest Physician,
Jesu, hear and save.

When the thunder of the tempest
Rolls on rocks of far Inchkeith,
When the seaman's cry for safety
Hails the sheltering port of Leith;
Heavenly Captain, blest Physician,
Jesu, hear and save.

When the autumn sea-fret gathering
Folds Dunedin's castled-hill,
When from heights of steep Corstorphine
Falls, in mist, the fever-chill;
Holy Jesu, blest Physician,
Master, hear and save.

When the grass is green in spring-time,
Round the windy Hunter's dell
When St. Anton's reedless water
Feels the winter's icy spell;
Heavenly Master, blest Physician,
Jesu, hear and save.

At all hours, and in all seasons,
Times of hope and times of fear,
Hours of joy, and hours of sorrow,
Calming, aiding, be Thou near;
Holy Master, blest Physician,
Jesu, hear and save.

Father, Son, and Holy Spirit
Undivided Trinity;
Healers, all our power of healing
We derive from only Thee,
We adore Thee; we implore Thee,
Aid our arm and save. G. M.

There is something very grand in the following sonnet, written to Giorgio Vasari, by Michael Angelo, when the great and lonely giant felt himself on the brink of death:

Now hath my life across a stormy sea,
Like a frail bark, reached that wide port where all
Are bidden, ere the final reckoning fall
Of good and evil for eternity.
Now I know well how that fond phantasy
Which made my soul the worshipper and thrall
Of earthly art is vain; how criminal
Is that which all men seek unwillingly.
Those amorous thoughts, which were so lightly dressed,
What are they when the double death is nigh?
The one I know for sure, the other dread.
Painting nor sculpture now can lull to rest
My soul that turns to His great love on high,
Whose arms to clasp us on the cross were spread.

The following sonnet, which is numbered 52 in Mr. Symonds' volume, is a good specimen:

I saw no mortal beauty with these eyes
When perfect peace in thy fair eyes I found:
But far within, where all is holy ground,
My soul felt Love, her comrade of the skies:
For she was born with God in Paradise;
Else should we still to transient loves be bound;
But, finding these so false, we pass beyond
Unto the Love of Loves that never dies.
Nay, things that die, cannot assuage the thirst
Of souls undying, nor Eternity
Serves Time, where all must fade that flourisheth.
Sense is not love, but lawlessness accurst;
This kills the soul; while our love lifts on high
Our friends on earth—higher in heaven through death.

Literary Notes.

The *John Bull* says: Mr. W. H. Mallock's paper in the *Nineteenth Century* on "The Future of Faith," reminds us of the superiority of London butter. In the country the butter often tastes of the turnips or other food of the cows; but in London the cows have nothing to do with the butter, and it is always the same. So Mr. Mallock tells us that the Bible is done for by the "Higher Criticism;" no religion that relies on it can ever be rehabilitated. But the Church of Rome has nothing to do with the Bible; it stands on its own assertion, and no amount of criticism can ever touch it. This beats Dr. Ward hollow.

—Strahan & Co., London, publish in two volumes, large octavo (price 30s.) "*The Life and Words of Christ*," by Cunningham Geike, D.D. Harpers' *Magazine* says of it:

What Conybeare and Howson have done for the life of St. Paul, Dr. Geike has done for the life of St. Paul's Lord. The learning is not less full nor less luminous; it is in some respects more thoroughly harmonised with and incorporated into the life itself. This work is more suggestive and more rich in real scholarship than Dr. Farrar's—more thoughtful than Dr. Hanna's—and more valuable to the Bible student than either.

—Jas Parker & Co., London, publish "*A History of the English Church*," from its Foundation to the Reign of Queen Mary, addressed to the young, by Mary Charlotte Stapley. Fourth edition; revised, with a recommendatory notice by the late Dean Hook. (Crown 8vo., cloth, 5s.)

—Since they ruthlessly invaded Europe the Turks have had no history, and as a nation they exhibit no development or progress of any kind—an infamous power—the enemy of God and man. So far as growth, in science or literature, or morals, or the art of government, indicates the presence of a life internal to the people, they seem to be not a year older than when they first came into being as a State. They are and ever have been utterly unproductive in all the higher elements of national life. A mere barbarian power seated in the very heart of the old world, for centuries they have possessed and blighted the most famous countries of classical and religious antiquity, and many of the most fruitful and beautiful countries on the face of the earth. With no care for the history of the race, they have ignorantly held possession of lands and cities whose names represent one-half the history of the whole world—such as Nineveh and Babylon, Jerusalem and Damascus, Alexandria and Antioch, Constantinople and Bagdad. There for ages it has lain—an Empire that will not die, and seeming not even to have within itself the elements of decay, but having, as it were, the life of a stone, and therefore indestructible unless pounded and pulverised, as hope is that it soon may be.

—The Church of England acknowledges the validity of lay baptism conferred with due matter and form, but does not regard unconfirmed persons as *full* members of her body. The *legal* point was settled in the case of Escott *v.* Mastin. The Church follows in this respect the analogy of Jewish usage, according to which the actual minister of circumcision is practically never a priest or rabbi.

—A correspondent of the *Church Times* maintains that the manual acts are not *necessary* to a valid consecration in the Holy Communion. It will be sufficient to refer to St. Thomas Aquinas on the subject. He distinctly lays down that *the words of Christ* are the *forma* of consecration, and says:

"Minister in hoc sacramento perficiendo non habet alium actum nisi prolationem verborum." He quotes St. Ambrose also: "Consecratio fit verbis et sermonibus Domini Jesu." *Summa 3 qu lxxviii.* 31.

A Moot Point.—In Bright & Medd's valuable Latin translation of our Prayer Book, I find the words in the first prayer of the Baptismal Office, "Who didst save Noah and his family in the ark from perishing by water," rendered thus: "Qui Noe et familiam ejus in arcâ conservasti, *ne in aquis perirent*."—"Who didst preserve Noah and his family in the ark, *lest they should perish in the waters*." I have hitherto been under the impression that the allusion here is to 1 Peter iii. 20, 21, where Noah and his house are said to have been "saved *by water;* the like figure whereunto, even Baptism, doth now save us;" and that the prayer should be said as if there were a comma after the word "perishing." But, if this view be correct, one would think that the Latin should have been, "Qui, ne perirent, Noe et familiam ejus in arca per aquam conservasti," or, "Qui, ne perirent, Noe et domesticos ejus in arca per aquam salvos fecisti." I note with satisfaction the ingenious translation of the words which follow, "didst safely lead" *(in spe deduxisti)*, based upon the Vulgate version of Psalm lxxviii. 54.

—In the *Contemporary Review* for March, Mr. Edward A. Freeman's article demurely referred to by the London correspondent of the *Tribune*, as "offering some observations on Mr. Froude's Life and Times of Thomas Becket," abounds with the kind of "observations" which are 'offered" by an unrelenting veteran cat on the mouse which she holds within reach of her paws—in short, it is one of the most merciless pieces of literary sur-

gery which can be found in the language since Macaulay's dissection of Croker and Robert Montgomery. Mr. Freeman "observes," to begin with: "Mr. Froude's appearance on the field of mediæval history will hardly be matter of rejoicing to those who have made mediæval history one of the chief studies of their lives. They cannot welcome him as a partner in their labors, as a fellow-worker in the cause of historic truth. On the other hand, he cannot be treated as one of the crowd of blunderers who may be left to perish of their own insignificance. Mr. Froude has a name and a following. What he writes will be read by many, and will be believed by some. . . His style is admired by many, and it undoubtedly has its merits. When Mr. Froude can keep himself both from metaphors and from vulgarity, he knows how to tell a story clearly and attractively. . . . His way of writing is eminently fitted to impose on those who have not the means of judging for themselves. When Mr. Froude is most inaccurate, when he is most thoroughly ignorant of the subject on which he writes, he still writes with an air of quiet confidence which is likely to take in all whose own studies have not qualified them to answer him. . . . There is nothing in Mr. Froude's manner to suggest either lack of knowledge or unfair treatment of materials. Never surely did a false prophet succeed so thoroughly in putting on the outward garb of the true. There can be no doubt that many who read in perfect good faith, and with a sincere desire of knowledge, are led away by this singular appearance of knowledge and fairness, where both are in truth absent." "The way in which he has treated his subjects has been commonly such as now and then to suggest the thought that the whole thing is an elaborate joke. The thought will force itself upon the mind that Mr. Froude is simply laughing at his readers, and trying to see what amount of paradox they may be made to swallow." Mr. Froude certainly comes out of the hands of his assailant with great damage to his reputation as an historian, and it must be a matter of some interest to his admirers to ascertain "what the bears have left of the poor gentleman."

The Lectures of a Certain Professor: by the Rev. Joseph Farrell. London: Macmillan & Co.; Dublin: M. H. Gill & Son, 1877. 12mo., cloth, pp. 325. $1.50.

A book which comes to us with an odd title and from an author unknown to fame, awakens curiosity and hope. In the present instance, the curiosity has led us to examine the volume with much care, and our hopes have not been disappointed. We have not the slightest knowledge who Mr. Farrell is, except that he is an Irishman. He is certainly a man of wide reading, keen observation, fresh and original thought, deep and rich culture, pure and elevated sentiments. It is a book to put into the hands of any body we esteem and love, having first read it carefully ourselves. There is scarcely a dull page or paragraph in it, and though expressions here and there may be open to criticism as matters of taste, yet the volume itself is wholesome and delightful, and we can confidently recommend it to all our readers.

We give the following as a sample of the subjects treated: "About Books," "About Money," "About Conversation," "About Character," "About Culture," "About Life," "About Illusions," &c. &c. One thing only we regret, that the few pages of verse had not been omitted—but let the reader omit them, and he will lose nothing.

History of the English People; by John Richard Green, M. A. Vol. I. (with eight Maps.) New York: Harper & Brothers.

This is Mr. Green's "*Short History*" rewritten, improved, and largely expanded, although there is no Preface and no allusion to the former work. It is dedicated to his "Masters in English History," E. A. Freeman and William Stubbs. Mr. Freeman is the same who has given Mr. Froude's Becket such an excoriation in the *Contemporary Review;* Mr. Stubbs is also well known for his familiarity with the earliest ecclesiastical records.

This first volume covers four great periods: Early England to A. D. 1071; under Foreign Kings to 1214; The Charter, 1204–1291; The Parliament, 1307–1461. Mr. Green has improved his style, which is nervously *English* and graphic, but he does not sacrifice accuracy to effect. In no history does it come more clearly out how much civilization and literature was the work of the Church, from the earliest times, in every European nation. History shows that the attempt to divorce them from religion, would be fatal to both. On the whole, we know of no history likely to gain such popular appreciation as this, as its style and method are clear enough to unravel even to ordinary minds, that complicated story which is the heritage of the English-speaking race.

For sale by N. Hollister, Utica.

Summaries.

FOREIGN.

It is incredible what those English Protestants with such claims to piety will allow to be done in the name of religion. In S. James', Hatcham, one rough boy whose name could not be ascertained, in a loud mocking voice repeated the clergyman's part with him, and when Mr. McColl was taking him down the alley after service to hand him to the police, some roughs of the "Protestant League" rescued him, and abused the rector frightfully. The "people's churchwarden," Mr. Fry, who was prominent in all the proceedings against Mr. Tooth, and was elected to his present position by the mob that have intruded into this Church, refuses to take any steps against these men and boys who kept up the "fun" of these disturbances, though the ritualism was given up long ago. Why should not the Bishop speak, even if he cannot act? But they have come to the conclusion that destroying a parish is a less evil than Ritualism.

—The petition to the Queen that she will use "all the influence at her command to repress auricular confession," that has been circulated among all classes for a year past, has a total of 401,442 signatures, of whom most are members of the Church of England, in the sense that *all* the people of the land are in the eye of the law "parishioners." There are only 3,286 clergy upon it, and 75 "noblemen;" only 4 deans and 4 archdeacons. Probably the only way is to make it a misdemeanor for a layman to confess, as they make it imprisonment in Germany for a Bishop to "exercise ecclesiastical functions" without authority—which the *Princeton Review* justifies on the ground that the German Empire is yet a "youthful giant" whose "thews have not yet had time to be knit," &c., &c., &c. Brute force in religion has not ended with that *Inquisition* which only "had in view the interests of society, and punished men's bodies to save their souls!"

—Since Christmas Day the Bishop of Peterborough has celebrated the Holy Communion in a cope every Sunday at his Cathedral. His Lordship leaves the altar after the Prayer for the Church Militant, and returns in the plain violet vestment over which he wears his D. D. hood.

—The Holborn branch of the E. C. U. passed resolutions proposed by Colonel Hardy, expressing the hope that Mr. Edwards of Prestbury, the last priest suspended by Lord Penzance, would pay no attention ro the sentence.

—Sir Gilbert Scott, the eminent Church builder, died March 27. He had great part in the vast number of Church restorations of late years, notably in those of Exeter and Bristol Cathedrals. His greatest Church is said to be that at Doncaster, while of secular buildings, the New Foreign Office and the Midland Station in Euston Road, are mentioned.

—As notable signs of the changed policy of the Vatican, a commission of Cardinals has reported their opinion that it is the duty of Catholics to take part in elections and to accept seats in the Italian Parliament, taking the usual oaths to the government, with the reservation to do nothing against the Church. This is said to be inspired by the new Pope. Pius IX. would not decide this question, infallible though he were. What becomes of Cardinal Manning's view of the Temporal Power as a "primary dogma of Christianity?" The present Pope does not believe in Infallibility, as he was one who opposed its definition. It is fairly inferred that he will let it slumber, like an obsolete statute, and as for the temporal power, be content with that exemption from the condition of a subject which the isolation of the Vatican gives him, similar to what in all countries is enjoyed by the ambassadors of all nations. It is said too, that the new Pope will discourage the "pilgrimage fever,' the impostures of Lourdes, La Salette, &c., which has been prevailing not only in France, but also in Germany.

The *Church Times* calls attention to a remarkable Pastoral of his in 1877, while he was Bishop of Perugia, in which he in a manner protests against separating Catholicism from modern progress, defends the compatibility of science and religion, of which he gives as illustrious exam

ples not only Copernicus, the Catholic, and Galileo, but also Kepler, Linnæus and Faraday, Protestants, and thoroughly believes in the reconciliation of the Church and Civilization. This is certainly "going back" on the Syllabus of 1864, and will make a new era for Italy, when religious men once more begin to take part in politics, and redeem what for want of this, has become one of the most corrupt and bankrupt governments of Europe. Dr. Newman's "insolent and aggressive faction" is likely to be put in the background now, and he himself come more to the front. But what effect is all this to have on the Protestant world? If ever there was a time when Protestants had need to banish all causes of dissension and draw together on a truly Catholic basis, it is now. Already there are sensational rumors of a vast secession to Rome; and if the Bishops are to be really, as the London *Times* calls them, only a *police* to execute that outrageous and unconstitutional Public Worship Act, invented by Abp. Tait to harry High Churchmen and Ritualists, no one can answer for the consequences.

—Bishop Ellicott has withdrawn Mr. Ward's license, and S. Raphael's is now closed and its congregation scattered. It is with the founder, Rev. R. Miles, to name a successor. Mr. Miles labored hard with the Bishop not to break up the Services which had been continued in the same manner for twelve years.

—Mr. Mackonochie refuses to recognize Lord Penzance as Dean of Arches, the Queen's Bench having decided he had no claim to that character.

Mr. Edwards of Prestbury, takes the same stand, being sustained by his congregation, but the Church Associationists are doing the same as at Hatcham, breaking the locks, and taking forcible possession of the church.

—Bp. Ellicott some time since declared that the extreme High Churchmen must go to their own place, *i. e.* to Rome. He seems to have no fears of Rome, nor of a political majority which may soon oust him and his fellow bishops from Parliament. Let us remember that the Church Association with one mouth deny Apostolic Succession, Baptismal Regeneration, Priesthood in the Church, and the Supernatural Grace of Sacraments flowing from the Incarnation, and say that all who hold these things are "Catholics," and not Protestants, and therefore they belong to Rome. The other side claim that they are holding not what Rome holds, but what the Prayer Book teaches, and what the Martyrs who compiled it held, and almost all Dissenters, agreeing with the Church Association that these things are "Romish," agree too with the High Churchmen that they are "all in the Prayer Book." The question is whether a man can be allowed to be a Catholic in the sense in which the Prayer Book uses that word, and stay in the Church. Abp. Tait would allow Colenso to stay in, Bp. Ellicott would admit a Unitarian to Communion, Dean Stanley, Prof. Jowett, Mr. Jenkins and scores of Neologians and Universalists and habitual rubric breakers are tolerated and honored, but a man who *acts out* tne teaching of Pusey, Keble, Neale, Liddon, Carter, and even of the Caroline Divines, must be *driven* to Rome, by suspension and confiscation of salary. as in Edwards' case, by destruction of health as in Dr. Dykes' case, by distress of goods, down to his very wardrobe, eventuating in his death, as in Mr. Purchas' case, by imprisonment in the jails, as in Arthur Tooth's case. What is to come out of all this? Perhaps nothing better as a judgment, than a war with Russia and the Eastern Church, for Mahommedanism.

—Crowds of so-called Protestants go every Sunday from Cheltenham to Prestbury to engage in riotous proceedings in the church. Mr. Edwards will necessarily be driven out. No clergyman can stand such a strain. Will any one promise how much these mobs will attend service and help support the Church when they have had everything their own way, the "good old Protestant way?"

—The *Guardian* has news that Mr. O'Neill and Lieut. Smith, sent as a van-

guard missionary force to the King of Uganda, were murdered by some border tribe, thus leaving the Rev. Mr. Wilson alone with the King (Mtesa). Details had not yet arrived.

—The N. T. Revisers have reached 1 Cor. iv.

—It seems that the pastoral staff of Bp. Wilberforce was incorporated into the new Screen of Winchester Cathedral. It is proposed to obtain a new one for the present Bishop.

—Oxford, where all "tests" are abolished, and where *Science* has got the upper hand of musty theology—Oxford, where Jowett reigns, and Puseyism is a thing of the past, the *Guardian* tells us, is and has been for some years furnishing a large quota of "converts to Rome" from among the *undergraduates!* It has a long letter trying to account for it. No doubt Roman priests and students are better company than the sneering atheists around him; but after all, their best card with an ingenuous boy is to tease him with the kind of "fair play" that is shown to those devoted aud self-denying people who put its true Catholic sense upon the Prayer Book. Boys of these days can't understand religious persecution. And they do not know what Rome would do, if she had the power, or the complete *extinguisher* that modern Romanism puts upon all manly life.

—The *Guardian* of April 10 publishes a letter in favor of reservation (*preservation*, one of *our* Bishops called it) of the Sacrament as charged against some Sisterhoods, which we should hardly dare to admit into our pages, high as we are. The fact is, reservation *ought* to be allowed in Hospitals, and for the sick generally, but *not*, as we think, for worship or special services. And yet how many of the fault-finders *do* "consume the elements?"

—The Lent ordinations showed only 140 candidates. Only 13 Bishops held ordinations.

—The Church of England Working Men's Society is going to present to the Pan-Anglican Synod a declaration setting forth the iniquity ot the prosecutions under the P. W. R. Act, and the invalidity of the new court of Lord Penzance.

—The proposal of Bishop Rowley Hill to unite his diocese of Sodor and Man to Liverpool, has fallen through.

—The people of S. Matthias, Stoke Newington, threaten to leave that Church when the new vicar comes, and join the neighboring Church of S. Faith, whose vicar proposes to enlarge it for their accommodation.

—The *John Bull* says over one hundred members of S. Bartholomew's Church, Brighton, have "gone over to Rome." It has all along been claimed that Ritual is a layman's question. An open Retreat was held the next week at the church to counteract the efforts of two curates who had seceded.

—Disorderly boys and members of the Protestant League still plague S. James', Hatcham. Mr. McColl is curate, but has cut down the ritual, though Mr. Tooth is still the vicar.

—A correspondent of the *Church Times* complains that the incense used in some churches, with its cloud of *white* smoke, seems to give out a smell, as far as possible opposite to the odors of Araby the blest. True incense burns with a thin *blue* smoke.

—The E. C. U. unanimously sustains the course of Messrs. Edwards and Mackonochie. The last had given up the lights, incense and elevation, but insists on retaining the vestments. He also removed the crucifix.

—The congregation of S. Raphael's-Bristol, have addressed a remonstrance to Bp. Ellicott, and such is the intensity of their feeling, that they even summon him to the "Judgment Seat of Christ!" The mob at Prestbury bring their *dogs* into the services, and smoke their pipes in church. The P. W. R. A. gives the roughs as good a chance for rioting as the railroad strike did here.

—The Congregationalist papers state twenty of their ministers "seceded" last year, most of them to the Church.

—Christ Church Cathedral, Dublin, will be opened by Abp. Trench, on the first of May.

—Rev. Knox Little has been preaching to vast crowds in S. Paul's Cathedral during Passion Week (Ap. 7–14).

—Archer Gurney gives up his ritual on the ground that his Bishop—not the "law"—requires it.

—The four Sees to be created by the New Bishoprics bill before Parliament, are Liverpool, Newcastle or Hexham, and Wakefield in the Province of York, and Southwell, in the Southern Province.

—It is something to be placed on record that while in France, hereditarily Roman Catholic, certain Masonic lodges have expunged the belief in God from their charters, the Masonic body in England, which our Ultramontane friends treat as a God forsaken country, have just determined not to admit to fraternity any lodge that has committed this crime. If Masonry is to be identified with infidelity, or even with the toleration of infidelity, it had better come to an end tomorrow.

—The Pan-Anglican Synod meets a great loss in the death of the Bishop of Lichfield, on April 13. Geo. Aug. Selwyn was born in 1809, was an Eton boy, graduated at Cambridge in 1831, was consecrated Bishop of New Zealand in 1841, where he erected six dioceses, besides the Melanesian bishopric, first held by the martyr Patteson, now by Bp. Selwyn's own son.

His visits to this country made a wonderful impression, for the lofty character of his piety, the simplicity and unction of his eloquence, and the breadth and catholicity of his spirit. A more extended notice must wait for our next.

—It was on the Sunday after Lord Derby's retirement that the words occurred in the Lesson, "Benjamin's mess was five times so much as any of theirs." It is claimed the falling off of English revenues from customs and excise the past year has ceen £700,000. What with agrarian outrages in Ireland, and constant workingmen's strikes in England, it would seem a very dangerous thing to go to war.

—Pope Leo has appointed as his medium of communication with the English Government, not Cardinal Manning, but Cardinal Cullen. Exit the "insolent and aggressive faction."

—We wonder if the "lawless" priests of the Mackonochie, Tooth, Edwards and Ward school, could have been prevailed on to celebrate the wedding of Lord Roseberry to the rich Jewess Rothschild in a Christian Church, as the Rev. "Hang-Theology" Rogers did. It is said the ceremony was as illegal as it was profane and sacrilegious.

—Lord Radstock has made an earnest appeal to all Christians against a war with Russia on the sole ground of "British interests," and predicts that the national idol of unparalleled wealth will be utterly overthrown in case of such a war.

—The English Church Union has undertaken to raise a "Sustentation Fund" for suspended Priests, but no *Prosecution* fund. That is left to the Church Association. The President, Hon. C. L. Wood, has issued a powerful letter on the situation, reviewing the Ridsdale judgment, and calling on the Bishops to abstain from enforcing the P. W. R. Act.

—Mr. Bullock, Secretary of the S. P. G. has addressed the Colonial and American Bishops, notifying them of Missionary Services and Conferences at S. Paul's, Westminster Abbey. S. James' Hall and Westminster Palace Hotel, June 27 and 28, and also invited them to preach Missionary Sermons in various parts of England during their stay.

—The Free Church Association has applied to the Committee of the Sheffield Congress to make "Free and Open Churches" one of their subjects.

—The choir of S. Matthias', Stoke Newington, unanimously protest against any change in the services by the Bishop's new vicar, Mr. Caudwell, who is said to be an Aitkenite.

—Intelligence has lately been received from Bishop Caldwell, assistant Bishop of Madras, who for forty years has labored in that diocese, that 16,000 natives in his district have applied to be admitted into the Church by Holy Baptism.

—From an official report lately presented to the Czar by Count Tolstoy it appears that at the end of 1875 the Russian Church had 38,602 Cathedrals and Churches; 12,860 Chapels and Oratories; 98,887 Arch-Priests, Priests, Deacons and Precentors; and 56,500,000 members, of whom 29,000,000 are women, and 27,500,000 men.

—Mr. Edwards of Prestbury would not appear before Lord Penzance. He treats the sentence of suspension as nugatory. He recently declared in his pulpit as follows:

In the seventeenth year of my priesthood, and in the fourteenth year of my incumbency, a new jurisdiction was created by Act of Parliament without the consent of the Church, asked or given. I simply say if this jurisdiction is forced upon the Church of England, I shall cease to minister at her altar. Never would I take holy orders subject to such conditions. The Church has not accepted the jurisdiction, and God forbid she ever should, because she would then be degraded beneath the level of the meanest sect in the land. And so, my brethren, it is in distinct obedience to the Ordination vow which I took on the most solemn day of my life that I am here to day to do my duty.

The *John Bull* says that both Mr. Mackonochie and Mr. Edwards will apply to the Queen's Bench to set aside their sentences of suspension, for want of jurisdiction *in sacris*.

Some papers are calling Lord Penzance's Court the "Claimant's Court," for the same judges (Cockburn, Mellor and Lush,) who decided the Tichborne case, also nullified Penzance's judgment in the Tooth case. The Archbishop of York now gives as a reason for not repealing the P. W. R. Act, that he fears Parliament will put a worse measure on the Church!

A newspaper correspondent who has been going the rounds, says while S. Alban's is crowded to the doors with both rich and poor, there were no poor at all at *S. Andrew's*, (the parish church) Holborn, only 26 adults in S. Peter's, Saffron Hill, with fifty children in "the gallery" —(a church that will hold 1800!) only 17 or 18 in Holy Trinity, Gray's Inn road, with room for over 1500, only 37 in S. Jude's, capacity 900: while poor S. Ethelreda's has lately been bought by the Roman Catholics, who have filled it with the poor. All this in the single parish of S. Andrew's, Holborn. In the old parish of S. Martin's-in-the-Fields, things are not much better. The only church well filled was S. Thomas', Regent St., with its rich services. It must go sadly against the grain with the Bishops to find that the Church Association is using them not merely to suspend ritualistic priests, but to break up and scatter flourishing congregations. It is no longer the *advanced* press that cry out, but even secular papers and such staid old conservative organs as the *John Bull*. The complainants of S. Alban's, for instance, had no connection with the Church whatever, and the five affidavits on which the monition was issued, were by non-residents, hired as spies.

The *John Bull* tells of a large meeting of the congregation of S. Matthias, Stoke Newington, to protest against the action of the new vicar, Mr. Caudwell, who accepted the post from Bp. Jackson, with a promise to do away with the ritual. The meeting passed two resolutions, as follows:

1. That this meeting desires to record its strongest possible protest against such an interference with the established ritual of their worship as is contemplated by the newly-collated vicar, the Rev. F. Caudwell; and to resist the same by every constitutional means.

2. That the congregation, feeling themselves placed in a most trying and difficult position, are desirous of seeking the counsel and advice of three clergymen, on whose wisdom they can rely, as to the course they can legitimately take; and that the churchwardens be requested to seek the invaluable assistance of the three following gentlemen, viz: The Rev. Canon Carter, the Rev. Canon Liddon, and the Rev. Berdmore Compton. In the event of one or other of these declining, they are to select a third.

At the close of the meeting it was resolved that a deputation wait upon Mr. Caudwell, and tell him of the strong feeling of the meeting against him, and calling upon him at once to resign the vicarage of S. Matthias.

The question in England is whether *congregations* have any rights, to say nothing of clergy.

—The painful fact that "the Supreme Governor" of the Church of England is becoming an alien from its faith and discipline has received another confirmation. We read in the *Glasgow Herald* that on Sunday week the Queen and Princess Beatrice communicated at Craithie parish church. The Princess of Wales was also present, but we are glad to say that her Royal Highness would have nothing to do with the business.

—Some of the Bishops who have tamely followed Abp. Tait in his high-handed course of anti-ritualist legislation, are somewhat tremulous in regard to his proposal to throw open the churchyards (and per consequence the churches) to Dissenters' services. The Bishop of Lincoln at his Diocesan Conference, October 5th, said:

Looking to the support given to Lord Harrowby's resolution by the Primate, and considering the weight of his personal character, and his high station, I am not surprised at the majority in the House of Lords in favor of Lord Harrowby's resolution. But that majority does not alter my opinion that the 13,000 clergy who have protested against it, and who, after all, are the persons most concerned in it, as the constitutional guardians of our churchyards, and who will have to bear the brunt of the battle against them, are in the right; and that if the opinion of that majority, which was due to special circumstances, is to be embodied in a law, it will be very disastrous to the Church and State of England. It is with deep sorrow that I speak thus; but I have a public duty to perform, and I feel bound to declare my sentiments plainly, on such an occasion, and at such a crisis as the present.

Gentlemen, it is no new thing for a Church to be swayed for good or for evil by the conduct of its Chief Pastors. In the Apocalypse—in the earlier chapters—the angels or chief ministers of the Seven Churches are regarded as responsible for them. It has been well said by Richard Hooker, that "the teacher's error is the people's trial" The calamities of Churches, as well as their prosperity, have generally arisen from their spiritual guides. The persecution of the Hebrew Church in the days of Antiochus Epiphanes would have been innocuous, if the Hebrew Church had not been surrendered into his hands by Hebrew priests, such as Jason, Menelaus, and others. St. Peter fell into a dangerous error at Antioch, and carried away St. Barnabas with him, but happily he was resisted by St. Paul. St. Cyprian fell into error; and very calamitous were its consequences, which were with difficulty checked by St. Augustine. One of the chief framers of the Nicene Creed fell into error, and that error was a severe trial to the Church. Our own Archbishop Whitgift (a native of Lincolnshire) was a great and good man; but, if he had not been resisted, the Calvinistic Lambeth Articles would have been imposed on the Church of England. Archbishop Ussher was also a good man, but unhappily he was not resisted, and those Lambeth Articles were imposed on the Church of Ireland. Archbishop Tillotson was a good man, but he was unfriendly to the Athanasian Creed, as is the case with his present successor; and if they had been allowed to have their own way, the Athanasian Creed would not have been preserved in its integrity in the Liturgy of the Church. One of the greatest Bishops of Lincoln, St. Hugh, on his deathbed, was visited by the Archbishop of Canterbury, who reproved him for having sometimes resisted him, and who expressed a hope that if the Bishop recovered he would not do so again; to which the dying Bishop replied, "My conscience does not reproach me for withstanding you when you were wrong, but rather for not having been more firm than I was in my resistance; and if it should please God that I should recover, I will endeavor to repair my fault by resisting you more strenuously whenever you are in error; for I owe it to God and to you to speak the truth."

The Bishop maintained it would be "profaning" what had been consecrated "God's acre," to let in fifty Dissenting sects, and especially the Romanists, to officiate in the churchyards.

TIMES' NOTES.

—Nothing certain is known as to the introduction of Christianity into Britain. All we really *know* is that Tertullian, writing about 208, and Origen about 239, speak of it as already accomplished. There are traditions which ascribe it to S. Paul or to S. Joseph of Arimathea, but they lack even the semblance of proof. The whole extant evidence is given in Haddan and Stubbs, *Councils and Ecclesiastical Documents*, I., pp. 1–21.

—The evidence as to the use of the Mixed Chalice at the Last Supper, is a note by the great Puritan scholar, John Lightfoot, on S. Matt. xxvi. 29, wherein he states that the Jewish Rabbis were accustomed to bless unmixed wine with the words, "Blessed be He that created the *fruit of the tree;* but that the benediction of wine mixed with water was, "Blessed

be He that created the *fruit of the vine*,' the very phrase used by our Lord.

—The Greek word *stauros* does mean a pole, stake, or palisade, and no more, in early classical writings. But it is matter of plain history that the Romans used cross beams, and not mere poles, for executing criminals by nailing them hand and foot, and that Josephus, and other late Greek writers, use *stauros* to translate *crux*. And the evidence as to what the early Christians believed to be the instrument of the Passion is abundant and indisputable. The shape varies between an X, a T, and a +, but never consists of an upright only. It is a cross, not a pole, which Constantine the Great, the first Christian Emperor, adopted as his standard; it is a cross which appears even earlier in the Catacombs, and even in a very curious Pagan caricature lately discovered there, a Christian is depicted worshipping an ass-headed figure fastened to a cross; it is a cross which the Emperors who succeeded Constantine, beginning with Valentinian I. in A. D. 364, stamped on their coins, at a time when there were thousands of people still living who remembered the use of the cross as an instrument of death. And whereas no such ambiguity exists in the Latin word *crux* as in the Greek word *s tauros* (for *crux* means a cross, and nothing else), this very word is used by Tertullian, who died very old about A. D. 240, three hundred years before there were any Latin monks to speak of, and also by S. Cyprian, who was martyred in 258.

—Mgr. Capel's objection to the Edwardine Ordinal, in use from 1552 to 1661, that it is invalid, because it does not specify the episcopal office, in the words used at the actual moment of consecration, when the laying on of hands takes place, is intended only for persons who are unaware that the very same peculiarity occurs in the Roman Office now in use, employed when the Pope himself and Cardinal Manning were made bishops. The *only* words used at this point in the Roman Pontifical are *Accipe Spiritum sanctum*.

A Churchman—Your Roman Catholic friend either does not know his own side of the case, or is intentionally deceiving you. It is quite true that the English Ordinal between 1552 and 1661, when it was revised as it now stands, did not mention the "work of a priest," or "work of a bishop," at the *actual moment* of laying on of hands, but the intention was clearly stated before and afterwards in the office, and it is not true that it must be named at this exact point, for there is no divine nor ecclesiastical precept for so doing, as there is in the case of Baptism. In fact if it *were* true, the Roman Catholics would have no bishops at all, for the only words ordered to be said by their pontifical at the moment of consecration, when the hands are laid on are—"Take the Holy Ghost." So too, the argument that the Reformers meant *presbyter* and not *sacerdos* by the word *priest*, is of no use in a Roman Catholic's mouth, for in the Roman Catholic Ordinal the word *presbyter* is given the preference. The office is called "Ordination of Presbyters," and the candidates are spoken of as raised to the "Presbyterate." So, again, the essence of the Mass is the consecration of bread and wine by a priest with the words of Institution as used by our Lord, *not* the use of the words "sacrifice" or "altar" in the course of the office, for if those words be necessary, then our Lord Himself did not consecrate at the first Mass. What was good enough for Him is surely good enough for us. As to the "Roman Catholics being only too glad to recognize Anglican Orders if they could," the truth is that they would be only too glad to deny Eastern orders if they could. But as they treat the Easterns with their undoubtedly valid orders just as badly as they do us, raising up altar against altar, and creating schisms, you may judge what difference it would make if they could not even pretend to pick holes in our system. A penny tract on Anglican Orders, by Dr. Littledale, published by Masters, New Bond street, will supply you with the arguments you want in a brief and easy form.

—The eloquent sermonettes delivered by Minor Canon Shuttleworth on the "Temptation of our Saviour in the Wilderness" have attracted large congregations of men at the mid-day services at St. Paul's Cathedral since the beginning of Lent. The services are as plain as they possibly could be. The preacher enters the pulpit at a quarter past one o'clock, and, having said the collect for Ash-Wednesday, commences at once his discourse. Then follows a hymn and the Litany, and the service is over about two o'clock.

—The Bishop of Lincoln, having been interrogated by a layman *as to the reason of his turning to the east at the conclusion of a sermon* in Ordsall Church says:—"Dear sir.—I beg to acknowledge your letter, with thanks for your kind words. In reply to the question in it, I was not aware of having done what you say was the case, and may I be allowed to add *that it would not have been worth while noticing if I had done it. However, life is not long enough for debates on such trivialities*.—I am yours, C. Lincoln,"

HOME.

The leading article in this number will be readily recognised by the clergy as a valuable repertory of all the facts and principles which enter into the very important question of Church support and extension. The author, Dr. Jennings of Syracuse, has a large quantity reprinted from the ECLECTIC in pamphlet form, which may be had for distribution at 12 cents a copy, or $10 a hundred. It may also be had of E. P. Dutton & Co., New York, D. M. Dewey at Rochester, and Salisbury's, Utica. If we would give the laity true Scriptural instruction on this subject, the clergy can do no better than to circulate this pamphlet.

Our correspondent C. need not fear that Catholic churchmanship is going to compromise with the school of Maurice and Farrar. It holds to the delivered Faith, however leading thinkers may meditate a "Catholic philosophy." It would be wonderful, indeed, if all at once we had discovered a solution of the problem of Ages, just as we discover "telephones" and "phonographs." It is rather suggestive that Milton has made this sort of thing one of the occupations of Pandemonium. But it will be felt by some that a "created Dualism" that *is to be eternal*, is but one step removed from the Persian Manichæism. It is perhaps all involved in the word *voluntary*, which is the essential element of good and goodness. And yet Butler says something about the *habit* of virtue at last becoming invulnerable or past temptation, so that spontaneity becomes separate from the idea or consciousness of free will. At all events we have had from various quarters expressions of the deepest delight with that article on Sin and Penalty, which we should like even to print, had we space.

Goldwin Smith's article on the "Proposed Substitutes for Religion," is a capital specimen of the way in which the War is beginning to be carried into Africa with the Scientists and Freethinkers. We have had enough pulling down—let us insist on seeing what they are going to build up with their rubbish.

We call attention to what Dr. Wilson says on Southall's "Epoch of the Mammoth," and on the Evolutionists generally. He adds in a note to us: "I consider this the last (or best) of three or four books—small in size, but great in importance, that are to *settle* the atheistic theories of our time, and this last by no means the least important. Of course, those who are *committed* to the long period and the evolution theory, will not give up *at once;* they will fight long and die hard, but die they must, and their opinions with them. Southall makes the claim of more than seven or eight thousand years since the Ice Age extremely improbable, and the claim of fifty or a hundred thousand ridiculously absurd. It brings us back to Scripture chronology, and the inevitable admission of Divine interpositions."

—We have no further contribution on Cathedrals, but are promised something further on the general subject. A friend writes us that Dr. Hopkins' plan is open to two serious objections: First, by bringing all the elected officers of the Diocese into the Cathedral, it creates an office-holders' *ring*; and secondly, as Cathedral work must of necessity be in the city, it brings the country in to help intensify the antagonism sure to be generated in the city—in rough political phrase, it brings the country in to "bull-doze" the city."

At his recent visitations to the two parishes in Geneva, N. Y., the Bishop of Western New York took occasion to commemorate the death of his predecessor, Bishop De Lancey, which occurred on the 5th of April, 1865.

On Wednesday evening, the 3d, he confirmed 31 persons at S. Peter's Memorial Church (Dr. Rankine, rector), and on Thursday morning a "special Eucharistic service" at which the Bishop delivered a discourse describing the four separate *Charges* given by Bp. De Lancey during his Episcopate; the first in 1843, on "The Extent of Redemption," as against both Calvinism and Universalism; the second in 1849, on "Religious Training," an earnest plea for "Christian

Education;" the third in 1855, on "The Avenues of Infidelity;" the fourth in 1861, on "The Needs of the Diocese," which the Bishop earnestly wished could be reproduced and scattered broadcast over both the dioceses which formed his original jurisdiction. The Bishop also quoted from a Pastoral Letter issued in 1846, which was a protest against giving the nickname of "Puseyism" to all the sound Catholic Doctrines of the Church of which Dr. Pusey and others might be strenuous defenders, but which were only part of the Catholic faith long before Dr. Pusey was born. Thursday evening the Bishop confirmed a class of 30 in Trinity Church (Rev. H.W. Nelson, rector). The local paper says: "On this occasion the proper commemorative prayers were offered, and also by the Bishop's request prayers for all those so peculiarly afflicted in our community at this time."

A fine chancel window has been put up in Trinity Church, as a memorial of Bishop De Lancey. The local paper says: "On Friday morning, April 5th, (the anniversary of Bishop De Lancey's death,) the commemoration was continued by the use of appropriate prayers in the service at Trinity Church at 9.30 o'clock."

After this service, took place the laying of the corner stone of the tower which is to be added to S. Peter's as a special memorial to the first Bishop of Western New York. This service was conducted by Dr. Rankine, the rector, assisted by the other clergy present, the Bishop having left for an appointment in Buffalo.

—The friends of the General Seminary will rejoice that its best interests are not to be jeopardised by the loss of Dr. Seymour, he having in deference to the strong representations of his Bishop and other friends of the Institution, both clerical and lay, declined the election to the new diocese of Springfield, which had been confirmed by a majority both of the Bishops and the Standing Committees.

—Nothing could illustrate the old saying of two sides to every question, better than the following extract of a letter to the ECLECTIC from a venerable presbyter of the Diocese of Albany, whose views have always carried great weight:

It seems to me incongruous and futile to attempt to translate the See of the Early Church with its limited territory, into the extended Diocese of the present day. Times and things have changed. Our parochial system has become fixed, and the Bishop must spread himself over the whole Diocese, instead of confining himself mainly to his See. A Cathedral is well enough, but it will end in being a Parish Church. Or if it is any more, the danger is that the Bishop will give most of his time and labor to the handful of people gathered there, to the detriment and disappointment of the thousands throughout the Diocese who are longing for his ministrations, but who must content themselves with a flying visit of an hour and a half once a year.

But have we ever had more than that under the Territorial System? The only remedy is subdivision, till we reach some thing of the proportions of early times.

—Gen. Dix's refutation of the wholesale slanders against Trinity Church is complete and overwhelming. These seem to be days of rebuke and blasphemy—when a venal and licentious press is ever ready to catch up and make the most of every petty lie and libel that the lowest of blackmailers can invent, and to rake together all the filth and garbage that can be found among a population of forty millions of people. No character appears to be safe—the spy system of "interviewers" seeks to penetrate the most sacred details of private life, and the whole moral tone and conscience of society threatens to be hopelessly demoralised. Even on the floor of one of our State Legislatures, the statement was made that "the real estate of Trinity Church supports 764 liquor saloons, and 96 houses of prostitution." Gen. Dix prints the "covenant" contained in every lease of the 483 lots under the control of the corporation of Trinity Church, to the effect that no intoxicating liquor shall be sold on said premises, nor the lessee shall take or have a license for such sale. The Superintendent of the Police in New York also certifies that the records of the Department do not show that the real estate of Trinity Church contains or supports any such thing as a house of prostitution. The Clerk of the Board of Excise gives a similar statement as to liquor saloons.

THE CHURCH ECLECTIC.

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SOURCES OF INCOME TO THE CHURCH.

(*Concluded from May number.*)

IV.

The ancient sources of revenue may be arranged in two classes: those which were defined with minute precision, and those which admitted more or less of the voluntary action of the offerer. The tythe represents the one, free-will offerings the other. Neither of these has, in itself, any one reason for passing away with the Jewish Dispensation. They should be acknowledged as binding us in substance, though to be divested of Jewish detail.

1. The Tythe as Fixed, and Binding Us.

(1.) The sustentation of the Clergy is a question of honouring Jesus Christ as Lord of all. It is one of His appointed methods of rendering homage to Himself. The Clergy are the Christian official Priesthood. The Sovereign would feed them at His own table. He expects His people to furnish that table (Hooker). He would be their inheritance. He has designated the tythe as the method of supplying to them the material proceeds of the inheritance.

(2.) As a means of subsisting the Clergy the tythe is honourable, sufficient, and permanent. To collect and disburse it would involve the minimum of labor and expense. To make the Clergy dependent upon free-will offerings is a mistake. It puts their support upon the footing of alms instead of justice, pension instead of debt. This is degrading to them, and is, therefore, a dishonour to Christ. The treatment His ministers receive goes over upon Him.[68]

The tythe should be appropriated to the support of the Clergy. If aught remain, there are other needs to be met, connected with Divine Worship; but, the Clergy have the first claim. The tythe should be given to the Ministry as specially representing Jesus Christ. The tythes of any given Diocese should constitute a common fund, as if the Clergy of the Diocese were one collegiate body. The fund should be put into the hands of the Bishop as the chief priest. He, with the advice and consent of his council, should distribute the amounts; and account to the Diocesan Syn-

[68] St. Luke x. 16.

od for his administration. Every rector, every missionary, and the aged and infirm of the retired list would then have enough and to spare; and one of the gravest problems of the day would have a gratifying solution.

(3.) Every one owes the tythe to Jesus Christ. Not less than one-tenth of a man's income will discharge the debt. It is to be paid before any other debt. Jesus Christ should be the preferred creditor; nay, more—no man has a right to pay his debts to other men with the property Jesus Christ specially challenges as His own. Furthermore, it is a debt to be paid before anything else can be called a gift, or free-will offering to Christ. We may not rob him to prove ourselves charitable, or generous, or dutiful. A tenth is due from every one. The more favored can add thereto their free-will offerings for the general uses of the Church.

(4.) The payment of the tythe will call down the Divine benediction.[69] "The Jews were accustomed to name their tythes the hedge of their riches." [70] On the other hand, if the tythe be withheld, Providence will take it out of a man, soon or late, by some system of reprisal. Myriad agencies are at his command. Flood, fire, and blight are of them. Some of them will receive commission to execute the Divine judgment upon the delinquent.

One man may plead he has no income. Then, nothing is demanded.

Another may allege that his income is scanty, and, also, precarious. The blessing of God will enlarge it, and make it sure. He only giveth power to get wealth.[71] You have but to prove him with the tythe, according to His own challenge, "prove me now herewith." [72] The promise is as good for you as for any poor man in the Old Testament time. No one was ever injured by paying to God His own, His tythe. Whatever may be a man's increase of property, be it much or little, the tenth is the sacred portion of it, and belongs to Jesus Christ. It does not belong to you. You have no right to use it for yourself. The smallness of income does not change the fact that you are a vassal of Jesus Christ, and owe Him the seventh of your time, and the tenth of your increase.

Another may put forward the excuse that he must lay by something for old age, and for his childreu. Yes; but he is not at liberty to do this with that which belongs to another, to Jesus Christ. Duty to one's self, and to one's children, should not take precedence of higher duty. We may not love self, nor children, to such degree as to blind us to the rights of our Lord. Nor may we love any one as we should love Him.[73]

(5.) It is not advisable to establish a tything system in the Church by law. The New Testament teaches principles, for the most part, and leaves us to search in sacred history for modes of action. Such search in this regard conducts us to the tythe. The Old Testament left the tythe to the conscience of each man, and his faith in Providence. Peremptory law

[69] Mal. iii. 10-12. [70] Hooker, Book v., lxxix. 8. [71] Deut. viii. 18. [72] Mal. iii. 10. [73] Matt. x. 37–39; xvi. 24-27; xix. 29; Luke xiv. 29, 27; Phil. iii. 7; Deut. xxxiii. 8, 9.

would be contrary to the genius of the New Testament, and would prove ineffective. The thing to be done is the creating of a public sentiment in the Church. This would soon fix itself in custom, custom would become general by contagion, successive generations would be trained into the habit, and thus it would become enduring. Legislation would be needed to arrange details only, and the Synods of the Dioceses would supply this when expedient.

Meanwhile, let each man begin to pay the tythe of his income, and begin at once, not waiting upon his neighbour, not waiting upon legislation. In this way only can the thing be accomplished. The infection of example will spread. If the tythe become a general custom in this Diocese, it can then be regulated by Diocesan legislation; and, the successful exemplification of the principle in any Diocese, will propagate it throughout the whole Church. Honor awaits the Diocese which shall lead the way.

It may be asked, What shall I do with my tythe, there being no system in the Church for the paying of it to the Clergy? After deducting the portion of it which should go to one's own pastor, as part of the stipend promised to him, the remainder, if any, can be given to the missionary work of the Diocese, and to the Fund for Aged and Infirm Clergy, until the multiplication of tythe-payers shall call for the digesting of a general system, and until such system shall go into effect.

(6.) The tythe will solve the difficulty which troubles the Free Church movement. A Free Church does not mean that there will be no cost to the members thereof; nor, that its expenses will be defrayed by a few wealthy men. The pastor must be maintained, and this not as an alms to him, but his just due. It is the largest item of the annual charge. If this be provided for, the support of the parish is assured. The tythe will afford sufficient means to pay this debt.

(7.) The odium, which attaches to the tythe in Europe, should have no place in this country. The State, assuming jurisdiction over the Church, undertakes the support of the Church by enforcing the tythe upon all alike, whether well or ill affected towards the Church. No such anachronism is possible in this land; and the Church, learning wisdom from history, will not consent to an alliance with the State. Support from that quarter must impose fetters. Every Churchly policy is compelled to give way to the policy of the State. Civil governors become, in effect, the bishops of the Church. Dependence upon the State begets apathy; and, when, at the last, the State tires of the *mèsalliance*, and throws the Church upon her own resources, she is in danger of finding herself well nigh disabled, her powers of self-help having lain in desuetude so long that they have fallen away, smitten with "the dwindle of prosperity."

2. Free-will Offerings as Following the Tythe.

The Pentecostal spirit organized and breathed in all Christian communities wherever they were formed. St. Paul gave order to the churches of Galatia, and repeated it to the church of Corinth, that, upon the first day

(Greek, every first day) of the week, every one should lay by him in store, as God had prospered him.[74] It was not the object of this order to provide for the support of the ministry; therefore, nothing was said about tythes. He wrote of alms for the poor saints at Jerusalem. In so doing, he recognized the perpetual obligation of free-will offerings; he applied a general law to a particular case; he has laid upon all Christians of every generation the duty of conforming to that general law; he fixed the time, "the first day of the week;" he indicated the proportion, "as God hath prospered him;" and, as to choice, he has left the matter just where the Old Testament left it, requiring free-will offerings from the prosperous, but entrusting to every man the decision as to what and how much he will give.

Three principles should govern Christian men in this regard:

(1.) We are stewards. Jesus Christ has put upon us, who are of His liege-men, the honour of being His stewards. He has gone into a far country to receive for Himself a kingdom, and has delivered to us His goods, saying, "Occupy till I come."[75] "It is required in stewards that a man be found faithful."[76] The Master will return ere long, and take account of our stewardship, Those who would have confidence and not be ashamed before him at His coming will not compel Him now to stand at their doors a beggar for the supply of the needs of His Church from His own goods. They will be watchful over every expenditure of their Lord's goods upon themselves and their families. Free use may be made of them, doubtless, for the highest culture of themselves and their dependants; but, this highest culture will be sought chiefly for the sake of rendering more effective service to their Lord. In time of financial pressure they will not retrench upon the Church; for, that will be retrenching directly upon their Lord. They will begin upon their own personal and household appointments, and indulgencies. They will not appropriate their Lord's goods to gratify the lust of the flesh, the lust of the eyes, and the pride of life. They will hold their Lord's goods subject to His needs.

(2.) The measure meted to us from our Heavenly Father should be the standard in treating our brothers. "Freely ye have received, freely give;"[77] *i. e.*, "deal with human wants as generously as Heaven deals with you." God is so rich in mercy towards us, that He "spared not His own Son, but delivered him up for us all." Having made this sacrifice, "how shall he not with him also freely give us all things?"[78] And our Lord, because He could give no greater, gave Himself. Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich;[79] yea, He gave His life to redeem our forfeited lives; that, by His own death, He might antidote death, and make us partakers of the everlasting life. And all this was free, unconstrained, save as love constrains; all this grace came to us unsought, undeserved, we being most nnworthy of the least of all the mercies, and of all the truth He has shewed unto His servants. He that knows this grace of our Lord Jesus Christ will, first of all, give himself to the Lord; and, then, he will abound in the grace of giving.[80] If it be in his power, he will weigh down the altar of God with gifts, wherewith the Church may prosecute her beneficent works. Want will ever find in him an open ear, a tender heart, and a ready hand, giving constantly, giving cheerfully.

(3.) Many sayings of our Lord, not written in the Gospels,[81] floated as waifs upon the sea of tradition. St. Paul seized one of them, and brought it to the shore, and thus it came to be set in the record. It is a sublime

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[74] I Cor. xvi. 1, 2. [75] Luke xix. 12–27. [76] I Cor. iv. 2. [77] Matt. x. 8. [78] Rom. viii. 32. [79] 2 Cor. viii. 9. [80] 2 Cor. viii. 1–9. [81] John xxi. 25.

thought for the ruling of our hearts in the duty of free-will offerings. "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" [82] Shakespeare had this in mind, as, also, Ecclesiasticus xxxv. 20, when he wrote the sweet lines:

> "The quality of mercy is not strain'd;
> It droppeth, as the gentle rain from heaven
> Upon the place beneath: it is twice bless'd;
> It blesseth him that gives, and him that takes." [83]

We know that it is blessed to receive: to receive favour from God, help from our fellows when we are in peril, or in distress. It is blessed to receive tokens of affection; and, though they be of small intrinsic value, yet "worlds want wealth to buy" them from us, for they are freighted with priceless love. Nevertheless, "it is more blessed to give than to receive:"

(1.) Because of the effect upon the giver. There is joy in giving, pure deep, perennial joy. Our Lord spoke from His own experience. There is luxury in doing good.

Moreover, it lifts a man up out of all that is selfish, narrow, mean. Constant, cheerful giving kills covetousness, hard-heartedness and pride. It delivers a man from the deceitfulness of riches, from the temptations of prosperity, and from the hindrances which wealth accumulates in the way of entrance into the kingdom of heaven.

Even in a purely secular view, obedience to the order of St. Paul will enable a man to keep his business so well in hand that he will know every week just where he stands. And this were a most desirable thing to accomplish.

(2.) "It is more blessed to give than ro receive," because it resembles a man to all that is noble and good: to the fountain never failing to slake the thirst of man and beast; to the atmosphere conferring buoyant health, and sustaining the life of all the world; to the Sun ever sending forth mighty beneficent powers; to the angels, God's messengers of mercy and loving care; yea, to God Himself the ceaseless giver of all good to all; to Christ, the Incarnate Love, the Exemplar of self-sacrifice in others' behalf. It writes him one of the King's noblemen, a brother to the King, a son of God. No wonder the early Church did not allow to every one the privilege of giving. She refused even to Emperors, if unworthy livers, the honour of laying their offerings upon the altar of God.

(3.) "It is more blessed to give than to receive," because "God loveth a cheerful giver." [84] He looks with special complacency upon the man who is so like Himself. He will show His love to that man. Gifts to God are laid up in the bosom of God (Hooker); and He will recompense the giver.[85]

V. The Summing Up.

1. Tythe and free-will offerings, as set forth above, would give the Church a system of permanent endowments, ample for all necessities.

2. Every man should set apart a portion of every week's income (if possible; if not, then fixing upon some practicable time for doing it), according as God hath prospered him, after taking out the tythe. If there has been no prosperity sufficient to warrant this, he is yet bound to take out the tythe of increase, however small that increase may be.

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[82] Acts xx. 35. [83] Merch. of Ven., Act iv., Scene 1. [84] 2 Cor. ix. 7.
[85] Prov. iii. 9, 10; Matt. xix. 29; xxv. 34–40; Luke xiv. 13, 14.

3. The weekly setting apart according to the order of St. Paul, and the offering of a portion or of the whole in the Sanctuary would feed full the treasury of the Church from altars ever overflowing; would furnish the private Christian with a home fund for the wise administration of private charities; would afford many persons large resources for the endowment of educational and eleëmosynary institutions; and would put it into the power of every owner of property to execute his own will, for the most part, in the matter of gifts, during his own lifetime.

4. The Church must revive the ancient Divine system of tythes and offerings. She will find herself driven to it, soon or late; and very soon, if She would save all that is most precious. At the present poor, dying rate, she will not be able to hold the ground already gained. She will deteriorate in spirituality, and lose her power of doing good. Missions and institutions must be abandoned. Then will civilization go down; and Satan, sin, and death hold high carnival. This is the alternative. It will not be allowed to come. Jesus Christ reigns. If love will not suffice to bring the Church up to the standard of duty, His judgments will receive commission to bring the Church into the desired efficiency. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." [86]

5. Multitudes profess to have at heart, more than all else, the cause of Christ; yet, they spend upon it mere pittances from their superfluity, pittances the want of which they do not feel. Woe to the man who does not feel the absence of that which he gives to Christ; who constantly denies to his Lord the tythe, and the duly proportioned offering. The ministry should sound in the ears of such the alarm of St. James: "Your riches are corrupted." "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last days." [87] The sin of sacrilege lieth at their door. It should be brought home to their consciences. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tythes and offerings. Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation." [88] The same prophet points out the way of repentance, and blessing.

6. Some earnest souls are faithful. He, who sits over against the treasury, sees how and what they cast in. They have His approval, as the poor widow had; and as when He said of the woman pouring the costly ointment upon Him, "She hath done what she could." [89] The faithful steward shall have rich reward when the Master comes again.[90]

No gift is too costly to be bestowed upon Christ. Only, there must be care not to think that any gifts can bring Christ into debt to the giver.

7. In this, as in everything else, the ministry must lead the way. They should set forth, expound, and enforce with argument and appeal the Divine system; and, reduce it to practice in their own lives. The people will fall into line. Not all are covetous. Custom will soon establish the tythe as a just and honourable support of the clergy; and, the weekly free-will offerings will supply all other demands. It is gratifying that so many Bishops have espoused the system. Quotations from their utterances on this subject appear in the Church Almanac for the current year. This brings it before the people, with the weight of the highest authority. If followed up earnestly, and persistently by the other clergy, the result cannot be doubtful.

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[86] Rev. iii. 19. [87] James v. 1–3. [88] Mal. iii. 8, 9. [89] Luke xxi. 1–4; Mark xiv. 8. [90] Luke xix. 15–19.

THE ERA OF THE REFORMATION.

It has been too much the custom of Church Historians to separate the affairs of the Church and the movements of the world. It is impossible: World and Church act and react continually upon each other. The attempt to sever the things which God has joined together, betrays an ignorance as well of the mission of the Church, as of the true destiny of Humanity. It is Atheistical to regard the course of the world's history as moving on without the direction of Divine Providence, impelled only by destiny, or chance: it is of Faith to believe that all things in heaven and earth are directed towards one ultimate end—the making known to angels and men, through the Church, the manifold wisdom of God (Eph. iii. 10). If we would have a thorough comprehension of the fortunes and history of the Church in any age, we must then make a thorough study of the age itself, and of its movements.

No portion of the history of the Church has suffered so much from the narrow and exclusive method just referred to as the Era of the Reformation. Truer and broader conceptions of the Middle Ages have begun to prevail, but the Epoch of the Reformation is still the hapless victim of theological partisanship. By one class of writers it is regarded with avowed dislike: they pour out upon it unmitigated abuse: they can see no good in it. It is spoken of by another, and an opposite class, in terms of the most unqualified praise and commendation. There are, to be sure, many things in the world we may not like, but we have not the shaping of events, and we are not called upon to make ourselves responsible for them: nor is it necessary that in accepting the issues of events, we hold ourselves to be responsible for everything which takes place, and make the vain attempt, on the basis of a kind of historical optimism, to turn good into evil. It is the business of the historian to take things as he finds them: whether it be for good or for evil, he is bound to acknowledge the hand of God in all things. It is in this way we propose to deal with the Reformation: we accept it as an historical fact: we look upon it as something more than a religious revolution: we regard it in the light of a great critical epoch in the history of the Church and the world: we shall find that from it dates a new era in the history of the Church, and the progress of humanity. It will be our aim then to treat the Epoch of the Reformation neither as a partisan nor as an opponent, but raising ourselves, as best we may, above the sin and strife of Theological controversy, we shall try to find out the moral and meaning of it all.

The saying that "coming events cast their shadows before," holds good in the affairs of the Church and the world, as well as in the lives and fortunes of individuals. It never can, with truth, be said of the course of Divine Providence, that it takes men unprepared: it is never sudden or fortuitous in its operation. The more we examine into its working, the more deeply we are impressed with the conviction that "the march of

events" is at all times slow and deliberate,—that in proportion to the magnitude of any given crisis, so is the time taken in preparing the way for it, and the manifold nature of the agencies employed in bringing to pass the desired result. If we judge the Era of the Reformation by this standard, it will be found to rank second to none in the history of the Church and the World.

As early as the beginning of the fourteenth century, there were not wanting events of a mysterious kind, which, to a thoughtful mind, were big with threatening, and gave warning of the approach of a gathering storm. The judgments of God then began to go forth into all the earth; there were indications on every side that a day of reckoning was close at hand. There were "signs in the sun and in the moon and in the stars;" "distress of nations with perplexity;" "men's hearts failing them for fear of the judgments that were coming on the earth." In the year 1337 a great comet appeared in the heavens. Three years after, multitudes of locusts, following each other in quick succession, swept over Europe, from the East. The winter of 1345 was notable for its violent rains; the same year there was an almost entire failure of the harvest of Europe. It seemed in 1348 as if the end of the world had come. The sun was eclipsed; not many days after, an earthquake of extraordinary violence was felt all over Greece and Italy, and the Alpine Valleys as far as Basle: mountains were swallowed up by it; whole towns and villages were turned into heaps of ruins. The air was so thick with pestilential vapours that wine fermented in the casks; fiery meteors appeared in the heavens; a pillar of flame was seen to hover over the papal palace at Avignon. But, worse than all, was the fearful plague of the Black Death, which at this time began its ravages, and swept like a besom of destruction the habitable world. It originated, it is believed, in China. We meet with it first at Trebizond, and the neighbourhood of the Don; from thence it spread throughout Syria, Chaldea, Mesopotamia, Egypt, the isles of Archipelago, Turkey, Greece, Armenia, Russia. It was carried from the Levant into Italy. It penetrated in the year 1348 into Savoy, France, and Catalonia; at the close of the same year it swooped down upon Britain. It extended north in 1350 into Iceland, which was decimated by its ravages. It is calculated that more than one-half of the population of Europe was swept away by this fearful plague. Travellers going from Italy to Bohemia found whole cities without an inhabitant; not so much as a dog was left to tell that any living thing had ever dwelt there. History affords no parallel to the misery of the time: at Avignon the mortality was so great that the Pope had recourse to the device of consecrating the waters of the Rhone to receive the bodies for which no longer any place could be found in the cemeteries. To add to the horrors of the time, leprosy began to prevail; exposure and meagre diet spread the contagion throughout the lower classes of the people. Then men's hearts began to fail them for fear; they were haunted with empty terrors; they saw death and destruction around them on every side.

The lepers were accused of poisoning the wells, and of having leagued with the Jews for the extermination of the race. A general persecution of both lepers and Jews broke out. Excited mobs set fire to the wretched abodes of the lepers; they were burnt at the stake by order of the judges who were commanded to take summary procedure against them. The Jews fared little better. Their property was confiscated; to save their children from being forcibly baptized, they threw them into the fire. As a reprisal for the slaughter of two hundred Christians, 15,000 Jews were butchered in the massacre at Metz. The persecution raged in the towns along the Rhine; it spread into France, and the peasants joined in a crusade in which death was meted out to every Jew that chanced to fall into their hands. It seemed to men everywhere as if the day of judgment was at hand. The terror of the time found expression in a letter said to be addressed from Jerusalem by the Creator of the world to His erring creatures. This letter was circulated throughout Europe by a wandering tribe of penitents, who, like their predecessors of the thirteenth century, lashed themselves as they went along, singing their penitential hymns. Made conspic uous by their white hats and red crosses, these men gathered the people around them wherever they went. They preached, heard confessions, and forgave sins. They upbraided the priests for their hypocrisy and their luxury of living, and openly taught that all men are brethren, and are equal in God's sight.

These, however, were but the beginnings of sorrows. No sooner did the mute and inarticulate voice of nature begin to die away, than the mutterings of another storm broke upon the ear. War completed the work which the Famine and the Pestilence had begun. Everywhere throughout Europe there broke out a great and simultaneous uprising of the people against their rulers; cries of vengeance were heard on every side; and it seemed as if the very framework of human society was going to pieces. The revolution began in Italy with Rienzi, on the Eve of Pentecost, in the year 1347. To say that the rise and fall of Rienzi reads more like a page of romance than a page of ordinary history, is only to confirm the testimony of Bulwer in his story of "The last of the Tribunes." History, it will be found, is not all prose; it has its chapters of romance, which far exceed in wonder and interest the marvels of fiction. As there are times and events which would appear to be entirely exceptional, so there are characters which baffle all ordinary canons of historical criticism. Rienzi is one of these. He appears before us at first a solitary dreamer, wandering amid the ruins of the Ancient Republic. As he compares the glories of the past with the misery and wretchedness of the present, he transmutes, by the alchemy of his poetic temperament, the monuments of antiquity into songs of love and patriotism, wherewith to rouse up the hearts of the children to imitate the deeds of their fathers. When in a few years he comes forth from his obscurity, we see him transformed into an inspired prophet, filled with the enthusiasm of humanity, consecrating himself in a spirit of the

most intense devotion to the service of his country. The masses of the people hailed him as a deliverer. The Nobles of the land, the Orsini, the Frangipani, the Savelli, the Colonnas, were compelled to yield up into his hands their strong palaces, and make oath that they would live for the interests of "the good estate;" Kings did him homage; even the Soldan of Babylon trembled at the mention of his name. The fall of Rienzi was in all respects as mysterious and romantic as his rise; it equals in tragic power the sudden destruction of the King of Babylon, the great Nebuchadnezzar. It came in a single night: Rienzi himself affirms it was made known to him by a supernatural voice. Lifted above and beyond himself by the intoxication of power, the Tribune, in an evil hour, allowed himself to forget that he was a man, and likened himself to God; from that moment power went out from him; madness seized upon him; the deliverer of Rome fell from his pinnacle of greatness, and was cast like a dog out of the city. Most tragical of histories. Yet, as we shall see, not one whit more tragical than the series of events to which it proved the not unfitting prelude. Are we justified, then, in looking upon the life and fortunes of Rienzi as containing in embryo the whole cycle of events of which it was the beginning? Have we in Rienzi one of those typical characters of which we have a glance in Holy Scriptures? It would appear to be even so. Here as there, we see humanity for a moment intoxicated with the dream of a good time coming: we see it victorious for a time, but only to be cast down into the depths of a more unutterable despair—a mode of procedure, it may be added, which so far from witnessing to the futility of the effort after emancipation, or to the falsity of the dreams which haunted the soul of the aspirants after liberty, is to be regarded rather as a providential intimation that the struggle for freedom is only permitted to know its own weakness, that it may be led to seek guidance from a Higher Power. "It was an era," says Sir James Stephens,[1] "when under the influence of some strange sympathy the whole of Europe was agitated by the simultaneous discontents of all her great civic populations. The insurgent spirit commencing in the Italian republics spread from the South to the North of the Alps, everywhere marking its advance by tumult, spoil, and bloodshed." We hear the bourgeois of Paris receiving with acclamation the declaration that "kings reign by the suffrage of their subjects, though they may deny it a hundred times." The cry of the maillotins found an echo among the mechanics and manufacturers of Flanders; they broke out into open revolt against their sovereign lord, the Duke of Burgundy. At the same time, John Ball, in England, sounded the death knell of feudalism in the famous declaration, "When Adam delved and Eve span, who was then a gentleman?" The rhyme running from lip to lip brought on the peasants' war (1377–1381). It was peculiar to this outbreak, that while entirely secular in its character, it was filled with a religious fervour. It was Socialism casting down the gauntlet to the tyranny of Power, and asking to be permitted to enter the lists in defence of the natural rights of man. "Good people," says the mad priest of Kent, "things will never go well in England so long as goods be not in common, and so long as there be villains and gentlemen. By what right are they whom we call lords greater folk than we? On what grounds have they deserved it? Why do they hold us in serfage? If we all come of the same father and mother, of Adam and Eve, how can they say or prove that they are better than we, and feel not that they make us gain for them, by our toil, what they spend in their pride? They are clothed in velvet, and warm in their furs and their

[1] Lectures on the History of France, p. 284.

ermine, while we are covered with rags. They have wine, and spice, and fair bread; and we eat cake and straw, and have water to drink. They have leisure and fine homes; we have pain and labour, the rain and the wind in the fields. And yet it is of us and our toils that these men hold this state." The "outburst," as Milman well says,[2] "had no connection with religion. It was a political insurrection. The popular fury was not against the Sacerdotal Order, it was against the judges, the lawyers, the jurymen. They did not doom to ruin monasteries, but the courts of law; they would destroy all the archives of the realm, probably esteeming them mere rolls and records of taxation." But it was in vain. The time had not yet come for the masses to throw off the yoke of feudal tyranny. Everywhere—in Italy—in France—in England—in Flanders—the revolt was put down by the strong hand of power. Yet, not wholly put down: in one spot the spark of liberty was kept alive, ready to burst out anew when the time came to kindle the torch and rally the nations. It was on the night of the Wednesday before Martinmas, A. D. 1307, that three patriots met in a lonely spot between high rocks on the bank of the lake of Lucerne, and lifting up their hands to heaven, swore that they would combine in defence of the common liberty, and, if need be, die in defence of the heritage committed to them by their fathers. Each man had brought with him ten others; the thirty joined their leaders in the same oath, and made the same appeal to heaven to witness their determination to live and die in defence of liberty. It was these very men that led the Swiss to victory at Morgarten seven years after—who laid the foundations of Swiss liberty in the decisive action of Mühldorf, in the year 1322. The century closed as it had begun, with fear and terror on every side, and presentiment of the coming dawn. "In the month of August, 1399," says a contemporary historian,[3] "there appeared all over Italy a description of persons called Bianchi, from the white linen vestment they wore. They passed from province to province, and from city to city, crying out Misericordia! with their faces covered, and bent towards the ground, and bearing before them a great crucifix. Their constant song was *Stabat mater dolorosa*. This lasted three months, and whoever did not attend that procession, was reputed a heretic.

While these upheavings were taking place from beneath, the throne of the Emperor began to totter, and the Empire itself to shew signs of speedy dissolution. "From this point," says Mr. Bryce, "there begins a new era." The times were in a state of dreadful anarchy. The rival houses of Austria, Bavaria, and Luxemburg, divided up and cut asunder the Empire from within, by their natural jealousies and their internal strife. While Frederick of Austria, and Lewis of Bavaria, in contending for mastery, were desolating Germany with fire and sword, the Nobles were gradually casting off the last remnants of imperial prerogative. What still remained of the imperial estates, was sold by Charles IV. to aggrandize his family. The same Emperor, by placing the election of the Emperor in the hands of the seven electoral princes, "legalized Anarchy, and called it a Constitution." The date of the Golden Bull, 1356, may be taken as the era of the dissolution of the Empire. When in 1400 the electors ventured to depose their anointed head, Wenzel of Bohemia, the Empire, as a moral force, was at an end forever. Anarchy was enthroned in the seat of Religion. Worse than all this civil strife (for it was the beginning of a breach which was never after healed), was the conflict between Lewis of Bavaria and the spiritual power: the one lasted eight years, the other twenty.

[2] Lat. Christ. vol. vii. p. 387. [3] Hallam's Middle Ages, Cap. ix. Pt. i.

Whatever the differences between the Empire and the Papacy in times past, it had never entered into the mind of man to conceive of their absolute separation. We hear it now for the first time proclaimed by the German Electoral Princes, that "the imperial dignity and power are immediately derived from and dependent upon God; and that, as a matter of right, and ancient custom, the moment an individual is elected Emperor, he must, by reason of his election, be regarded as a true King and Roman Emperor, without any need of confirmation by the Papal See." During the whole of the fourteenth century, we see the two great ruling powers of the world in violent conflict; the Emperor resisting the Pope, the Pope in turn absolving his subjects from their allegiance to the Emperor. The result can easily be imagined. It was gradually loosening the bonds by which both Church and State were held in reverence. Soon nothing will be accounted sacred: all things will have become profane in the eyes of men. Outside of Germany, things were even worse than they were within. The withdrawal of the Pope to Avignon (1309), left Italy at the mercy of the Orsini, the Vellani, the Colonnas; the old cry of Guelf and Ghibelline were perpetuated in their party strifes, after the words had ceased to have any meaning. The imperial power in Italy ended with Henry VII. If the Emperor afterwards took any part in Italian affairs,it was as just noted, at the behest of a faction—to aid in perpetuating, not to appease, civil strife. It was this state of things which called forth the *De Monârchia* of Dante, the first *reasoned* attempt to determine the relations of the civil and ecclesiastical power, the first argument to prove that the civil, not less than the ecclesiastical power, is to be regarded as in its origin Divine.

While the Western Empire was thus in the throes of dissolution, the Eastern began to be hard pressed by an enemy which threatened for a time not only to give the Greek power in the East its death blow, but to swallow up Christendom itself. The Ottoman Turks, after absorbing the provinces of the Empire in Asia, got a foothold in Europe, in consequence of the internal strife which then everywhere prevailed. Morad or Amurath took Adrianople in the year 1361, and there set up his Capitol. All that remained of the Eastern Empire was now lost, except Constantinople, ane a small strip around it; even the Greek conquests in Servia and Bulgaria did not escape the ravages of the ruthless Turk. The Slavonic lands which had received their Christianity from the East were given over into the hands of the Conqueror: Hungary was overrun. During the reign of Bajazet, surnamed the Thunderbolt (1389–1402) it seemed as if the Eastern Empire and all the Christian States of southeastern Europe were to be overwhelmed in utter destruction.

"The same century which saw the Western Empire changed into a Germanic Confederation, and the Eastern Empire given over into the power of the Turks, witnessed other changes of a more directly spiritual kind. The removal of the Papal Court to Avignon (1309–1377) gave a fatal blow to the universal claims of the Papacy. By the removal of his Court to Avignon the Pope put himself completely in the hands of the French; he lost the prestige in the eyes of men which his residence at the seat of universal power had given him. There was a time when the Bishop of Rome was regarded throughout the world as the protector of the oppressed against their rulers, the bulwark of the Faith against the encroachments of the civil power. That time has now passed away forever; henceforth the Pope is a provincial dignitary, not universal Bishop. Among the Monarchs of France there is no worse name than the name of Philip the Fair; it was into the hands of such an one the Roman See was now given, that it might suffer the punishment of exile for its sins. The College of Cardi-

nals was filled with French Ecclesiastics; nothing was left undone to bring the papacy into complete subjection to its captor. Excess of living led to wastefulness of expenditure; new taxes had to be raised to meet the ever increasing demand for money; conscious weakness found a solace in profuser luxury and dissoluteness of living. A still greater shock was given to the authority of the Papacy by the Great Schism. The more earnest the religious spirit, the greater was the offence taken at the scandal of seeing the headship of Christendom made a thing of ambition and strife by contending Popes. Whether men would or would not, they were constrained to criticize the claims of the rival popes. As in the State we have seen the masses of the people rising in revolt, and a class of men raised up like John Ball and Wat. Tyler, to vindicate the natural rights of man, so now in the Church we begin to witness the rise of a class of teachers who, in opposition to the exclusive claims of the Priesthood, assert the right of the people to a share in the grace of Priesthood. Two notable works made their appearance about this time, in both of which we see a marked outburst of an outraged Christian consciousness against the absolute claims of a corrupt and dissolute hierarchy. The work known as the "Noble Lesson"[4] represents the Apostles as patterns of spiritual poverty, content with simple food and raiment. God alone, it is claimed, can forgive sins. Since the time of S. Sylvester (the last Pope of the Apostolic Age), it is claimed Cardinals, Bishops, Popes, and Abbots, have not had power to forgive a single mortal sin. Joachim of Fiore, in his strange work entitled "The Everlasting Gospel," does not hesitate to call the City of Rome the Mystic Babylon, and to foretell its downfall. In his division of the Church into three periods, of the Father, and the Son, and the Holy Ghost, he laid the foundation for the abolition of the absolute claims of the Priesthood, and the introduction of a new era; it is not any longer the Priest, but the Prophet that is wanted among men, and under the Economy of the Spirit all Christians are made free and equal. Gerhard of Sagarolle and Dolcino of Novara, carried the principles of Joachim even farther, and did not hesitate to say that God can be worshipped as well in a deep forest, or on a snowy crag, as in a temple made with hands, and a church is no better for prayer to God, than a stable or a sty. It is very noteworthy with what boldness the principle of Communism, both in Church and State, throughout the whole of the fourteenth century, asserted itself. The Waldenses, the Beghards, the Fratricelli, the Brethren of the Free Spirit, were all set in violent opposition to the growing wealth and luxury of the Church; they all advocated spiritual poverty and community of goods as a first principle of Christian living; they all asserted that the spiritual life, in its essence, is free and independent of the external ordinances and restraints. Just as the secular movement was spontaneous and unusual, so the religious movement was spontaneous and irrepressible. The Pastoreaux, the Flagellants, the Turlupines, the Bianchi, the Lollards, make their appearance almost simultaneously in France, in Italy, in Flanders, in England. They all proclaimed, with one consent, that self-mortification is of equal virtue with Baptism and the Eucharist, and that forgiveness of sins is to be obtained from God only by the merits of Jesus Christ. And again, it is worthy of note as showing the general drift of things, that just as the revolutionary movement in the Empire endured only for a while, and was put down by the strong hand of power, so the outbreak within the Church was arrested, and for the time being checked, by the power of the Inquisition, which had its rise in the latter part of the same century.

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[4] Robertson V. 328.

But the critical spirit of the age gave birth to something better and more enduring than Christian Brotherhoods and the wild excesses of roving lunatics. Marsilius of Padua, in his *Defensor Pacis*, entered upon an exhaustive examination of the relation and limits of the civil and ecclesiastical powers. He laid upon the Pope the charge of being the author of the confusion and strife of the age by his interference in temporal affairs. He maintained that Holy Scripture gave no secular jurisdiction, much less coercive power, to the Bishop of Rome, or to any other Bishop. The work of the Priesthood is to instruct the people and to administer the Sacraments. It belongs to the temporal power to punish heretics, Jews, and infidels, if they offend against human statutes. The Clergy are amenable to the temporal jurisdiction in temporal matters, as well as other men. As for the coronation of the Emperor at Rome, and his confirmation by the Pope, it gives the Pope no more power over the Emperor, than the anointing by the Archbishop of Rheims did over the King of France. On the question of the papal supremacy, Marsilius denied that the Bishop of Rome is the source of all jurisdiction in the Church. He held that it belonged to an Ecumenical Council to determine matters of faith, and that a General Council only has power to enact laws which shall be binding on the whole body of the faithful. Dante, in his *De Monarchia*, took substantially the same ground as Marsilius of Padua. He maintained that the Emperor held his power directly of God, and not by consent of the Pope. He called in question the unrestricted applicationof the analogy of the sun and moon which originated with Gregory VII. As light existed before the creation of either sun or moon, so Dante said all power is from God, and is distributed by God in His infinite wisdom as He sees fit. Man has two ends placed before him, the pursuit of active virtue on earth, and the enjoyment of the Beatific Vision in heaven: it belongs to the Emperor accordingly to secure man's temporal blessedness and to preserve peace on earth; it is for the Pope to rule in the spiritual sphere, and to aid men in securing the ultimate end of their being—eternal blessedness. The two powers, Dante held, are equally ordained of God; they differ in kind only and are ultimately reducible to God, Who is the author of both. The Emperor is to be regarded as supreme in all temporal affairs, and is secondary to the Pope only in so far as earthly happiness is to be regarded as subordinate to everlasting good.

It will be manifest then, that the fourteenth century was emphatically a century of *movement.* The movement, too, was not of man, but of God. The sore judgments with which the century opened stirred the hearts and consciences of men to their lowest depths. It was impossible, in the nature of things, to view without concern the changes wnich were taking place upon the earth. It was as in the days of Noë when the fountains of the great deep were broken up. The framework of human society was undergoing disintegration; old things were passing away; all things were becoming new. Feudalism was at an end. The Empire had outlived its time. Mediæval Christianity had done its work, and must adapt itself to new conditions. Men found themselves face to face with the Infinite and Eternal; and as they did so they were emboldened to assert their independence *as men;* and to demand a readjustment of the relations to the powers above them and to each other.

THOMAS RICHEY.

MODERN MATERIALISM.

BY THE REV. DR. WILSON.

[NOTE.—The following paper was intended, at the request of Bishop Huntington, to be read at the Conference in Rome, in February last. But the writer having been unable to attend, it is offered now as an article in the ECLECTIC:]

The subject assigned me for discussion on this occasion is "The comparative influence of the intellectual and moral causes of modern materialism."

Materialism is the belief, or the philosophy, which recognises only one substantial reality in the Universe. Hence it is best defined by negatives: the materialist does *not* believe in the reality of a mind or soul in man; he does *not* believe in the existence of a God in nature, or above nature; he does *not* believe in any immortality—except "the immortality of fame" that the poets talk of; he does not believe in any *moral* accountability; he believes only in the *physical* and *political* accountability that comes from the violation of nature's laws, or the transgression of the laws of the State. Scarcely can he have any sense of shame, or attach any meaning to the word remorse. He can know only the mortification that comes of ill success or exposure.

But no man becomes an unbeliever in *consequence* of materialism. His unbelief precedes his philosophy; and he becomes a materialist *because* he was first an unbeliever. His faith, if he held on to it, would have prevented his becoming a materialist. And he yielded his faith—not in obedience to any of the demands of philosophy, or of science properly so called; but in obedience to the demands of what the Apostle has called "an evil heart."

It is true that our experience in the acquisition of knowledge begins with material objects. But there is nothing in those objects that satisfies the penetration of a keen insight, or the instincts of a sensitive heart. There is no argument that leads to materialism, which does not assume materialism as a premise to begin with. One is a materialist in philosophy, only as the blind man is an unbeliever in colors, or the deaf man is an unbeliever in sounds—the one does not believe because he cannot see; the other because he cannot hear. And the materialist is an unbeliever *intellectually*, because he can not or will not see—and "there are none so blind as those that will not see"—into, and *through* the phenomena of matter, and discover the reality of something that lies deeper than mere sensible phenomena. And *morally*, he is a materialist because he has stifled, or has never listened to, those instinctive warnings which caused the Psalmist to exclaim "my heart and my flesh cry out for the living God." But no investigation of nature, or nature's phenomena, however keen or scrutinizing, however profound or sceptical, —tends directly to materialism. No line of argumentation leads to materialism which did not assume materialism as one of its premises.

And yet I think we cannot deny that there was a purely intellectual element in the influences that were at work when the prominent men of our age imbibed their first principles, and began to philosophize, that tended to materialism. The doctrine of ideas, which, whether we regard them as innate with Descartes or only as *a priori* with Cousin, had prevailed in one form or another from Plato to our day, cannot stand before the keen analysis and the sturdy practical realism of our modern scientific methods. Hence a natural reaction and rebound to the sensationalism which is at least clear, intelligible, and robust.

But I think that Sir William Hamilton gave the final wrench to philosophy—that turned the intellectual tendencies of the unbelief of our age towards materialism—when he consigned (at least, virtually,) all objects that we cannot see and handle, to the category of the "unknowable." This was, in effect, to consign all such objects to the domain of non-existence; for what we do not know, and cannot know, is for the purposes of science, as if it did not exist. Before the science of this age all such objects must be regarded as products of mere fancy, and belong to the realm of mere dreams and superstition.

Hence materialism as the only possible result. But it is a result—not of sight nor yet of *in*sight—not a result of seeing anything or *seeing into* it—not a result of affirmation or of knowledge—not a result of reasoning or direct inference from any positive premises. It is merely the result of denial—or of ignorance: or perhaps we had better say of *ignoring*—what is, after all, so obvious that it cannot be denied.

And yet such mere bold nominalism as sensationalism (in the direction which Sir William Hamilton gives to it) leads to, does not satisfy the demands of science, any more than the instincts of the human heart. Herbert Spencer argues, strenuously, and with great force, against the doctrine of Sir William Hamilton and his disciple, Mansel, that "the Unknowable" must be a reality—must have substantial existence somewhere. Nor is this all. He says of man, in words far more earnest than he generally uses—words which are most intense in their earnestness, and which a Christian might have used, "He may properly consider himself as one of the myriad agencies through which the Unknown Cause works. . . Not as adventitious therefore, will the wise man regard the faith that is in him; the highest truth he sees, he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at—well; if not—well also—but not so well."—*First Principles*, *p.* 123. Is this a part of his philosophy? Or is it the instincts of the heart triumphing over his philosophy?

And still more than this. All the philosophers of this school insist that there must be, besides matter, *force* also—a something invisible, intangible—a something that is not merely material, something that is out of the domain of reality as circumscribed by the philosophy of Sir William Hamilton. It is a form of the Realism of the Middle Ages rehabilitated, and

made to do service for the Nominalism of this. And the whole tendency of the speculations of this class of philosophers is, as Professor Marsh says, "to consider Light, Heat, Electricity, Magnetism, Chemical Affinity, and Motion [he capitalizes them all], as different forms of one FORCE; and the opinion is rapidly gaining ground that Life, or Vital Force, is only another phase of the same power." Nay, the very last speculations in that line seem about ready to affirm that matter itself, each of its ultimate atoms, is but a manifestation of this "unseen something"—only a part of it made visible for the occasion, and doing duty as inert matter.

Surely we may say in view of this, with more emphasis than ever before, and with more confidence in its demonstrated certainty: "*Omnia exeunt in Deum*"—all things lead to God.

No: I repeat as I have said, there is no argument that leads to materialism that does not begin by assuming materialism as its premise. There is no insight that denies the reality of soul and of God, or that justifies such a denial. Sight and insight descry *realities* only; they cannot see what is not. Only Omniscience can assert the non-existence of anything, unless its existence is impossible in the nature of things. From sight comes knowledge only,—the mere want of knowledge comes from not seeing; it is not a knowledge of the non-existence of what is not seen. And any line of argumentation that begins with observed facts and proceeds *without assumption* or *paradox*, leads to the existence of unseen personality, which is a substantial reality both in man and in nature, whithersoever else it may lead. Even the most extreme materialists hold to Force as something distinct from matter; they talk of it as "indestructible," as eternal, as manifest in any phenomenon of life and of nature; they like to write and print the word with a capital letter.

It is true that they continue to use the word mind; they cannot get along without it. But they evacuate it of all its meaning; they regard it as only "a phase of nature's order"—a "series of states of consciousness," a "mere succession of feelings," or even as only "the possibility of feelings." But as to the terms "God" and "soul," they find no occasion for them; they are glad to consign them to the waste-basket of "the Unknowable," retaining the word "mind" to denote "a force developed by nervous action," as "heat is developed by the action of sulphuric acid and water, or electricity by rubbing a piece of sealing wax against a piece of silk.

Of course all of this is unsatisfactory and absurd. But it shows how impossible it is for thoughtful men to be mere materialists. For the name of God they can substitute Force, but of mind they must make a mere abstraction—they cannot wholly deny it.

My proposition then is, that there is nothing in Science that necessarily, or *logically*, leads to materialism, in the sense intended by that word in the statement of my thesis.

And here two lines of argument open before us, and invite our attention. To the first of these I can devote only a very brief remark; the other I

will consider a little more at length, although I cannot take the time to exhibit its force at length.

I. The first fact, or thought, is, that the great majority of the men of science in our age, as in all other ages, *are theists*, and in our day they are more than that, they are Christians—Christians by profession, and Christians, so far as we can judge, in their hearts and lives.

If science were essentially or necessarily materialistic or atheistic in its tendencies, the majority of those who pursue it, and all, or nearly all of those who are foremost in its pursuit and most thoroughly imbued with its spirit, would be materialists.

But this is far from being the fact in the present age. A few noisy, self-asserting men make themselves conspicuous by the absurdity of their materialism, and "the world" looks upon them in wonder,—thinks perhaps that they represent all the science of the age, and are the legitimate and normal product of science. But when you have counted off on your fingers some few names of men who have a reputation for science, and are yet materialists, you have exhausted all of that catalogue. The immensely larger number remain to be enrolled on a far different list.

On this point I can give no exact statistics, after the manner of political economists who demand a tabulated exhibit for everything. No such list of names has been, or can be made, on *one* side at least. I do not think it would be difficult to name all the materialists. We should, however, encounter difficulties of two kinds: (1) Whom shall we include in our list—such names as Huxley and Tyndall and Spencer? I think that they could each of them make, by quotations from their works, a good show of a ground for accusing us of misrepresenting and slandering them, if we should put their names on such a list. Though far from being Christian believers, they are not quite content to avow materialism or atheism. (2) Then, again, if we should undertake to make such a list, the question would arise, how far down into the ranks of obscurity and mere pretentious ignorance ought we to go in order to do justice, and nothing but justice, to our subject? For these reasons no list, or statistical table, can be made of the names of those who might be claimed as examples to prove that there is in science *any* real intellectual influence tending to materialism.

But look at our Schools and Colleges throughout the land, at the Universities of Europe and America, and we see everywhere Christian men engaged in the pursuit and inculcation of the Physical or Natural Sciences in all their teachings—with never a thought or a suspicion that they are materialists, or are teaching anything that tends to undermine the faith of themselves or their pupils. Or look outside of Universities and College Halls, at the tens of thousands that are devoted to the acquisitions and pursuits of science—those, I mean, who have risen above the lowest grade—the merest smatterers and pretenders, and you will find but an insignificantly small proportion of those who will ascribe any materialistic tendency to science, or who feel that there is any incompatibility between science and religion.

We are apt to misjudge of these facts. A scientific man who is not an unbeliever, is what all expect. He attracts no particular attention; he is not likely to be counted in, in one *ensemble* or general view of society. But let a scientific man be an unbeliever, and he is regarded as a monster. Everybody hears of him—his name is in every paper; he is the constant and always-recurring subject of conversation when people meet, until we are apt to forget the ninety and nine that have not gone astray. Or if one of these clever unbelievers happens to deliver an address, or write a book, not only do believers rush with unseemly haste to buy and read it, that they may see and know what these—I had almost written—babblers have to say; it is mere curiosity with them—but all *unbelievers* push with eager greed for something to confirm their unbelief, or at least to quiet them in their predetermined resolution not to believe—if they can help it. Hence the book has a great sale, and its author acquires a great name.

But these ninety-nine out of the hundred who have not found any intellectual influence in science tending to materialism, what of them? Do not they know what they are about? Have they not logical minds? Are they not susceptible to the "intellectual influences" that they are at work with, or that are at work upon them? Their position and attainments forbid us to take any such view of them or of their works.

(*To be continued.*)

From the Church Times.

WORDS FOR PEACE.—I.

A PENTECOSTAL LITURGY.

Is there any sure way of ascertaining the real meaning of Holy Scripture? Was there, for instance, a Liturgy at the beginning?

If the Apostles themselves established any particular mode of celebrating the Eucharist, and we were only certain what that mode was, our difficulties would at once be cleared up. The question is, did they?

In the first place, it will be desirable to look at the probabilities; and with that view to try to conceive what was the state of things at the first Whitsuntide; for it is very doubtful whether people in general realize all that is conveyed in St. Luke's narrative. The common impression is, that whilst the Temple stood, the Jewish race was emphatically a localised one and that it was only in consequence of its rejection of the Messiah that it has been scattered over the face of the earth. The fact, however, is that the centrifugal impulse had been given long before—probably by the Captivity—and that in our Lord's time the Jews rivalled in point of enterprise their neighbours the Phœnicians, who had sailed past the Pillars of Hercules, crossed the Bay of Biscay, and visited our own shores. They had not only wandered into, but had settled in, every country under heaven (Acts ii. 5, 8); so that when we talk of their Dispersion we really mean no more than that they lost the cradle, the home, the headquarters, the visible centre of their race. But whilst the Temple services continued, devout Hebrews made it the object of their lives to visit its sacred courts at least

once; and it is reasonable to believe that in the year A. D. 29 the concourse of pilgrims may have been larger than usual. If, too, there were Parthians and Cyrenians, it is no great stretch of imagination to suppose that there were also visitors from Britain and India, with which the Jews had probably quite as extensive relations as with Africa and the far East. The peculiar manner in which "the strangers from Rome" are spoken of, seems to imply that they were not so much Roman Jews, as Jews from the West, who had wintered in the Imperial city on their way to Palestine. For it is to be observed that in those days navigation was suspended during the autumn and spring, with what good reason may be seen from the adventures of the centurion who set out with St. Paul for the Capital in the middle of August. According to the best authorities his journey did not terminate till far on in February; and the accusation against the Apostle, which was sent in the more usual course, did not arrive till long after.

It is very important to keep this peculiarity of ancient travelling in mind; for if the pilgrims from Britain, and Gaul, and Spain remained in Rome till after the equinoctial gales, they could not have reached the Holy City much before Pentecost. Their position would thus be wholly different from that of the populace of Jerusalem. We may well believe that few of those who had taken part in the dreadful tragedy of Good Friday would dare to contemplate the possibility of our Lord being other than an impostor. But the Foreign Jews would hear of Christ for the first time; and they would hear of Him as One Who had gone about doing good, and speaking as never man spoke, but Whom the Sanhedrin had chosen to deliver to the Romans and to clamor for His death. They would, also, hear whispered rumours of His Resurrection, and while they were revolving in their minds what these things meant, news of the giving of the Holy Ghost would come upon them like a peal of thunder. Moreover the Pentecostal miracle, if one may so say, was specially designed to meet their case. The British Jew who heard a Galilean preaching in good Welsh would be just the man to be convinced. In the home-born Israelite, on the other hand, the gift of tongues excited only derision; nor is it likely that St. Peter's argument did much to convince scoffers. Let us try to put ourselves in their position. If persons whom we believed to be impostors were to talk what we thought was drunken gibberish (Acts ii. 13), we should not think better of them for saying that they were "prophesying." No; the turn of the native Jew was yet to come. The miracle of the Beautiful Gate, and the other signs and wonders which were done by the Apostles soon borught back the flock whom the Crucifixion had dispersed; but it seems plain that the great majority of the three thousand who were added to the Church on the day of her birth were foreigners; and that when evening closed in upon Whitsunday another exemplification had been given of the rule that the last shall be first and the first last. The Church at starting was *in* Jerusalem rather than *of* Jerusalem, and was in as true and literal sense "Catholic" as she has ever been since. The enormous importance of this fact will be seen presently.

It will be observed that pilgrims had not come to Jerusalem solitary travellers, for solitary travelling was not the custom or indeed practicable in those days. They had arrived in parties, and each group, if it received the Word, was a Church ready-made. Thus the Kingdom of God on earth started into existence not only with a band of believers in the Holy City, but with a hundred or two branches dotted up and down a vast territory reaching, certainly from Rome to Parthia, and very probably from Britain to India. It is further to be noted that the members of most of these foreign Churches would have to set out to return home in the course of a very

few weeks after Pentecost; and that thus the Apostles would have to decide without delay upon every essential point of teaching and practice. Moreover, they would have to state everything with the utmost possible precision, for when once their converts had left them, there would be no possibility of communicating with them again for many months at the very earliest. Hence it follows that the Whitsun season would not pass away without the formation of some kind of Gospel, Liturgy, Code and Rule of Life—not necessarily drawn up by the Apostles themselves, but at all events reduced to writing by each Church from their oral teaching. Now of each of these four necessary things there are distinct traces. As to Gospels, St. Luke distinctly says there were many in existence, and it is certain that he could not have referred either to those of St. Matthew and Mark, or yet to the idle romances which are called the Apocryphal Gospels. He evidently meant the private compilations of particular Churches. As to the Liturgies, it is well-known that there are several that claim to be of primitive origin. Then there is a set of Canons which are termed Apostolical, and lastly there are the Apostolic Constitutions, which, though of later date, may well enshrine fragments of the Apostolic Rule. The compiler of these Constitutions, it is true, has given a fictitious form to his work, by attributing it to St. Clement (Phil. iv. 3), but he seems to have honestly worked up with his fluent pen the materials he had before him. His quotations, from Holy Scripture are most copious, and he has attributed nothing to those Apostles who have left writings but what they really wrote, and in his views of the ministry he faithfully follows St. Ignatius. What gives me for one great confidence in him is, strange to say, his inconsistency. Thus he says (Book v., cap. 17), "Do not yourselves compute [the Paschal feast] but keep it when your brethren of the Circumcision do so." Immediately after which he adds, "No longer observing to keep this festival with the Jews, for we have now no communin with them." The fair inference from this contradiction is that the writer would not take upon himself to omit the ancient rule which he found in the Apostolic Constitutions as they had existed before his time, but that he added to it the actual rule as he knew it. He then goes on to state that the vernal equinox was on the 22d of the "twelfth month which is Dystrus," or March. This would date the compilation in the second century, which is exactly where it is placed by the best authorities. However that may be, there are now extant some eighty Liturgies varying very largely in point of wording and arrangement, but all presenting a startling family likeness, and all containing materials which could not possibly have been collected out of Holy Scripture. The question arises, whence this similarity?

A moment's reflection will show that there are only two answers possible. There must either have been an Apostolic Liturgy which all the extant liturgies more or less accurately represent; or the Churches must since have copied from each other. As to this second hypothesis, it is enough to say that though whilst the Apostles lived Jerusalem continued to be the metropolis of Christendom, yet that the Sacred College had scarcly passed away before the Holy City was destroyed, and never again became a meeting place for the Churches. As a matter of fact, there does not seem to have ever been any excessive amount of communication between East and West. It is a striking circumstance that those great gatherings which are called Œcumenical Councils were composed almost exclusively of Eastern prelates. Thus at Nicæa there were but three Western bishops, at Constantinople and at Ephesus only one, and at Chalcedon but three. It therefore seems impossible to suggest that the similarities which are observable in the old Liturgies of Christendom can have resulted from mutual copying. Hence it follows that there must have been an Apostolic Liturgy.

II.

The Ancient Liturgies not derived from the New Testament, yet necessarily of Apostolic origin.

There being strong *prima facie* grounds for concluding that the agreement of the ancient Liturgies can only have arisen from their having had a common origin, it can be shown that, they could not possibly have been constructed out of materials furnished by the New Testament—in which case there would have been nothing wonderful in their identity—the primitive form was precisely of the character that the Apostles might have been expected to devise. As for the idea that at first they had no settled forms whatever, it would be strange indeed if with hundreds of Churches boasting a Pentecostal origin and Apostolic superintendence during the whole lifetime of the twelve, one and all should without murmur or resistance have surrendered their freedom and submitted to what we are told is a grievous bondage. Yet ecclesiastical history, which teems with disputes of almost every imaginable kind, is absolutely silent upon the topic of a movement for introducing forms of prayer.

We all assume that our road-book, the New Testament, supplies ample materials for the solution of all disputes ; and yet in the simple formula of Institution there are at least ten points at which opinions hopelessly diverge. Thus—(1) "Take; (2) eat; (3) this (4) is (5) My Body (6) which (7) is given (8) for you: (9) Do this (10) in remembrance of Me." Under these circumstances, there is neither common-sense nor good feeling in a jaunty agreement to differ, or in taunting one another with want of candour or honesty. Least of all is there any reasonableness in talking about views being "unscripttral." No doubt the words of Scripture have a very definite meaning, but as an incorrect sense has been forced into almost every one of them, and as men of equal reputation for intelligenee and piety take different views as to which is the real and which the spurious interpretation, it is idle in this matter to appeal to the Bible. It thus becomes of the first importance to enquire whether *outside it* there are any considerations that may guide us to what the Scriptures really mean. There is evidently one conceivable source from which the information sought for might be obtained. . . . . .

At Jerusalem, work on the 14th Nisan did not cease till noon; but the Galileans kept the whole day. With our Lord and His disciples the Thursday night was thus a Sabbath eve, and according to Archdeacon Freeman the service on Sabbath eves included the words "Holy, Holy, Holy, Lord God of Hosts," thrice repeated by the whole congregation rising on tiptoe. The moment we hear of this, we see the origin of that mysterious *Sursum corda*, which forms the commencement of the Anaphora or Canon, of every Liturgy under heaven. When we are told that it is a custom in the East to tear the clothes as a sign of grief, we need no argument to convince us that the words "Rend your hearts and not your garments," must have been written by an Oriental; and when we are informed that the Jews said the *Sanctus* on tiptoe, we know that it must have been Jewish Christians who spiritualized the practice into "lifting up their hearts." The thing proves itself. We see at once this portion of the service, which there is not a word in the New Testament to suggest, and yet which has prevailed always, everywhere, and amongst all, *must* represent the devotions of our Lord and His Apostles on that memorial night.

In the next place, although the Lord's Supper was not itself the Passover, yet the Blessed Eucharist was so termed by our Lord (St. Luke xxii. 15) and has always been considered the Christian continuation of the Paschal

Feast, just as Sunday has always been looked upon as the Christian continuation of the Sabbath. Now with us, Ex. xii. 26, 27, would probably be read as instruction what to do if our children chanced to ask what was the meaning of the service; but the Jews, not satisfied with that, founded upon it a little domestic drama. At the Passover a boy was always instructed beforehand to put the question, in order that the master of the house might give the answer set down for him. Hence, looking on the Eucharist as the Christian Pascha, it would be to the Apostles the most natural thing in the world to recite—as the Liturgies proceed to do—the Creation of man, his Fall, the Giving of the Law, the Mission of the Prophets, the Incarnation of Christ, and so on to the Institution of the Blessed Sacrament. This is a feature which the Presbyterians and other Christian bodies, that have confined themselves to the letter of Scripture, have never adopted.

Next comes a very important point. By the phrase "This do in remembrance of Me," none but a Jew would understand anything beyond what the words seem on the surface to imply. It has even been said by Protestant writers that if our Lord had taken leave of His disciples in a wood, he would probably have plucked a branch and said "Wear this for My sake," and then the great Christian rite would have been a periodical crowning of ourselves with chaplets of leaves and flowers. But to a Jew so purely sentimental an idea would not be suggested by the words. "Memorial" with him was a technical phrase with a very definite meaning. It signified in the first instance that portion of certain sacrifices that was burnt on the altar, when the remainder was eaten by the priests or by the offerer. Afterwards, it came to be used as a synonym for sacrifice itself (Acts x. 4). Moreover the breaking of bread was the mode in which the offering of cakes was performed (Lev. ii. 6). Even the breaking of bread as a grace before meat was a kind of domestic sacrifice; and so when our Lord broke bread and bade His disciples do so in remembrance or for the perpetual memorial of Him (for that seems to be the real force of *anamnesis*) they took the act, as a matter of course, to be a sacrificial one; and this notion is impressed upon all the Liturgies. That of St. James says "We offer unto Thee this Tremendous and Unbloody Sacrifice," meaning apparently by the latter phrase the "pure offering" of Malachi's famous prophecy (Mal. i. 11), and every other gives great emphasis to the Oblation. Then comes an elaborate intercession for the whole Church—a feature we can well imagine that those who heard our Lord pronounce the words contained in St. John xvii. would think appropriate to the occasion; but which those Christian bodies who knew nothing of "the ordinance" but what is written in the Gospels have somehow never made prominent.

I now arrive at the most striking point of all. Every ancient Liturgy contained what is technically called an *Epiclesis*, or prayer that God would send down the Holy Ghost upon the Oblation, and make the Bread, the Body, and the Cup, the Blood of Christ. To persons whose reading is confined to the New Testament this must appear a very strange rite, irrespective altogether of the controversy as to the Real Presence; and the question arises, whence came it? Assume that the compilers of the Liturgy were the Apostles, and there is no mystery about the matter. It must be remembered that the cakes offered in the Temple were always made or anointed with oil (Lev. ii. 4). But the spiritual meaning of anointing is the unction of the Holy Ghost. The Apostles therefore in the plenitude of their Pentecostal illumination, would instantly see the meaning of the Mosaic custom and translate it into the verity which it was intended to prefigure. In any other way the origin of the rite would be perfectly in-

scrutable; but if it was the Apostles who framed the Liturgy, all is plain. They knew that the Holy Ghost coming upon Mary had caused her to bring forth the Incarnate Word, and it would seem to them that the descent of the Spirit upon the Eucharistic Bread, prefigured by the familiar ceremony of the Temple, was for the purpose of making It sacramentally the Body of the Lord. . . . . .

I come next to that feature of the Primitive Liturgy which is the most noteworthy and important of all—I mean the Epiclêsis. In the Liturgy of St. James it is as follows:—"Have mercy upon us, O God Almighty; have mercy upon us, O God our Saviour; have mercy upon us, O God, according to Thy great goodness, and send down upon us and upon these gifts lying here before Thee, Thine All-Holy, Sovereign and Quickening Spirit, Who shareth the Throne and Kingdom with Thee, O God and Father, and Thine Only-Begotten, Consubstantial, and Co-eternal Son; Who spake in the Law and the Prophets and in Thy New Testament; Who descended in the form of a dove upon our Lord Jesus Christ in the river Jordan, and rested on Him; Who descended upon Thy Holy Apostles in the likeness of fiery tongues in the upper room of the holy and glorious Sion, at the Day of Pentecost—send down the same All-Holy Spirit, O Lord, upon us and upon these holy gifts; that coming upon them with His holy, good, and glorious Presence, He may hallow and make this bread the Holy Body of Thy Christ, and this cup the Precious Blood (1 St. Peter i. 19) of Thy Christ; that they may be to those who partake of them for remission of sins and for eternal life, for sanctification of soul and body, for bringing forth of good works, and for the stay of Thy Holy Catholic Church, which Thou hast founded upon the rock of the Faith, that the gates of hell may not prevail against it; freeing it from all heresy, and scandal, delivering it from those who work wickedness; and preserving it till the consummation of all things."

There is a good deal in this passage which might call for remark, but I content myself for the present with repeating the observation of Dr. Neale, that the far more graphic detail which is given in St. James's than in the other Primitive Liturgies suggests the idea that it was composed by an eye-witness of the scene at Pentecost. I would add, however, that the reference to Sion, is not of a character that could possibly have been written soon after the destruction of Jerusalem, or very well at any time, unless by Christians to whom it was still the "Holy City." I may also call attention to a very curious piece of evidence as to the antiquity of the Epiclêsis which occurs in the famous book of St. Irenæus, *Against Heresies*. Irenæus, who wrote about A. D. 180, states that a certain Gnostic named Mark, "Pretending to offer the Eucharist in cups mingled with wine, and extending the words of invocation to unusual length, caused them to appear purple and red, that it might seem as though the grace from those who were over all were distilling its own blood into the cup by his invocation." It would thus appear that the custom of invoking the Holy Ghost upon the gifts was so completely established that it did not occur to the wildest heretic to dispense with it in his parody of the Holy Mysteries.

Next comes the Great Intercession, which contains several noticeable passages. Thus it speaks of the bishops, "that in all the world rightly divide the word of Thy truth" (2 St. Tim. ii. 15). Again, there are the following words:—"Remember, O Lord, the healthfulness of the air, gentle flowers, healthy dews, plenteousness of fruits, the crown of the year of Thy goodness, for the eyes of all wait upon Thee, and Thou givest them their meat in due season." Now it so happens that in the *Apology* of St. Justin Martyr, which was written before A. D. 150, there occurs the following passage:—

Having been instructed that the only service that is worthy of Him is not to consume by fire what He has given us for our sustenance, but to apply it to our benefit, and to that of those who are in need; and, showing ourselves grateful to Him, in speech to offer Him pomps and hymns for our creation, for all our means of health, for the qualities of things, and for the changes of seasons; and putting up prayers that we may have a resurrection to incorruptibility through our faith in Him.—(1 *Apol.* 13.)

Can any one doubt that St. Justin must have been familiar with the Liturgy of St. James or with one extremely like it?

The Great Intercession commemorates the faithful departed in these words:—"Remember, Lord, God of the spirits of all flesh, the orthodox whom we have commemorated, from righteous Abel unto this day. Give them rest there in the bliss of Paradise, in the bosom of Abraham, Isaac, and Jacob, our holy fathers, whence pain, and sorrow, and groaning are exiled, and where the light of Thy Countenance looketh down and shineth upon all." With this evidence both of the early character of the prayer—for if it had been written many years after the first Whitsuntide it would surely have been cast in a different mould—and of the thoroughly Hebrew character of the Church of St. James I proceed to point out another most remarkable feature in his Liturgy.

Without in the smallest degree endorsing the opinions of those who hold that there was something like a feud between St. Paul and St. Peter—which, indeed, I cannot for a moment believe—it must be clear that the Jewish and the Gentile Churches did, to a certain extent, keep apart. But if so is it likely that when St. Paul's Epistles found their way to Jerusalem—if ever they did find their way there before the Roman siege,—the Church of the Twelve would have revised their Liturgy for the sake of here and there inserting in it words and phrases which, after all, would not in the smallest degree alter the substance of the original text? On the other hand, there is one change that St. Paul might have taught the Hebrew Christians to make, if they had been minded to listen to him. It will be observed that in our Lord's own Eucharist (St. John xvii.) He prays, not for the world, but only for those whom the Father had given Him. Now, supposing the Liturgy to have been drawn up by persons who heard Him thus speaking, we should not expect it to contain intercessions for those without; and such is actually the case with the Liturgy of St. James, and with the Liturgy of St. James alone. On the other hand St. Paul exhorts (St. Tim. ii. 1-4) that supplications, prayers, intercessions, and eucharists be offered for all men, and especially for kings and all in authority. This request has made its mark everywhere, with the solitary exception I have named, but the idea that the Liturgy of St. James was drawn up after St. Paul's Epistles had got into general circulation and were regarded as belonging to the sacred Canon, yet that it nevertheless omitted what the Apostle had said was "good and acceptable in the sight of God our Saviour," is simply unthinkable. The Liturgy must have preceded the preaching of St. Paul, and even the baptism of Cornelius. When, however, it was once firmly established, it is easy to understand the reluctance of the Hebrew Christians to admit an innovation, even upon the authority of St. Paul.

The next feature in the Liturgy is the Lord's Prayer, which was introduced as follows:—"O God, the Father of our Lord, and God and Saviour, Jesus Christ, Blessed Nature, Ungrudging Goodness (St. Jo. i. 5), Lord and God of all, Who art blessed for evermore (Rom. i. 25, and ix. 5: 2 Cor. xi. 31); Who sittest upon the Cherubim, and art glorified by the Seraphim; before Whom stand thousand thousands and ten thousand times ten thousands of angels and archangels, Thou hast received in Thy goodness the gifts, presents, and fruits that have been offered before Thee for a sweet-

smelling savour, and hast been pleased to sanctify and perfect them by the grace of Thy Christ and the visitation of Thine All-Holy Spirit; sanctify also, O Lord, our bodies, souls, and spirits; soften our hearts, search out our consciences, and cast out from us every evil disposition, impure imagination, base lust and unbecoming fancy; all envy, pride, and hypocrisy, all falsehood and guile, every worldly distraction, all avarice, vain-glory, idleness, vice, anger, passion, and remembrance of wrongs; all blasphemy and every impulse of the flesh or spirit at variance with Thine Holy Will. And grant us, O Lord and Lover of men, with boldness (Heb. iv. 16), without condemnation, with a pure heart, with a broken spirit, with a face that needeth not to be ashamed (2 St. Tim. ii. 15, and with hallowed lips, to dare to call upon Thee, our God and Father, Which art in heaven, and to say (*people*) Our Father . . . . evil; (*Priest*) And lead us not into temptation, O Lord, Thou Lord of Hosts, Who knowest our infirmity, but deliver us from the Evil One and from all his works, insults, and devices (Eph. vi. 11), for the sake of Thy Holy Name by which we, Thine humble servants, are called. For Thine is the Kingdom. . . Amen."

There can be little doubt that it is from the Liturgy that the Doxology has got into St. Matthew's Gospel. A little further on occurs the following remarkable prayer, which was said by the priest secretly:—"Holy Lord, That restest in the Holy, hallow us by the word of Thy grace and by the visitation of Thine All-Holy Spirit; for Thou hast said, Be ye holy, for I am holy. O Lord our God incomprehensible Word of God, Who with the Father and the Holy Ghost art consubstantial, co-eternal, indivisible, receive the pure hymn in Thy holy and unbloody Sacrifices, with the Cherubim and Seraphim, and from me also a sinner crying and saying (here he elevates the gifts and says), The Holy Things to the Holy! (*People*) There is One Holy, One Lord, Jesus Christ, to the glory of God the Father" (Phil. ii. 11). Then followed the breaking of the bread, the Communion, and the dismissal.

And now let us see how far we have got. It is clear (1) that the Apostles could not have sent away their foreign converts after the day of Pentecost without giving them some instructions as to the Blessed Eucharist; (2) that those instructions were carried by a number of independent communities into every part of the world from Britain to India; (3) that history knows nothing of any subsequent movement for introducing or reforming liturgies, till the great literary revival in Syria in the sixth and seventh centuries, which was wholly local. And yet from one end of Christendom to the other there are found liturgies varying in details, wording, and arrangements, and yet in substance identical; (4) that these liturgies could not have been derived from the New Testament, because in numerous respects—and wholly in the case of the Sursum Corda, the Epiclêsis, and the Sancta Sanctis—they contain things on which Holy Scripture is absolutely silent; (5) that, nevertheless, these peculiarities, when we come to reflect on them, are exactly what the Apostles would have been likely to introduce, and that none but Jews would have thought of; (6) and lastly, that the canonical Epistles are full of direct quotations, allusions, and phrases that appear to have been derived from the Liturgy of St. James, whereas the language of the Liturgist is marked by such variations from the Epistles as it is difficult to conceive him making, if he had written with the words of inspired Apostles before him.

These are facts, like facts in natural science which for centuries cried in vain to those who had no ears to hear, but which are now universally allowed to be conclusive scientific proofs. They may be put aside by thoughtlessness or party spirit, but no candid or intelligent searcher after truth,

when his attention has once been called to them can afford to disregard them. He is bound to account for them in some reasonable manner: and I can see no reasonable explanation if it be not that the Apostles did at the very first devise a Liturgy; which Liturgy was carried by their earliest converts all over the Christian world; and that, in substance, it still survives in the Liturgy of St James.

From Words for Peace, No. X.

PAPAL SUPREMACY.

The most satisfactory mode of testing St. Peter's *status* in the Church will be to read the Acts of the Apostles; and before we have got very far we come across such passages as this:—"Now, when the Apostles which were in Jerusalem heard that Symaria had received the Word of God"—by means of the Christians who had been dispersed by persecution—"they sent unto them Peter and John" (viii. 14). What, then, becomes of the "prerogative of Peter" in respect of universal mission? As to the irreformability of his decrees, it will be found that none of his contemporaries knew anything about it, for when he returned to Jerusalem after the Baptism of Cornelius he was attacked for having gone in to men uncircumcised and eaten with them (Acts xi.); and, instead of silencing his critics by a reference to his prerogative, he meekly explained to them what had taken place. A very cursory examination of the New Testament will make it clear, first, that every Apostle believed that his mission extended to the whole world, and that he had a right to evangelise where he pleased without asking anyone's leave, provided only that he did not build on another man's foundation (Rom. xv. 20). It is, also, clear that each owed allegiance to the collective Apostolate, and to no one else. It may be added that in St. Peter's own Gospel (St. Mark's) the speech of our Lord on which the Roman claims are made to rest does not occur; from which it is plain that the Apostle himself did not regard himself as his "successors" have regarded him.

With respect to the other Liturgies, I may mention that the one ascribed to St. Clement prays for the Church "that the Lord would preserve it, and guard it continually, unshaken and without storm unto the consummation of all things founded upon the rock." The reference is thus to St. Matt. vii. 25; but as the Liturgy professes to be that of St. Clement, it would hardly have been possible for the writer to have gone so near the other text and not made reference to it, if he had supposed that the Bishops of Rome had any particular interest in the words, "Thou art Peter." Again, the Liturgy of St. Mark prays for "the holy city of Christ our God, the reigning city, and this our city." On this passage I need only quote the words of Dr. Neale, which seem to me unanswerable:—

> I am inclined to think that "the reigning city" is not Constantinople, but Rome; since it is hardly likely that were this clause posterior to the time of Constantine, three of the Patriarchal thrones should be mentioned without that which was by common consent the first. Anyhow, it is remarkable, that Rome is either omitted altogether, or is preceded by Jerusalem; and that, too, in the Liturgy of Alexandria, the Church, which of all in the East, clung most closely to the Latin See.

Very remarkable—indeed, we might say impossible, if, at the time this part of the Liturgy was written, any one had heard of the modern Roman doctrine. Dr. Neale might, however, have made his statement a little stronger; for the Nicene Canons speak not of Jerusalem, but of "Ælia,"

the heathen city which the Romans had built upon the site of the city of God, and though the Bishop of Ælia had precedence given to him, it was only saving the rights of his Metropolitan, that is, the Archbishop of Cæsarea. It is evident that the Liturgy of Alexandria would not have spoken in the way it does of Jerusalem if the reference to her had been inserted for the first time after the foundation of Constantinople; and still less would it have spoken thus of her whilst she lay in ruin and desolation. The passage, therefore, like the corresponding passages in the Liturgy of St. James, must have been written before the fall of the Holy City; and, if so, we gather that in the days of the Apostles, precedence was given not to Rome, but to Jerusalem, and that from that day to this the order has never been changed, so far as the East is concerned.

It is very easy to understand the position of the great Italian Church. That it was founded by St. Peter, in the sense that he went there and founded it, is absolutely false. Some indeed, have maintained that he never was at Rome at all, but it would be difficult to maintain such a theory in the face of the clear testimony of St. Irenæus that he suffered martydom there. The Church of Rome has really a higher origin even than what it claims; for her founders were the collective Apostolate, and her first members were those Italian Jews who witnessed the miracle of Pentecost and believed. It is impossible to read the Epistle to the Romans without seeing how large and flourishing a community they must have become before he or perhaps any other Apostle personally visited them; and after the fall of Jerusalem the Church of the Imperial City must have rapidly grown in power and influence. That plenty of compliments were paid the Bishop of Rome by early writers is not denied, but so completely was the deference shown him a mere reflex of the civil importance of the capital, that when the imperial seat was removed to the Bosphorus, the Bishop of Constantinople claimed the primacy. It is remarkable enough that the first Protestant was himself a Pope, and he no less a Pope than Gregory the Great, who declared that any prelate that should style himself Universal Bishop would be the Precursor of Antichrist! Unfortunately Rome, notwithstanding her boasted "*Semper Eadem*," has had an unfortunate habit of altering her mind; and just as the Pope, after protesting with all his might against the *Filioque* which the Spanish Bishops had thrust into the Creed, took it up, and made it a battle-cry, so the successors of St. Gregory adopted the very title which he had branded with so ugly a name, and sought by means of it, to bring all Christendom to their feet. As for the arguments with which they seek to justify it, they remind one of the learned reasons which the philosophers of Charles II. are said to have given to the King when he asked them how it was that a pail of water containing a fish became lighter when the fish moved his fins.

It is surely a sufficient answer to the claim of Supremacy to point out that it is impracticable. The Pope could not possibly make himself acquainted with all matters and causes ecclesiastical, and hence the Supremacy could only be worked by means of an office. But how can anyone believe in the infallibility and irreformability of a Department? Nevertheless, this is a difficulty which might conceivably have been turned into a triumphant demonstration of the Supremacy, just as the most striking proof that Jesus is indeed the Christ is afforded by the fact that so utterly impracticable an enterprise as the conquest of the Roman Empire by a handful of carpenters and fishermen was undertaken and achieved. But the Papacy has not been a success. In the first place it has never conquered the East; in the second, it has been rejected one by one by every nation in the West; in the third, it has at times been a sink of the foulest corrup-

tion; in the fourth, it has for centuries together notoriously been the haunt of bribery; fifthly it has always been the home of intrigue; and lastly, it has been the cause of the Church's broken unity, as it is now the only insuperable obstacle to her reunion. No doubt, it has at times been turned to good account; but having from the day when the unhallowed thought of becoming Universal Bishop first suggested itself to the Patriarch of Constantinople—it is always right to remember that it was the East, the fertile mother of heresies, that invented Papal Supremacy—been on the whole a standing nuisance in Christendom, can we possibly believe that it formed any part of the Divine economy?

And now what can be said in the interests of Peace? Only this. If Roman Catholics will but abandon their intolerance, there is no reason why Churches of different rites should not exist side by side, as the Churches of the Circumcision and those of the Uncircumcision existed side by side in the days of the Apostles. But if Rome insists on the law of exclusion, she must stand or fall by it herself. If she be right in holding that the interpenetration of sees is impossible, and her claims cannot be proved, her orders and her sacraments are reduced to nullity the moment she intrudes upon territory already occupied. For instance, if the Pope cannot make out the supremacy of St. Peter, and prove that he is St. Peter's sole heir, the new episcopate which he thrust into this country in the year 1850 perished the moment it came within the jurisdiction of the episcopate which was founded by St. Augustine, and which still preserves the ancient British succession. The Anglo-Romans must be wholly right or wholly wrong; and thus so far from obtaining any nearer approach to certainty when he "verts," a man's difficulties are prodigiously aggravated. For unless he can refute every argument which I have ventured to summarize—and I have never yet seen any real attempt to deal with one of them—he has by his own wilfulness and presumption put himself into a position where on his own showing he has no right to look for the blessing of God.

From the Expositor.

RABBINIC ESCHATOLOGY.

BY CANON FARRAR.

The following is at least curious, as an excursus into the little known field of Rabbinic lore:

The fact that in the Book of Maccabees we find an unquestioned instance of prayers for the dead, shews how early as well as how deeply the belief in future life had, after the Babylonian exile, taken root among all classes of community. In the time of our Lord, Pharisaism was the prevalent school of thought, which is equivalent to saying that a belief in the resurrection of the dead and of future rewards and punishments had become a recognized part of the national theology. It is into the phases of that eschatological belief that I now propose briefly to inquire, premising only that—just as in the times of our Lord, the Sadducees, though in open dispute with the Pharisees, were not only recognized members of the Jewish Church, but even the undisputed monopolists of priestly functions—in all ages of the Jewish Church the scriptural testimony, and even that of the Oral Law, has been regarded as so general and indefinite, that the widest differences of opinion respecting the future life have always prevailed

among Jewish Rabbis, and have been regarded as not only permissible, but absolutely inevitable.[1]

How far the Pagan and Jewish eschatologies exercised upon each other an unconscious influence, can never, perhaps, be accurately traced; but it is certain that there was a close resemblance of general outline between the opinions of the Jews and those of the classical writers. Both believed in a future judgment. Both believed that the issues of that judgment depended on the character of our life on earth. Both believed—though, as far as the Greeks were concerned, with some notable exceptions—in the happiness of the good and the punishment of the evil. The Sheol of the Hebrew was closely analogous to the Hades of the Greek; Gehenna found its counterpart in Tartarus; Paradise and Abraham's bosom, in the meadow of Asphodel and the Elysian fields. The analogies are indeed much closer than this. Even in Homer we read of the "gates" of Hades, in the famous lines—

> Who dares think one thing, and another tell,
> My soul detests him as the gates of hell;

and we find the same expression in Isaiah xxxviii. 10, as well as in the imagery adopted by our Lord Himself (Matt. xvi. 18). Any metaphor of this kind at once furnished large scope for the fancy of the Rabbis, and we find, accordingly, that these gates are sometimes said to be three in number (in the desert, in Jerusalem, and in the sea: Erubhin, 19, 1); sometimes *seven*,[2] as in the Koran; sometimes fifty;[3] sometimes eight thousand; and, according to Rabbi Akibha, even forty thousand. In one Talmudic treatise it is said that these gates are full of holes, into which are thrust the feet of the wicked, who cry, "Oh, woe on these feet!"—a fancy which will recall to the reader Dante's famous image of the sinners punished with flames which quiver up and down the soles of their feet.[4]

In the Rabbinic hell there is also a river of deadly taste, which is the counterpart of the classic Styx.[5]

1. Into Jewish conceptions of the condition of the blessed we need not inquire. The Jews, like most other nations, held that they would be happy forever. Those who have believed in immortality at all, have, as a rule, believed that to the souls of the blessed, at any rate, blissful immortality would be an indefeasible possession.[6] The special fancies of the Rabbis about Paradise are not particularly suggestive, nor do they throw any valuable light on the use of the word in the Gospels. We are not very particularly interested in their assurance that Paradise was created on the third day of the creation;[7] that it has two main divisions, of which the upper has rivers of balsam, and the lower is called *Apirjon*, or the bride's bed;[8] that it is immeasurable; that it has three gates, of which one is at Bethshean; that it is called by seven names, namely, the Bundle of Life, the Tabernacle, the Holy Hill, &c.;[9] and that the righteous therein are sustained by the dew of God, which flows upon them twice every day; that it was measured by Rabbi Jehoshua Ben Levi, and found to be 120,000 square miles; that it has seven compartments, presided over by Oba-

[1] It was perhaps in part due to a survival of this indefiniteness of permissible opinion that—as we find in St Paul's First Epistle to the Corinthians—even in the early Christian Church there were some whose conception of Christianity was so utterly imperfect, that they denied the resurrection of the dead.

[2] Emek Hammelech, f. 144. [3] Simeon Haddarshan, Jalkuth Shimeoni, f. 46, 1. [4] Dante, *Inferno*, xix. [5] Clem. Alex. *Strom.* v. 14, 72; Tert. *Apol.* xlvii. [6] Origen, with his opinion as to cycles of probation, was an exception. [7] Jalkuth Shimeoni, f. 5, 2. [8] Zohar. [9] R. Manasseh Ben Israel, Nishmath Chajim, f. 26, 1.

diah, Manasseh, &c., the dwellers of which receive varying rewards of happiness. Still less do we care to read the Rabbinic description of its material splendours and sensuous enjoyments. The more interesting features to which the Talmudists allude are, that one division of it is expressly set apart for those who have sinned and repented; that "every righteous man has an abode prepared for him in Paradise according to his distinction;[10] that there is between Paradise and Gehenna so close a contiguity that the space between them is variously represented as a wall, or, as Rabbi Acha said, a hand-breadth, or, as others maintained, only the thickness of a thread.[11] The object of this contiguity is explained in the Midrash on Koheleth, where the question is asked, "Why hath the holy and blessed God created Paradise and hell?—That the one should be a deliverance from the other." Further, the Rabbis taught that before a child was born an angel placed on his head a burning candle—as it is said (Job xxix. 3), "When his candle shined upon my head"—and the child was then enabled to view the whole world through. Early in the morning the angel took it to Paradise, and shewing to it the redeemed sitting there, with garlands on their heads, explained that these were they who in life had kept the commandments of the holy and blessed God. In the evening the angel took the child to Gehenna, and shewed to it the wicked being scourged by the Angel of Destruction with fiery rods, and crying out, "O woe! O woe!" and explained to the child that these were they who on earth had been disobedient, and were therefore brought to shame. "Now must thou also go forth into the world. Be thou just, and not wicked, that thou mayest live."

The Jews did not believe that the soul passed at once into the glories of Paradise. There was, they believed a lower Paradise, to which at first they must necessarily go, until they had sufficiently got rid of the dulness and obscurity of corporeal life to be able to gaze on the light of God.[12] Souls in the lower Paradise were suffered on every Sabbath to climb up the pillar which separated the Lower from the Upper Paradise, and the glimpse which they thus obtained of the Divine Majesty was sufficient to support them until the next Sabbath came round.[13] And this Lower Paradise is the intermediate state between this corporeal world and that spiritual. It will be observed that the Rabbis never embraced that notion of the *ψυχοπαννυχία*, or intermediate night of the soul between death and resurrection, which was not unfrequent in earlier days of the Christian Church, and which found a supporter in Archbishop Whately. The soul of the departed righteous man, though not at once and finally separated from all earthly entanglements, yet passed into a bliss which was the dawn of its final and glorious consummation.

2. The place of punishment for those who had spent evil lives acquired the name of Gehenna at an early period after the Jews had attained any fixed conception about future rewards and punishments.

The history of the word is as follows: In the Book of Joshua we are told that the border of Judah went up by a valley outside Jerusalem, called in the same verse (Chap. xv. 8) "the valley of the *son of* Hinnom" and the "valley of Hinnom," which is a continuation of the Valley of the Giants (or Rephaim). Of Hinnom nothing whatever is known, and no further mention of the place is made until we find (2 Chron. xxviii. 3) that Ahaz offered sacrifice "in the valley of the son of Hinnom." That this

[10] Jalkuth Chadash, f. 35, 2. [11] Zijoni, f. 69, 3. For these later Talmudic references I am indebted to Stehelin's "Rabbinical Literature."
[12] Avodath Hakkodesh, f. 57, 2. [13] Jalkuth Chadash, f. 57, 2.

was done in connection with the worship of Molech, we infer from the fact that Manasseh (Chap. xxxiii. 6,) "caused his children to pass through the fire" in the same place. In consequence of this profanation, Josiah (2 Kings xxiii. 10) defiled "Tophet, which is the valley of the *children of* Hinnom," doubtless by causing the dead bodies of criminals to be flung there unburied. The only other Old Testament writers who mention the valley by any of these names are Isaiah and Jeremiah. The latter tells us (Chap. xix. *passim*) that it was by the east, or "sun" gate; and on the very scene which the kings of Judah had "filled with the blood of innocents" in foul human sacrifice to heathen idols,[14] he is bidden to proclaim that the place shall no more be called "Tophet, nor The valley of the son of Hinnom, but The *valley of slaughter*," because the bodies of the apostate Israelites should there be buried, "till there be no place to bury," and the whole city should be made as Tophet, and the houses of Jerusalem and the houses of the kings of Judah should be defiled in the place of Tophet. One other allusion, and one alone, is found in Isaiah xxx. 33, where, in uttering the threat of doom upon Assyria, the prophet says that in Tophet a funeral pile, deep and large, is prepared for the king, and "the breath of the Lord, like a stream of brimstone, doth kindle it."

It will be thus seen at a glance that in no single place of the Old Testament is there any allusion to the Valley of Hinnom as a place of future punishment. All that Scripture so far tells us about it is summed up by Milton with that learned accuracy which characterizes him no less than the pomp and splendour of his verse. When speaking of Molech, he says:

> First Molech, horrid king, besmeared with blood
> Of human sacrifice and parents' tears,
> Though for the noise of drums and timbrels loud
> Their children's cries unheard, that passed through fire
> To his grim idol, . . .
> and made his grove
> The pleasant Valley of Hinnom, Tophet thence,
> And black Gehenna called, the type of hell.

The poet here introduces two fresh particulars, namely, the pleasant character of the valley and the supposed derivation of the name Tophet. The former circumstance he derives from an allusion of Jerome, who says that in his time it was delightful with founts and gardens.[15] The derivation from *tôph*, a drum or tambourine (an onomatopœia like *τύπτω* thump, dub, &c.), is uncertain, though generally adopted by the Rabbis.[16] The word may come from the Hebrew root which signifies spitting or abomination (Job xvii. 6), or from a Persian root, *toften*, "to burn," which was, however, in that case *surfrappé* according to a well-known linguistic instinct,[16] in order to assimilate it to the Hebrew root which served to indicate a fragment of its history.

The Greek *γέεννα* is a mere transliteration of the Chaldee *Gehinnam*. Neither our Lord nor his apostles chose, when speaking Greek, to substitute some inaccurate Greek expressions for a Hebrew word which had acquired a distinct and technical meaning. They called Gehenna by its proper name, and our translators would have shewn a deeper wisdom than

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[14] *Cf.* Jer. xxxii. 35. In Jer. ii. 23, it is called "the valley," *κατ' ἐξοχήν* This is rendered by the LXX. *ἐν τῷ πολ ανδρίῳ* "in the place where many lie buried." It is perhaps alluded to in Jer. xxxi. 40; Isa. xxii. 1, 5.

[15] One etymology derives it from ———, to be fair. Rosenmüller, *Schol. ad.* Jer. vii. 31. Jerome speaks of it as *Siloae fontibus irrigata amoena atque nemorosa hodieque hortorum praebens delicias*, and as *plena deliciis* (Jer. *ad.* Jer. vii. 21; Matt. v. 22.

[16] Kimchi *ad.* 2 Kings xxiii. 10; Rashi *ad.* Jer. vii. 31, &c.

they have done if they had followed this sacred example. It is difficult to believe that Gehenna is not derived from the name Hinnom, as Rabbi Kimchi positively asserts. And yet it seems to be at least doubtful. Jerome says, *Vel hominis nomen, vel gratiam sonat*, and some have considered it to be an appellative[18] derived from *nahan* or *hanan*, so as to make it mean "the valley of wailing." The all but universally accepted tradition that, to prevent the effects of pestilential effluvia from the corpses, large fires were lit in the valley, is not intrinsically improbable, but may have been suggested by Isaiah lxvi. 24, and rests on the *sole* authority of R. Kimchi[19] and those who have accepted his assertion. In the traditional view of the Jews, therefore, the fires of Gehenna were originally fires of purification, not of punishment; but in the absence of corroborative evidence[20] we cannot tell whether the fire of Gehenna was not a conception borrowed from the fires of Molech, or from some natural mephitic fissure of occasionally ignited gases, which gave rise (as in the case of Avernus) to the notion that the valley was one of the gates of Hell, and may perhaps point to a connection between Tophet and the Greek root of τυφως Certain it is that in the Talmudic treatise Erubhin (f. 19, 1) we find a passage stating that there were in the Valley of Hinnom two palms, between which smoke continually ascended, and that this was the mouth of Hell.

Passing from the Bible to Josephus, we find little of any importance on this subject, and nothing on which we can rely when it depends upon his sole authority. His numberless inaccuracies, his entire untrustworthiness when he could have had any object in giving his own colouring to the views of his countrymen, his avowed purpose of representing Jewish institutions to the Greeks in a pleasing light, would rob his testimony of any weight, even if he contributed to our inquiry anything beyond a few generalities, which are obviously coloured by notions which he had borrowed from a fragmentary acquaintance with Greek philosophy. The expressions which Josephus uses—such as "endless vengeance" (ἀϊδιος τιμωρία *B. J.* ii. 8, 14) and "endless prison" (εἱργμος ἀϊδιος, *Ant.* xviii. 1, 3)—are neither scriptural nor Rabbinic, and his comparison of the Pharisees with the Stoics (*Vit.* 2) betrays the sort of spirit in which he writes. The expressions in the Targums which have been interpreted to mean endlessness are simply the usual scriptural expressions to which the Jews as a fact attached no such meaning. By the "second death" of the hopelessly wicked they appear generally to mean annihilation. In the Targums on Isaiah lxvi. 24, we find, "And the wicked shall be judged in Gehenna until the righteous say concerning them, '*We have seen enough.*'" This, in a way very common to the Rabbis, is inferred by taking *Deiraon* "contempt," to mean *Di Reaon.*

Even in the Mishna and Gemara we find very little indeed about Gehenna. There are, in fact, but two specially important passages, one in Rosh Hashana (f. 17), in which we are told that a certain number of the worst offenders, unbelievers, adulterers, &c., go down into Gehenna, and are

[17] See Gesen. s. v.. Böttcher, *De Inferis*, p. 80. See my "Language and Languages," p. 119.

[18] An appellative was sometimes treated as a proper name (see 1 Chron. iv. 14). No Hinnom or Ben-Hinnom is ever heard of. It was not probable that so large a valley should be the property of, or named after, one man. See Böttcher, *De Inferis*, p. 82.

[19] *Ad.* Psa. xxvii. 13; 2 Kings xxiii. 10. So, too, Jehuda Levi, *Cozri*, p. 73, ed. Buxtorf.

[20] Böttcher, *De Inferis*, p. 82, and Rosenmüller, are almost the only scholars who have raised a warning voice against the too implicit acceptance of Kimchi's statement.

there judged from generation to generation; the other, in the Baba Metzia, (f. 58), where it is said that, with the exception of the classes of offenders just mentioned—respecting whom the prevalent opinion was that they would be ultimately annihilated—"all who go down into Gehenna rise up again."

To give the various Rabbinic fancies about the size, the varying degrees of punishment, the names, and the presiding angels or princes of Gehenna, would merely gratify an idle curiosity, and the more so as the later Talmudic treatises abound in the most flagrant contradictions. It is more important to observe that the view of the later Rabbis respecting the future destinies of Israelites closely resembled those of the Roman Catholics. The doctrine of purgatory and the doctrine of masses both find an analogy in Jewish teaching. As regards the first, most Rabbis have maintained that the souls, even of holy Israelites, must pass, by way of atonement, through penal flames. The period of punishment was, for the righteous, very brief: and it is deeply touching and interesting to find that the object of this passage through purgatorial fire is not only the burning out of the sinful stains which even good men have contracted, but also that they may cover with a garment the naked and shivering souls of guilty Israelites.[21] The use of the *Kaddish*, or prayer for the dead, is very ancient, and by it —as by "masses"—sons were supposed to deliver their parents from Gehenna. This practice was confirmed by Genesis xv. 15, where it is said to Abraham "that he should go to his fathers in peace," whence it was inferred that the salvation of Terah was revealed to Abraham.

As is natural in all religions, the Jews mainly concerned themselves with the fate of their own countrymen in the future world; and amid many contradictions, such as are of course inevitable when men are speaking of things unrevealed, we find among the Rabbis two broad conceptions. (1) That all Israelites will ultimately be saved; (2) That this deliverance will be brought about by redemptive agencies of the Messiah, Abraham, Elias, and those who have lived holy lives.

(1) Circumcision was regarded as being, practically, an amulet against hell. It is true that, in the Bereshith Rabba and other treatises, we are told, on the authority of Rabbi Levi, that though Abraham sits at the gate of Gehenna expressly to prevent the circumcised from entering it, yet, if an Israelite has been quite hopelessly and abominably wicked, he is rendered uncircumcised by being clothed with the foreskins of infants who have died before the rite, in accordance with Psalm lv. 20, "He hath put forth his hands against such as be at peace with him; he hath broken his covenant." Still the Rabbis are very chary of supposing that any Israelite can perish. In the *Torath Adam* we are told, on the authority of R. Jehoshua Ben Levi, that there are seven divisions of Gehenna, in each of which are ten of the seventy nations of the world, who are scourged respectively by the seven angels, Kushiel, Lahariel, Shafrael, Maccathiel, Pusiel, Chatriel, and Dalkiel; and with them in each division are Absalom, Doeg, Korah and his company, Micah, Ahab, Jeroboam, and Elisha Ben Abihu. But after the punishment of the Gentiles in their divisions has been described, it is added of each of these Jews in succession that they are exempted from the punishment, "because he is the one of the sons of my beloved who said at Sinai, "All that the Lord hath said will we do,and be obedient." In accordance with this we are told, both in Erubhin (f. 19, 1) and Chagiga (f. 27, 1), that the fire of Gehenna has no power over Israelites and over the disciples of the wise. In short, the prevalent notion

[21] Emek Hammelech, f. 23, 4; Stehelin, "Rabbinic Lit." ii. 45

seems to be most briefly expressed in a Rabbinic treatise[22] which says that "both the Israelites and the nations of the world shall go down into Gehenna: the latter shall be destroyed; the former shall come out unhurt; as it is written in Isaiah xliii. 2, 'When thou walkest through the fire, thou shalt not be hurt.'"

(2) As to redemptive agencies, I have already referred to the notion that the righteous passing through Gehenna cover the guilty with a garment, and we have the followiug passages, which involve a similar conception.

Sinful Israelites, says the Jalkuth Chadash, are put into hell, not that they be consumed, but only that they may be terrified. Abraham passed through the fire (*Ur*) of the Chaldees (*Chasdim*), that by his merit he might save them, in accordance with the promise made to him in Genesis xv. 10, *et seq.*: "For the holy and blessed God set before him exile, imprisonment, and Gehenna; and he chose imprisonment, that he might deliver his children from Gehenna."

In another treatise we are told that Elijah prevents the continuance of faulty Israelites in Gehenna by taking their punishment upon himself.

In the Emek Hammelech we find this remarkable paragraph, which may serve as a Rabbinic parallel to the article of our creed, "He descended into hell." After telling us that the wicked are to continue in Gehenna till the Resurrection, the writer adds: "And then shall the Son of David, the Messiah, who is David himself, pass through the same, in order to redeem them."

Even individual Rabbis are invested with this power of deliverance. Rabbi Jochanan, as I mentioned in a former paper, saves from Gehenna the guilty soul of the apostate Acher.[23]

Thus, too, in the Nishmath Chajim there is a very striking legend about R. Akibha. Seeing a man running under a burden of fuel with the speed of a horse, he stops and interrogates him, and finds that he is a lost soul. He asks the spirit—who is condemned to carry fuel to Gehenna—whether he has there ever heard of any means of deliverance. "Yes," the man says. "If I only had a son who could repeat the prayer, 'Blessed be the blessed Lord,' for me, I could be delivered. But I left my wife pregnant, and neither know whether she bore a son or a daughter, nor, if it were a son, whether the child was instructed in the Law." Akibha inquired his name, his wife's name, and his native city. The man tells him, and with patient self-denial the Rabbi finds the city, and is told that the man and his wife had left a most evil name behind them, and that their son had not even been circumcised. The Rabbi, taking the lad and finding him wholly incapable of instruction, fasted forty days for his sake. At the end of that time a Voice asks him "whether he is really fasting for the lad's sake?" and on his answering "yes," immediately the lad is able to read the alphabet, and Akibha is soon able to teach him the *Shema*, the *Kaddish*, and the Jewish liturgy in general. Instructed by the Rabbi, the boy repeats the prayer for the dead in the proper posture, and his father is at once liberated from Gehenna, and appears to Akibha in a dream, to thank and to bless him.

As to the condition of the wicked, while a few Rabbis believed that for the utterly and hopelessly abandoned, who had in life done and desired nothing good, and had broken all the commandments, there would be endless torments, this has never at any period been a belief of the Jewish Church; and the opinions of individual Rabbis—even while they repeated

[22] Pesikta Rabatha, f. 171, 3; Stehelin, ii. 51.
[23] *The Expositor*, vol. vii. p. 52.

the scriptural phrases of punishment for æons on æons, &c.—wavered between Annihilationism and Universal Restoration.

The final annihilation of the wicked appears to be taught in Rosh Hashana, where it is said that, at the end of twelve months' punishment in Gehenna, the bodies of guilty Israelites are wasted and their souls consumed in the fire. "And the wind disperses the ashes under the soles of the feet of the righteous, as it is said in Malachi. iv. 3, 'They shall be ashes under the soles of your feet.'" Yet to this paragraph a later treatise[24] adds "that the righteous come at the end of twelve months, and say unto God, 'Lord of the world, these are they who, morning and evening in the synagogues did pronounce the *Shema*, and did keep the commandments.' Whereupon the holy One, blessed be He, saith, '*If so, then go and heal them.*' Immediately the righteous go and stand upon the ashes of the wicked and pray for their pardon, and the holy and blessed God causeth them to rise from their ashes under the feet of the righteous, and to stand upon their feet, and *they are conducted to eternal life.*"

Undoubtedly the prevalent view was that of a final deliverance. The Rabbis, like so many of the Christian Fathers, believed in certain alleviations of the sufferings of the lost. There was a "Sabbath of the damned," in which they enjoyed a cessation from torture—at the new moons and Sabbaths—as was inferred from lxvi. 23, so that even the lost are crowned with the crown of the Sabbath. "The holy and blessed God hath compassion on them three times a day, an hour and a half at a time." The three gates of Gehenna are at those times opened, and three angels fan away its smoke with fire shovels, that the lost may see the light. These remissions (like the *refrigeria* of the Fathers) also take place when the Israelites are at their prayers. The only sinners whom some Rabbis excepted from the sphere of these mercies are those who had no spark of holiness, and who are confined in that boiling ordure which is the lowermost abyss.[25]

The limit most frequently fixed by Rabbinic writers to the sufferings of the lost is twelve months, half of which, according to the Zohar, they spend in fire, and half in snow—a notion which is reflected in Shakespeare's—

> To bathe in fiery floods, or to reside
> In thrilling regions of thick-ribbed ice;[26]

and in Milton's—

> Thither by harpy-footed Furies haled,
> At certain revolutions, all the damned
> Are brought; and feel by turns the bitter change
> Of fierce extremes, extremes by change more fierce,
> From beds of raging fire to starve in ice
> Their soft ethereal warmth;[27]

and in Dante's—

> Io vengo per menarvi all' altra riva,
> Nelle tenebre eterne in caldo e in gelo.[28]

In the Nishmath Chajim (f. 83, 1) is this passage: "The punishment of the generation of the Flood continued a twelvemonth. The punishment of the Egyptians in Egypt continued a twelvemonth. The punishment of the wicked in Gehenna lasteth a twelvemonth, as doth the punishment of Gog and Magog. Afterwards the souls become pure, and return to their first elements; and of them it is said in Zechariah xiii. 9, "And I will

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[24] Jalkuth Shimeoni; Stehelin, ii. 62.

[25] See my paper on "Christians in the Talmud." *The Expositor*, vol. vi. p. 426.

[26] "Measure for Measure," iii. 1.

[27] "Paradise Lost," ii. 600.

[28] *Inferno*, iii. 29; *Purg.* iii. 11.

bring the third part through the fire, and refine them as silver." The same limit is fixed in the Rosh Hashana, the Jalkuth Shimeoni, the Ir Gibborina, and other treatises.

I conclude with one of those Rabbinic legends, the essential grandeur of which appears even through their fantastic verbosity, which here, as in other instances, I greatly abbreviate. It is found in the *Othoth* attributed to R. Akibha. It tells us that the holy and blessed God hath a key of Hell, as it is in Isaiah xxvi. 2, "Open ye the gates, that the righteous nations which observe the Amens (reading *Shomer amenim* for *Shomer emunim*, 'that keep the truth') may enter in." For the wicked on account of their saying Amen are delivered out of Gehenna. How will this happen? The holy One, blessed be He, will sit in Paradise and preach, and all the righteous will sit before him, and they of the Chief Household (the holy angels) will stand on their feet. And the Holy One will explain to them the new Law which He will give by the Messiah. At his right will be the Sun and the Planets, at his left the Moon and Stars. And when he comes to the Hagada, then Zerubbabel, the son of Shealtiel, will rise to his feet and repeat the Kaddish, "Blessed be the name of the holy and blessed God." And his voice will pass from one end of the world to the other, and all the world shall say Amen, yea, even the wicked of Israel, and the righteous of the nations of the world, who still remain in Gehenna, shall say Amen! And the whole world shall be moved, and God shall ask for their sakes, "What is that voice and emotion?" And the angels shall say that "the answer comes out of Gehenna." Whereupon God shall take compassion on them, and say, "What! shall I add to the punishment they have suffered already? Corrupt nature (the *Yetzer ha-ra*) was the cause of their transgression." In the same hour He shall deliver keys to Michael and Gabriel, to open the four hundred gates of Gehenna, and to set free the lost. They shall take each by the hand, and pull him up as out of a pit, as it is said, "*He brought me also out of the horrible pit, out of the mire and clay.*" Then they shall wash, anoint, heal, and clothe them in fine white raiment, and take them before the holy God. And God shall say, "Let them enter, that they may behold my glory." And when they are entered they shall fall on their faces, and bless, and praise, and worship the holy and blessed God; and the perfectly righteous will sit before Him, to give Him thanks and exalt Him, as it is said, "The righteous also shall give thanks unto thy name."

"Be strong, and He shall comfort thine heart."

Lord, I have fasted, I have prayed,
  And sackcloth has my girdle been,
To purge my soul I have essayed
  With hunger blank and vigil keen.
O God of mercy, why am I
Still haunted by the self I fly?
Sackcloth is a girdle good,
  O bind it round thee still;
Fasting, it is Angels' food,
  And Jesus loved the night air chill;
Yet think not prayer and fast were given
To make one step 'twixt earth and heaven.

β. (*Lyra Apostolica.*)

"Come with me, and see my Zeal for the Lord."

Thou to wax fierce
  In the cause of the Lord,
To threat and to pierce
  With the heavenly sword;
Anger and Zeal,
  And the Joy of the brave,
Who bade thee to feel,
  Sin's slave?
The Altar's pure flame
  Consumes as it soars;
Faith meetly may blame,
  For it serves and adores.
Thou warnest and smitest!
  Yet Christ must atone
For a soul that thou slightest—
  Thine own.

δ. (*Lyra Apostolica.*)

Miscellanea.

From the London Times.

THE LATE BISHOP OF LICHFIELD.

To posterity Bishop Selwyn will be mainly known as the first Metropolitan of New Zealand. When he first went out, with his university honours fresh in the memory of the public, in 1841, many more than Sydney Smith, who jokod him on his probable lot of being eaten by some cannibal member of his diocese, thought that a great career was being thrown away. But any one at all conversant with the history of New Zealand knows that the very reverse was the case. What the Briton of the South owes to Bishop Selwyn few can tell. A man of noble bearing, open countenance, great powers of endurance, with a fund of common sense and an amount of nautical knowledge which would not have disgraced an admiral, he was the very bishop for a diocese where the sea was the ordinary method of communication. How he loved New Zealand and was in turn beloved by its inhabitants, English and Maori, the future historian of southern Britain will not fail to record. He founded a flourishing Church; he laid its foundations broad and deep on Apostolic models. Like the Apostle of the Gentiles, he did not spare himself; "in journeyings often, in weariness, in perils of robbers . . . besides those things that are without, that which cometh upon me daily, the care of all the churches," might well be affirmed of him, and he also had to meet the difficulties of welding into one harmonious whole the two antagonistic races who composed his diocese. From the very earliest period of his career his lordship directed his attention to the training of native candidates for the ministry. At St. John's College, Auckland, he received picked Maoris, who, after a long course of instruction, were admitted to orders. In the Church ship, supported by his old Eton friends, he visited the islands of the Pacific, and brought the more promising natives to what has well been called the Cuddesdon of the south. Never was the Bishop happier than when John Coley Patteson, an Etonian after his own heart, became the first Bishop of Melanesia. Dr. Selwyn lived to see the place of that martyred prelate, after due probation, occupied by his son, who will thus perpetuate the name in the southern hemisphere. The Bishop's long visitations, on foot, of his New Zealand diocese, the simplicity of his life, the genuineness of his character, his unconventionality, in fact, made him a universal prelate in the colony. He lived to give the New Zealand Church a constitution, and to see the one diocese subdivided, independent of Melanesia, into six sees—Auckland, Wellington, Waiapu, Nelson, Christchurch, and Dunedin. At one time four distinguished Etonians were his suffragans, and his affection for Eton and Cambridge never flagged. Hampstead may well be proud that he was born there and Richmond that his family connexions bound him to her parish church, but his chief affections in England were for the school and university which trained him. His sermons at Cambridge in 1854 had probably a greater practical result than almost any others, for they gave to the colonial Church not a few zealous clergy and more than one bishop. His sermon at the opening of Cuddesdon Theological College during the same visit will never be forgotten by those who heard it, and it drew forth at the time the warmest eulogiums of Bishop Wilberforce. The Bishop's leading idea was to revive the synodical action of the Church and to bring his position to bear on the laity of all classes

as well as the clergy. This theory he carried into practice by personal ministrations to railway navvies, to men on the canal boats, and to prisoners. Bishop Selwyn was essentially real. He detested conventionalities, he longed to see shams abolished. Like his eminent predecessor he has died in harness, and the intensity with which prayers were offered up for him throughout the diocese on Sunday proved how great a hold he had obtained on the mass of the people.

From the Literary Churchman.

IN MEMORIAM.

The death of the revered Bishop of Lichfield is a real loss to the Church, and the news will be received with unfeigned sympathy and sorrow throughout the whole Anglican Communion. It is natural to think and to speak of Bishop Selwyn as a Colonial Bishop, for it was as Metropolitan of New Zealand that he spent the twenty-six most laborious years of his life, and it is as the Apostle to the Maoris that, as we think, his name will go down to posterity. He was one of that cluster of missionary bishops, of great powers and striking self-devotion, who may almost be called the founders of the Colonial Church, and who certainly created by their examples an ideal of the Colonial Bishop, which it will tax all the powers of their successors in the Episcopate worthily to realise. Bishops Feild of Newfoundland and Gray of Capetown, were each of them, with Dr. Selwyn, exemplifications of this *heroic* type of Bishop; and it is remarkable to note that they all went out within a few years of each other: Dr. Selwyn in 1842, Dr. Feild in 1844, and Dr. Gray in 1847.

During Bishop Selwyn's episcopate, the foundations of the Church in New Zealand were laid so firm and deep, not only in the European part of the community, but also among the native Maoris, that they have, on the whole, withstood the violent shock of a long continued and desperately contested war of races; and when he laid down his metropolitical power in 1868, he left in the island no less than six suffragan Sees, those of Christ Church, Wellington, Nelson, Waiapu, Dunedin, and Melanesia; whose martyr, Bishop Patteson, has shed so bright a glory over the Church of New Zealand.

Respecting his ten years' administration of the Diocese of Lichfield, we have no call here to speak at length. That it was worked with an energy, an unflagging industry, and a Catholic largenesss of heart which have left their beneficent traces permanently upon the face of the Diocese, there can be no doubt whatever. And if a certain simplicity in his personal life, and the plainness and directness of the methods of work which he had learned in his colonial career, might sometimes cause a momentary surprise, they probably supplied no more than a salutary suggestion to the Church of a nation which is growing sadly too self-indulgent. Nor can we refrain from putting upon record, with what fairness and tolerance, as also with what resolute and high-minded courage, he fulfilled his episcopal duties. His clergy had in him a Chief Pastor on whose moral strength they might with confidence depend, let the shifting currents of the *aura popularis* fret themselves as they would. And we might almost venture to say that moral firmness and hardihood is one of the most valuable qualities which a Bishop in these days can have; seeing that his exalted dignity makes him the mark for every ill wind that blows.

His career was in all respects of noble and Apostolic tenor; and that a great man has fallen among us will be the spontaneous feeling of all.

From the Church Times.

THE LATE BISHOP SELWYN.

By the death of George Augustus Selwyn, Bishop of Lichfield, the Church of England loses the only one amongst her prelates who could a week ago be accounted as lending more distinction to the episcopal office than he derived from it, an eminence which he had shared with but two other home bishops who pre-deceased him by a little time,Wilberforce and Thirlwall, but with no others during his career save Robert Gray of Capetown and his own pupil, John Coleridge Patteson of Melanesia.

Yet it was not as an administrator that Selwyn achieved eminence. It was his glory to be a missionary and pioneer of a Church as well as of a creed, and perhaps still more to have succeeded in quickening enthusiasm for hard evangelistic work in a class of minds which had previously resisted every attempt to lift them out of the rut of mere passive acquiescence in Christianity.

George Augustus Selwyn, born at Hampstead in 1809, was a younger son of William Selwyn, Q. C., and brother of Rear-Admiral Selwyn, of the Lord Justice Sir Charles Jasper Selwyn, and of Canon William Selwyn, Margaret Professor of Divinity at Cambridge. Unlike his two latter brothers, however, who were neither of them quite sufficient for the important offices they held, since Charles was a barely average judge, and William, though an amiable, cultured, and liberal member of University society, was not even an average Professor, he was to lift the dignity conferred on himself into a higher range and atmosphere than has been the wont of colonial bishoprics, either before or since his time. He was sent at an early age to Eton, where he soon won popularity, being an example of those too rare schoolboy characters who receive the approval of their teachers for diligence and success in study and the applause of their comrades for proficiency in sports and games. and of both together for frank manliness of temper and sweetness of character. He carried these qualities to Cambridge, where he was not only a distinguished oar in the University boat, and one of those who rowed in one of the earliest matches against Oxford, but came out at his degree in 1831 as second Classic, besides obtaining previously, as the regulations then demanded, a minor distinction in the mathematical tripos. He was at once elected to a fellowship at St. John's, whence he returned in the same year to Eton as an under master, having been ordained on his fellowship as a title. During the ten years that he remained at Eton, for the last three of which he was also curate of Windsor, he won golden opinions from all with whom he was brought into contact, who found that the favourable impression produced at first sight by his handsome presence and dignified, yet unaffected bearing, became deepened on further acquaintance, when the sterling qualities of his mind also could be observed. And there was consequently general approval expressed when a then long persistent tradition was broken through in his case, and he was nominated first Bishop of New Zealand in 1844, at the early age of thirty-two, and was consecrated at Lambeth on October 17 by Archbishop Howley, assisted by Bishops Blomfield of London, Kaye of Lincoln, and Coleridge of Barbadoes. The vigour which he put into his new work from the moment he reached his distant diocese inspired his friends at home, and from them the general public with vivid interest in what had previously been at best a matter of esoteric occupation to but a small part of the self-styled religious world, and the details of his enterprising Visitations, as unlike as conld be to those of his episcopal brethren at home, as he walked or rode through trackless woods, swam

bridgeless and boatless rivers, and himself navigated his mission ship in little-known seas, were eagerly looked for and studied. From the first he felt himself drawn by strong attraction to the native Maories, in many respects one of the finest of savage races, and they repaid his liking and his labours by a devotion to his person which was almost unbounded. It was not likely that an old Eton master would neglect the educational part of a Bishop's duties, and accordingly one of Selwyn's earliest cares was to establish St. John's College, Auckland, affectionately named after the great foundation where he had himself been taught, and whose boast it is that its mighty rival Trinity is but a colony from itself; and in this college he trained natives as well as students of the Aryan race for the ministry of the Church.

For thirteen years he worked unceasingly in his diocese, always keeping before him the idea of its subdivision and development into a province; and it was not until 1854 that he returned for a brief visit to England, in this particular also having thus set an example to colonial bishops which they have not been more ready to copy than they have, for the most part, rivalled his vigorous enthusiasm for hard work. He seized the opportunity of pleading the cause of missions in a series of sermons preached before the University of Cambridge, and did the like for Oxford in a remarkable discourse which he delivered at the first opening of Cuddesdon Theological College, from both of which resulted a renewed zeal for missionary enterprise, so that many prominent young men speedily offered themselves for the work.

Returning to New Zealand he set himself to mature his plan for the subdivision of his diocese, and succeeded in forming the new see of Christ Church, and in having its first Bishop consecrated and sent out from England in 1856. This was followed by the successful foundation of the sees of Waiapu, Wellington, Auckland, Nelson, and Dunedin, the last named of which, however, is of subsequent date to his final departure from the province of which he was the creator, and for several years Primate and Metropolitan, while the outlying diocese of Melanesia, his favourite work, was erected in 1861, and after being ruled by the martyr Patteson, has now his own son, John Richardson Selwyn, as its Bishop.

It must be confessed, even by his warmest admirers, that he shone far less as an organizer of a settled Church than as a pioneer of the Gospel. Not only is the constitution of the Church of New Zealand radically defective in many serious particulars, owing to his little acquaintance with the Canon law and with theology, but he had the ill-fortune, whether from lack of insight into character, or from having placed the right of choice in unfitting hands, to gather together the most incompetent and unadmirable body of suffragans—at any rate, after he summoned Bishops Abraham and Hobhouse to England—to be found in any province of the Anglican Communion, not even one of them, literally, being in any degree fitted for the office of ruler or teacher, and their grave defects having been exhibited very patently, even to English eyes, by their conduct in the now comparatively distant case of Bishop Jenner, and the more recent one of Mr. Carlyon.

Bishop Selwyn watched with the keenest interest and sympathy the struggle which the apostolic Metropolitan of Cape Town carried on against his forsworn and apostate suffragan, backed up by the civil power; and it was his desire to see that justice dealt out in the case which the Privy Council had denied, and which the home bishops were too timid and time-serving to demand, that brought him once more from the Southern Ocean to attend the Pan Anglican Synod in 1867. It was largely due to his

efforts here that the conspiracy of Bishops Tait and Thirlwall, aided by Deans Stanley and Alford, to prevent any censure, however indirect, from being pronounced against Dr. Colenso, was defeated, albeit Archbishop Longley, with lamentable weakness, contrasting forcibly with the obstinacy he could and did exhibit in resisting Catholic reforms, yielded much of the disputed ground to the friends of bad faith and unbelief.

While the Pan-Anglican Synod was still in session, Dr. Lonsdale, Bishop of Lichfield, died, and the vacant see, after having once been offered to, and rejected by, the Metropolitan of New Zealand, was a second time pressed on his acceptance in terms that induced him to reconsider his decision, and to descend in hierarchical rank as well as in personal importance, though rising to the possession of two things which he cared for as little as any man, greater wealth and higher social position than he had previously enjoyed. Almost his first act upon entrance on his new sphere of duties was to set an example followed exactly by the present Bishop of Manchester a few years later, that of removal into his episcopal city, and a comparatively humble residence, from the less conveniently placed Eccleshall Castle, where his predecessors had resided, as also to abate much of the external state of his office but little congenial to his simple habits.

But the transplantation had taken place too late in his life to be successful. Admirable as a pioneer, the very self-reliance which nerved him to ever fresh exertions in an untried field, made him somewhat of a martinet, and impatient of the constitutional restraints which have grown up insensibly round every office in an ancient civilization like that of England, so that he did not for a long time get on very comfortably with his new clergy who were further irritated by his sending, in the true spirit of old Eton comradeship, to the Antipodes for two of his former suffragans, to act as his assistant Bishops, instead of selecting those officers from persons upon the spot.

And further although he was, unlike his eldest brother, always a High Churchman by choice and conviction, yet his departure from England at so early a stage of the Catholic revival as 1841 and his protracted absence added to the fact that he was a man of action rather than of books, so that his brilliant degree gave but a promise of capacity for erudition which he never had leisure to acquire, he was at a disadvantage in many respects in face of the great ecclesiastical changes which have passed over the home Church, which were quite unfamiliar to him, and with which he did not succeed in dealing very wisely, although his policy contrasts more than respectably with that of too many of his colleagues, who could not plead the excuse of unaccustomedness which can be justly urged on his behalf.

(*From the Guardian.*)

In its account of the lamented prelate's funeral, the *Guardian* says:

"If, as we have sometimes heard it suggested, Bishop Selwyn has scarcely made the figure in the Church at home that was expected of him, the explanation is to be found in his complete abandonment of himself to the work of his diocese. It was at once curious and instructive to listen to the talk of his own people of all ranks yesterday. The poor of Lichfield spoke of him as a liberal-handed and fast friend; one, as we heard a workingman express it, 'without an atom of haughtiness about him.' The clergy declared that he made himself felt in the remotest corner of the diocese. His very first act was to come to Lichfield in order that he might be accessible, whereas his predecessors had lived at Eccleshall, which was

four miles from a railway station. He enlarged the palace by the addition of a chapel and two wings, one of which was occupied by the registrar, and the other formed a hall where he could receive the students of the theological college. He thus made his house the centre of diocesan life. He was a thorough disciplinarian, and as he never spared himself he was little tolerant of sloth or self-indulgence, or even of a tendency to make much of small ailments. If a student missed chapel and pleaded a cold, he would say, 'That is no excuse at all. You are seeking to be a clergyman, and if you care for such things as that, you will be saying, when you are knocked up at three in the morning to visit a sick man or baptise a dying infant, that it is too cold to go out.' And yet, when the reproof had been given he would show such genuine kindness to the delinquent that his rebukes never created the smallest sullenness or resentment. His appointments were spoken of as uniformly excellent. In the disposition of his patronage he showed a remarkable anxiety to help forward deserving curates, and especially those whom he had recruited for the ministry from classes which do not ordinarily contribute to the supply of the clergy. The number of poor clergymen and students whom he befriended was, we were assured, very great indeed; and there was a general consent that the measures which he set on foot for the improvement of the diocese had been attended with a remarkable measure of success. The universal remark was that his successor would find that he had undertaken a most difficult task."

SOCIAL RESULTS OF MATERIALISM IN FRANCE.

Religion being left out of the question, there remains nothing but metaphysics on the one hand, and physical science on the other. Saint Simon and Auguste Comte were quite shrewd enough to know that metaphysics can afford no solid ground for the erection of a political and social scheme, if the existence of a personal God, and of a supernatural revelation of His will are eliminated. They therefore, addressed themselves to physical science and argued on the principle that physiology, dynamics, and gravitation are amply sufficient to account for all the phenomena in our nature. Hence man's free-will was ignored, duty, morality, and responsibility were flung away to the winds—for the physical world knows none of these things—and passion proclaimed to be the only law of life. St. Simon's *physicism* and Auguste Comte's Postivism thus appeared as the natural continuation of the materialism preached by Lamettrie and d' Holbach, and the ethics of pleasure which Helvetius made so much of found their counterpart in the strange doctrines of Fourier.

When, after its period of terror, the Revolution applied itself to the work of re-organizing society, the philosophers of the day stepped forward, and proposed a plan of reform based upon the sensationalism of Locke, developed by Condillac and Diderot. Cabanis and Destutt de Tracy were the theoricians of the school; Volney and St. Lambert aspired to the more useful part of popular expositors, and they preached the gospel of selfishness in catechisms written for the benefit not of the learned, bnt of the common people. At the same time, two third-rate writers, Naigeon and Silvan Maréchal, unblushingly stood up on behalf of atheism, proclaiming the non-existence of God to a society eaten up by corruption, and the majority of whose members were living as if there was nothing either to hope for or to feel beyond this world.

Proudhon's famous axiom, "*La propriété c' est le vol,*" was the natural corollary of Brissot's theory.

The above remarks have been suggested to us by the excellent preface which introduces the work of M. Ferraz. Six chapters bring before us all the leading representatives of the sensationalist school, St. Simon, Fourier, Cabet, Pierre Leroux, Reynaud, Gall, Broussais, Auguste Comte, and Proudhon, philosophers all distinguished by their talents as well as by their eccentricities, qualifying with a modicum of truth the most dangerous and the most astounding sophisms, ruthlessly sacrificing man's freedom on the altar of free-thought, and in the end arriving at the same fatal result—the destruction of responsibility and the assimilation of "heirs of immortality" to the beasts that perish. The impression produced by the perusal of this volume is extremely sad; because it shows us who are the intellectual guides of the great majority of Frenchmen; and the destiny of society under such teaching would be gloomy indeed, were it not for the thought that God's moral law cannot be violated with impunity, any more than that of gravitation, and that whatever may be the temporary success of irreligion, it is doomed to final defeat from the very nature of the spiritual world.

One thing strikes us particularly as we read this most suggestive volume, and namely, the ridiculous want of logic which makes the revolutionists of our own times take up with such enthusiasm the theories of socialism and positivism. What did the disciples of Voltaire, Rousseau, Diderot, and Condillac endeavour to proclaim and carry out seventy years ago! What was the leading thought of the famous *Declaration of the Rights of Man?* Why, the conception of justice superior to all human transactions, to all social compacts, an *a priori* theory of equality, the notion that all human beings have equal rights in whatever country they live, whatever may be their colour, their origin, their degree of civilization. Now if there is one axiom which Auguste Comte and his followers especially bring out as the basis of their system, it is the negation of *a priori* reasoning, and the discarding of every method save that founded upon empiricism. Our socialist friends deny that man, as an individual, has any rights at all, for the Laws of biology teach us that *utilitarianism* is the only true system, and if justice can be defined that which is most useful to society, it follows (1) that whatever seems useful to any given group of individuals is *ipso facto* just, and (2) that the greatest sum of general happiness may always require the sacrifice of this or that individual enjoyment. There is a kind of logic in error as well as in truth; if you reason soundly from a false premiss, you arrive, in course of time, to conclusions which make you start by their wildness; Socialism brings out this fact in overwhelming gravity. The notion that man is accountable to no one either here or hereafter, instead of inaugurating the golden age of liberty, has finally paved the way for the most brutal despotsim which ever disgraced the face of the earth; the statesmen of the National Assembly, the Girondists, nay, the Jacobins themselves would have recoiled with feelings of horror from the principles which their successors accept, and although Babœuf might acknowledge a disciple in Proudhon, we doubt whether Robespierre would do so.

CLERICAL POVERTY.

On Sunday afternoon Canon Farrar preached in St. James's Piccadilly, on behalf of the funds of the district churches, and referred to the poverty of the clergy as a body. He said:—

"There is one phase of this deep and distressing poverty among the clergy, which, in thousrnds of parishes, seems to me to be a positive blot —a dishonourable brand of selfishness and illiberality—on the character of

the laity. I will say it quite plainly. It is that parishes so seldom dream of paying or even of helping to pay, the curates who are necessary to maintain the services, the charities, the indefinitely multiplied parochial machinery of modern times. I do not exaggerate when I say that, in most places, owing to the increase of faithfulness, as well as to the growth of population, the work of the Church is five times as onerous as it was some years ago; and not only does nine-tenths of this work devolve solely on the clergy, but on clergy paid out of the pockets of the clergy themselves. On all sides we hear almost daily of clergymen breaking down from pecuniary anxiety, from multitudinous burdens, from mental pressure, from multifarious work. I have seen an admirable rector allowed by his parishioners to work himself into paralysis;—I have seen an old man sinking under the advance of infirmity, suffered to bear unaided the whole burden of the work of a growing parish,—without its ever occurring to the parishioners to levy among themselves the very small contribution which would have procured them timely aid. And when for the sake of his people, the struggling rector is driven to provide one or even two curates, who pays for them? He may be a poor man; he may be a struggling man; he may be a man with a large and young family to provide for; but in nine cases out of ten he is left, as best he may, to pay for his curates out of his own scant means. If more officers are necessary in a regiment, it is not the Colonel who is left to pay for them; if more hands are wanted in a ship, the Captain is not mulcted of his salary; but the wealthy the liberal, the generous people of England, in nine cases out of ten quite contentedly, as though it were no concern at all of theirs, make their poor clergy yet more miserably poor by leaving the curates to be paid for out of the slender and burdened incomes of the rector and incumbent, who have to plead the cause of every other distress, but who may not breathe one whisper of their own. I say, and I say emphatically, that, my brethren, these things ought not so to be.

—Messrs Lias & Co., of London, have made a set of Altar vessels, for S. George's Cathedral, Capetown, after the designs of those made for S. Paul's. Some slight alterations were made on the Dean's suggestion, viz., the insertion of S. George's cross and an anchor, in lieu of two emblems specially suitable to S. Paul's Cathedral. One of the chalices is more ornate than the other, having jewels inlaid thereon, the offerings of several donors; among the sixty-three gems are South African diamonds, a ruby, beryls, pearls, turquoises, garnets and carbuncles. The list of new vessels includes a flagon, a cruet, a ciborium, two chalices, two patens, two solid spoons for clinical communion, and a brazen font ewer.

The following is the description of the principal vessels:—A silver flagon, richly gilt, elaborately chased with wheat and grapes, relieved by bright flutes, in the style of the Renaissance; the body enriched with six medallions, containing the symbols of the Passion—the Cross, the Agnus Dei, the Scourge, the three Nails, the Crown of Thorns, and the Sponge and Spear; the foot richly ornamented to correspond with the body, with six medallions, containing the sacred monograms, the Chi-Rho and the pelican; the cover surmounted with a cross. Two silver chalices, richly gilt, chased in high relief in the same styles as the flagon; the bowl engraven with wheat and grapes, and the principal boss enriched with six medallions of the Greek cross. Two silver patens, richly gilt, designed and ornamented to correspond with the chalices.

The following is a specimen of the plain and wholesome way in which English Churchmen talk to the politicians, and worldlings, who are trying to Erastianise the Church of England:—

The Church, as a Divine institution, must either be reverenced for its own sake, or the theory be boldly adopted, that the Church is created by the State, and rests on law as opposed to the theory of Divine commission. This is too vital a matter to be left in any indistinctness. The cry has already been raised, Down with transcendental pretentions, down with the supernatural. The establishment of a creed which is to be gradually attenuated till no dogma remains is the ideal already proposed to us. Let those in authority lay this to heart, that it is quite possible while enlarging and outwardly adorning an ecclesiastical constitution, to destroy its moral power, and its inward life, and to produce a vast inert machine wholly powerless to deal with a spiritually paralyzed nation. Let them also be well assured that however active Puritanism, "knowing that it hath but a short time," may be at the present moment, its day is passed. Puritanism in all its forms hastens to its end. Whether in Germany or France, or among ourselves, a religion based on Biblical literature combined with personal feeling, however pure, everywhere tends to Rationalism. No educated man in another generation will be able to persuade himself that the Puritan idea of Christianity had any existence at all in the Churches of Apostolic foundation. It will remain a matter of simple astonishment that anyone ever took that to be Primitive Christianity. If the State will have a religion at all, it must be supernatural; but then it must be remembered that the Church cannot thus be admitted with all her precious inheritance and then denied a voice in her own sacred work.

The Christian Church or Kingdom, was founded as a limited monarchy (to be governed by Apostles and elders, that is, Bishops and Priests under one sovereign Bishop), by our Lord Jesus Christ. He did not receive His authority from below, from a representative assembly, or the sovereignty of the people. He declared that his authority came immediately from God above, to whom He was personally united. This authority must be received before the laws of His kingdom can be received. They have their vigour from that authority which gives them life. The authority itself dies with the polity under which the laws and doctrines were promulgated. Now the law of faith and morals being founded in the spiritual monarchy of Jesus Christ, it follows that the subversion of the hierarchy of Bishops and Priests, which is the spiritual monarchy in which Christ founded the law of faith and morals, and the substitution of Parliamentary officials and secular courts must end in the death of that same spiritual monarchy, and in the subversion of that same law of faith and morals, and of the whole of the doctrines of Christianity.

—Order is Heaven's first law. Order governs the revolutions of the planetary bodies. Order presides over the combinations of terrestrial matter. Order pervades the universal frame of nature, whether viewed in its immensity or examined in its most minute portions.

That same order, the impress of which was thus stamped upon all His works by the All-wise "Maker of Heaven and Earth," constitutes likewise the sole foundation of all musical harmony. It is not of human invention. The same law of *definite proportions* which governs so universally the combinations of the atoms of which our Earth is made up, and which presides over the formation of every salt and crystal, rules with exclusive sway

those successions and conjugations of sounds which we denominate music. Without it, neither acceptable melody nor pleasing harmony can exist.

And this law is none of man's making. It claims a far higher origin. He has *discovered* it, and it occupied the labor of successive generations to enable him to do so; but the law of harmony, in other words, the law of definite proportions, is part and parcel of the Divine code itself, and existed before the time "when the morning stars sang together" at the creation of the world. Surely such a consideration must be allowed to confer dignity upon the study of music, and to take it out of the category of trifling and frivolous pursuits.—

For the Church Eclectic.

THE CEREMONIAL OF THE CONCLAVES.

BY DR. VAN RENSSELAER.

The Conclaves of the Cardinals for the election of a Pope owe their origin to Nicholas II, (1059), who gave to that body the sole power of election, which had originally been shared by the civil authority, the people and the clergy. The bulls of Gregory X (1274) and of Gregory XV (1621) settled the minutest details of the proceedings, from which there has never been any departure, except in the greatest emergencies. Alexander III, however, was the first Pope actually elected without the participation of the laity. But that provoked a schism, the Romans choosing, with the aid of the dissenting Cardinals, many anti-Popes in succession. Alexander therefore convoked in 1179 the third Lateran Council "against the schismatics," which established the bull of Nicholas giving the election of the Pope to the Cardinals alone. The laity, however, did not submit without a long resistance, involving intrigues, strifes and schisms.

After the death of Clement IV, at Viterbo, in 1269, the 18 members of the Sacred College met in conclave. Each one of them coveted the tiara and they had not made more progress at the end of seventeen months than on the first day, in spite of the urgent efforts of the kings of France and Sicily and of St. Bonaventure, who had come to Viterbo on purpose to conjure the Conclave to finish its work. The interregnium lasted two years nine months and two days! But for the heroic part taken by the population of the town, in first immuring the electors in the single story of the palace where they met, and then taking off the roof and breaking up the ceiling, there was no reason why it should not have lasted twice as long. Their Eminences, weary of war, soaked to the bone, elected a Pope, Gregory X, who otherwise was not one of themselves.

To prevent the recurrence of such a scandal the new Pope published in the Council of Lyons, 1274, the "Fifteen Rules or Laws of the Conclave." We give them with the modifications of the subsequent centuries.

I. When a Pope has died the Cardinals wait ten days for the absent members; after which the funeral rites of the deceased having in the meanwhile been celebrated for nine days in the city where he lived with his court, they all shut themselves up in the pontifical palace, each contenting himself with a single servant, clerical or lay, unless there is a man-

ifest necessity of allowing two. Every Cardinal shall have the choice of his servant or servants.

Pius IV declared that the ten days should be reckoned from the very day of the Pope's death, which Gregory XV confirmed, while authorizing the Cardinals to defer their meeting in conclave if any serious event should happen. For example, after the death of Alexander VI, they waited thirty days, in consequence of the violent acts of Cæsar Borgia, and after that of Paul III, nineteen days, at the request of the French Cardinals. Ten days might have been enough at the epoch of Gregory X, when almost the whole Sacred College lived at the Papal Court; but often it has been found too short. Even now, with the aid of the telegraph, railroads and steamers, the Cardinal from New York found himself two days too late. Clement VI granted, in 1351, two *conclavists* to each Cardinal; now three are allowed.

II. In the palace which the Pope inhabited the Conclave is organized without separating walls or partitions, all living in common, having only one private room. The Conclave must be entirely closed on all sides, so that no one can enter or leave. Clement VI allowed them curtains to their beds for privacy. Afterwards they were allowed separate cells, with wooden partitions, 13 feet by 10 feet, furnished at their own expense and according to their taste, with their escutcheons nailed on the outside over the door. This exposes them to the danger of fire, which actually occurred at the election of Innocent XII, (1691), and produced a characteristic squib from *Pasquino*, which was more telling on their Eminences than reverentin its language. A single door gives access to the place of meeting all others being walled up. This door is fastened by four locks—two on the inside and two on the outside. The keys of the inner locks are entrusted to the Cardinal Camerlinga; those of the outer to the Marshal of the Conclave, the Prince Chigi; hence the etymology of *Conclave—cum* and *clavis*. The one cell has grown into a group of four or five rooms for each Cardinal and his attendants.

III. No one must have access to them; no one can speak privately with them; they themselves can receive no one, except those introduced by permission of the electors, with reference to the election only. No one can send a message or a messenger to the Cardinals or to any one of the conclavists under penalty of excommunication. Practically conversation is allowed with them, provided it is not done during the ballotting, but only in special places arranged as in convents for conversation, and guarded within and without by the officers of the Conclave. Visitors and visited must talk in loud and intelligible tones, so as to be heard by all.

IV. Openings provided with turns are left in the outside wall to introduce provisions for the immured. The baskets in which they are brought are carefully inspected before being admitted. Physicians, surgeons, dentists, corn-doctors, barbers, hairdressers, architects, masons, chimney-sweeps, &c., are shut up with the Conclave, to be ready in case of need. All of these are solemnly chosen by the Sacred College in special congregations.

V. If the election of the new Pope is not made within *three days* of the opening of the Conclave, each Cardinal must be reduced to *one dish* for dejeuner and dinner during *five days*. After that he can only get bread and water till the election is finished. If the population of Viterbo had only thought of this heroic expedient! But one need not be too much concerned about the fate of the stomachs of the Sacred College. This law can always be evaded, and the more easily that the *conclavists* not being

subject to it can share with their eminences the bountiful repasts which they take good care to have served for themselves. Clement VI authorized them to eat what they pleased, contenting himself with preventing the Cardinals from exchanging their good things. A seller of game is known to have received a large order from the head of the Vatican kitchens for the last election.

VI. During the Conclave the Cardinals receive nothing from the Papal treasury nor their own rents, which are kept, as long as the interregnum lasts, in the custody of honest and faithful persons chosen for that purpose. On the death of the Pope all the offices of the court, ecclesiastical and tribunal, are suspended, except those of the Grand Penitentiary and the Camerlinga.

VII. No business must be discussed or done in the Conclave except the election of the new Pope.

VIII. If any Cardinal has not entered the Conclave, or if after entering he has been obliged to leave it on account of sickness, the election will proceed without him ; but he can re-enter as soon as he recovers. The Cardinals who shall arrive after the opening will be admitted to the high assembly, no one being allowed to give his vote outside of it. Cardinals under censure or excommunication cannot be excluded. Two-thirds of the votes are necessary for an election. Not only a Cardinal absent from the Conclave, but any one who is not under just hindrances, may be so elected. But no one is allowed to vote for himself. Certain Popes have tried to hinder Cardinals fallen into disgrace from using their franchise, but in vain; the College having always resisted it as putting too dangerous a power into the hands of the reigning Pope.

IX. If the Pope should die away from the city in which he usually resided, the Cardinals will hold the Conclave in the city on the territory of which he died. If that city is under an interdict or in revolt they will hold it in the nearest city. Pius VII (1807) on account of the political troubles of the time, suspended the laws of the Conclave, and authorized a majority of the living Cardinals to meet where they could and elect his successor without delay. This gave rise to the report that Pius IX had prepared a bull empowering them to proceed immediately after his death without waiting for their colleagues.

X and XI. The lords and public officers of the city where the Conclave shall be held, shall take care to observe the prescribed laws.

XII If they do not observe them they must be excommunicated, perpetually disgraced, deprived of their possessions; their city will be put under an interdict and stripped of its episcopal honour. Alas! these wise precautions rarely hindered, in the middle ages and even more recently, the recurrence, at each interregnum, of the disorders, which the Roman people regarded it as one of their rights to indulge in, *sede vacante.* The recital of that unchaining of all the worst passions, which turned Rome so often into a pandemonium, would take too much room. Besides, who has not read it somewhere ?

XIII. During the work of the election the Cardinals must forget entirely their private inclinations and consult only the common good of the Church. Nevertheless, what long interregnums and what schisms !

XIV. None of the electors can solicit, by promises or in any other way, the other Cardinals to yield to his views on the election, under penalty of excommunication. All agreements and obligations, even if made under oath, shall be void, and those who violate them will deserve praises rather than the stain of perjury. Many Popes made this law against simony more stringent. Julius II, for example, in a bull of the year 1505 :

"The election of a Sovereign Pontiff stained with simony will be considered null and void. The personage so elected, although he has been chosen unanimously, will be reported an heresiarch and deprived of all honour and of all dignity. The enthronisation, the adoration, the time elapsed, the obedience of the Sacred College, will not validate a simoniacal election; and the Cardinals, the clergy, the Roman people can withdraw from the authority of a Pope chosen by simony." The epoch of Julius II is perhaps the finest age of simony. Many contemporany authors, who were surely not all interested in blackening Alexander VI, attest that some Cardinals, corrupted by his gold and his promises, had given him their votes, and that they died, for the most part, mysterious deaths before the Pope had kept his engagements with them! It is even said that the election of Leo X cut short some attempts of Maximilian I. to buy up the Sacred College in a lump. The Emperor, having lost his wife, had become weary of the crown and wished to try the tiara.

In 1562, Pius IV, in a bull designed to confirm certain old rules for the Conclave, the revival of which seemed necessary, and to remove certain abuses, expressed himself thus: "We equally forbid bets during a pontifical election, and ordain that if, in spite of this prohibition, bets are taken, they shall be considered as null and not collectable in court and out of court; and that the transgressors be punished as the Governor of Rome and the future Pope shall think best."

Then, in fact, the custom throve of betting on the election of such a candidate for the tiara. The passion for games of chance of every kind, which characterizes the Italians, impelled them to draw from the different elements of a Conclave all the combinations imaginable, on which they laid wagers, often enormous, exactly as on horse races now. Nor was this confined to the townspeople, but betting was carried on within the sacred precincts itself, behind the *four locks* and the walled-up windows, between domestics, between conclavists, between prelates, even between Cardinals. The devil can get in anywhere, you know.

As soon as a Pope had breathed his last, the streets of the Old and New Banks, inhabited then by many bankers, money-changers and goldsmiths, and still keeping their old names, were transformed into betting agencies, and that in broad daylight. There the rival chances of the candidates for the tiara were quoted and discounted in the midst of an excitement which was easily changed to an outbreak. One incident selected from a hundred, In 1555, during the Conclave which followed the death of Marcellus II. the news that Cardinal Farnese had certainly a majority all at once spread through Rome. Immediately the gamesters swarmed in the two streets just named to such a degree that it became necessary to reinforce the guards. The Farnesian side rose to 70 crowns of gold and would have gone higher had not nightfall put an end to business. The next day when they learned that the election was still pending, Farnesian stock fell 10 or 12 crowns in the twinkling of an eye. Imagine the crash when the Dean of the Cardinal Deacons proclaimed the election, not of Cardinal Farnese but of Cardinal Carafa, Paul IV.

If the Cardinals elected a Pope for whom no one had been advised to bet, as Florence of Utrecht (Adrian VI.) the populace did not hesitate to hoot them as they left the Conclave.

These bets, in or out of the Conclave, might produce simony, to say nothing of the disorders and ruinous losses which they caused. Hence the bull of Pius IV. During the interregnum just ended the Romans made use of the lottery, expecting great results from the tickets combining the ages of the Cardinals Pecci, di Pietro, Morichini and Franchi.

XV. In all the chief cities and places, funeral services must be celebrated for the Pope as soon as the news of his death has arrived there, and every day prayers must be offered for a speedy, unanimous and good choice of the new Pontiff, which the electors must endeavor to facilitate by prescribing even fasts. Their eminences, however, have not always been controlled by the recollection of these preparations.

On the death of John XXI., the Cardinals, who, however, were only eight in number, not having been able, at the end of two months of the vacancy of the Holy See, to agree on the choice of a Pontiff, the population of Viterbo, where the Conclave was in session, remembering the means used to bring the electors of Gregory X. to an understanding, shut them up in the Hotel de Ville, and informed them that they should not leave it till after the election. In spite of that, however, it lasted many months more. After the death of Nicholas III., successor of this John, the Viterbians, the air of whose city seemed decidedly unfavorable to speedy elections, invaded the next Conclave, which was as usual dragging its slow length along, seized two Cardinals, relations of the deceased, who, they said, were hindering the election of the new Pope, and imprisoned them. When Clement V. died the Cardinals met at Carpentras. After three months of disputes they had made no more progress than on the first day. A fire, kindled in the place of meeting by one of the factions, forced the electors to escape to Lyons, where they finished by electing John XXII. The interregnum had lasted twenty-seven months. But the longest Conclave was that of Viterbo in 1269 mentioned before—2 years, 9 months, 2 days.

But to proceed with our subject. The Pope may only be elected in Conclave and in three ways: By ballot, by compromise, by acclamation or inspiration.

No one will be considered elected if all the votes are not proclaimed. Before depositing his ballot each elector shall swear that he has voted for the one whom he believes to be the most worthy.

The elector writes on his ballot his own name with that of his candidate. The ballots are folded and sealed in such a way that it may be known that the same elector does not vote twice at the same time. Before opening them they are counted, to see whether they correspond to the number of electors present. Three Cardinals, chosen by lot, accompany the three scrutineers to collect the ballots of their colleagues hindered from coming to the chapel to vote. The voting is held twice each day, in the morning and in the afternoon.

All menaces, agreements and signals on the subject of the election are forbidden under penalty of excommunication. The most rigorous secresy in reference to the election is imposed on the electors. All the Cardinals must swear to observe this bull after their elevation to the purple and from the day after the death of the Pope. The electors and elected who swerve from these prescriptions incur the greater excommunication.

Interesting commentaries on the practical working of this elaborate and carefully guarded system will be found in "De Retz's account of the Election of Pope Alexander VII." and "Consalvi's Account of the Election of Pope Pius VII." in the *Guardian* of Oct. 24th and 31st, 1877, to which your readers are referred, as well as to Cartwright's "Constitution of the Pontifical Conclaves."

Heretofore the Cardinals have gone in solemn procession from the Church of St. Sylvester to the Quirinal Palace, or from St. Peter's to the Vatican, but there was no such ceremony at the recent election, the "prisoner" theory being somewhat inconsistent with it. When all who have a right

to enter are found at their posts, at the sound of the evening *Angelus*, the ambassadors, princes, prelates, &c., &c., who have waited to the late minute to encourage the electors to a speedy decision, are dismissed with the warning "*extra omnes.*" Then the Cardinal Camerlingo and his three colleagues make a thorough examination of the enclosure, to see that all is in order and that no intruder has slipped in. If a Cardinal arrives after this formal opening, he is introduced among his colleagues through the door of the four locks. Ambassadors, having communications to make, present themselves at the same door.

The next morning the Cardinal Dean celebrates mass and all communicate in the Sixtine Chapel. Then they proceed to the first ballot. Election by acclamation or inspiration has not occurred for many centuries. Election by compromise is done by deputing one or more to name a person whom they agree to accept. This has been resorted to when they found it difficult to decide, but has fallen into disuse. The usual form is by ballot taken twice each day after singing *Veni Creator.* The ballots are printed sheets of letter paper, the places of the names and seals being left blank. They are laid on a large tray. Each Cardinal takes one, seats himself at a small table, and with a goose quill, made ready for him, fills up the blanks: *Ego,* ———— *Cardinalis* ———— *eligo in summum Pontificem Reverendissimum Dominum meum Cardinalem* ———— He folds the ballot in a certain way indicated on the paper by black lines, seals it, and then holding it between the thumb and forefinger, with outstretched arm, advances in his turn to the grand altar, on which is a chalice covered with a paten. He kneels at the foot of the altar, makes a short prayer, rises, pronounces with a loud and intelligible voice the oath to vote conscientiously, raises the paten and deposits his ballot.

When all have voted the first of the three Cardinal scrutineers re-covers the chalice with the paten, and shakes it so as to mix the ballots (*schedole.*) The third puts them one by one in another chalice, counting them. If the number does not correspond to that of the Cardinals present, they are burned, and the vote is taken again. If they correspond, the first opens all in succession, but so as not to disclose the name of the elected. He passes the paper then to the second, who in his turn passes it to the third, who proclaims the name in a loud voice, so that each Cardinal can mark proportionally the suffrages expressed on a printed list of all the Cardinals. If none of those voted for has obtained the requisite two-thirds they proceed to the *accesso*, or second ballot, for one of the Cardinals who has received most votes. If this is not decisive, they defer the vote to the next day. The ballots are burnt with damp straw which sends forth a dense smoke. This *fumata* from the well known chimney is anxiously watched to discover whether it is decided or not. On the last occasion it was a treacherous sign, for the crowd dispersed on seeing the *fumata*, and in the meantime Leo XIII. had been virtually chosen by the *accesso* of his rival, Cardinal Franchi, and his friends.

When the election is finished the chosen is asked whether he will accept. If he is absent they send for him. In his answer, if he accepts, he makes known the name which he will take. The last example of a negative, or rather dilatory, answer was that of Benedict XIII. (1724). As soon as he has accepted each Cardinal lowers, by a pulley attached to it, the baldaquin, which was placed over his chair, for no one but the elect has, after that, a right to that attribute of sovereignty.

Three complete sets of clothes of different measures have been prepared beforehand, which the successful candidate tries on in his cell (which used to be plundered at once by the *conclavists* as a matter of right) and then

returns to the chapel and takes his place on the throne. Then the *adoration* commences, each Cardinal kneeling before him, kissing his foot and hand, and receiving from him on the cheek the embrace of peace.

The election is announced from the *loggia* of St. Peter's by the Dean of the Cardinal Deacons; the new Pope comes forth and gives the Benediction; the bells send out those joyous peals for which Rome is unequalled; the cannons fire, or used to before the "usurpation." The new Pope is crowned with the triple crown "king of kings, and lord of lords, and the vicegerent of our Lord Jesus Christ on earth." He is enthroned over the altar; he is installed at St. John's Lateran as Bishop of Rome. He receives the homage of the diplomatic corps, of the prelacy, of the nobility, of the principal dignitaries of his court, of the regular and secular clergy, of everyone that can get near him. The interregnum is ended.

It is needless to add that in the last election these laws and customs were rigorously carried out.

PROTEST OF SCOTCH BISHOPS AGAINST THE RE-ESTABLISHMENT OF THE ROMAN HIERARCHY.

The Bishops of the Church in Scotland have issued the following Protest:—

In the Name of God, Amen.

Whereas we, the undersigned Bishops, occupy, by Divine permission, the ancient Sees of the Church of Scotland; claiming none other authority and jurisdiction than such as were claimed and exercised by the bishops of the Primitive Church, before any of the kingdoms of this world became the kingdoms of our God, and His Christ; and teaching the faith once delivered to the saints (and none other), as it is contained in Holy Scripture, and defined by the Ecumenical Synods of the undivided Church of Christ:

And whereas the Bishop of Rome, who neither hath, nor ought to have, any authority or jurisdiction, ecclesiastical or spiritual, in this realm, hath, on the plea of a pretended universal supremacy over the Church of Christ, intruded Prelates of his own appointment into Sees occupied by us:

And whereas it is the law of Primitive Episcopacy, as instituted by the Apostles of our Lord Jesus Christ, that all Bishops in the Church of Christ are of the same order, and hold the same apostolic office, and that for any one of them to claim universal supremacy is to usurp the office of the Lord Himself:

And whereas also, it is according to canonical rule, and the order of the Catholic Church, that there should be but one Bishop in the same See, so that the intrusion of a second Bishop into a See already occupied is a violation of the law of unity, and a rending of the Body of Christ:

We, therefore, the Bishops aforesaid, on behalf of ourselves and our successors, and on behalf of the clergy and faithful of that branch of the One Catholic and Apostolic Church in which we bear office, do now, in the name of our Lord and Saviour Jesus Christ, the One Head of the Universal Church, publicly and solemnly protest against this assumption of power by the said Bishop of Rome, as contrary to the order and fundamental laws

of the Catholic Church, and destitute therefore of any authority or validity in the Church of Christ:

Given under our hands this thirteenth day of April, in the year of our Lord one thousand eight hundred and seventy-eight.

ROBERT EDEN, D. D.,
Bishop of Moray, Ross, and Caithness, Primus.
CHARLES WORDSWORTH, D. C. L.,
Bishop of St. Andrews, Dunkeld, and Dunblane.
H. COTTERILL, D.D., Bishop of Edinburgh.
THOMAS GEORGE SUTHER, D. C. L.,
Bishop of Aberdeen and Orkney.
WITLIAM SCOT WILSON, LL.D.,
Bishop of Glasgow and Galloway.
HUGH W. JERMYN, D.D.,
Bishop of Brechin.
GEORGE R. MACKARNESS, D.D.,
Bishop of Argyll and the Isles.

Correspondence.

SIN, PENALTY AND HELL.

MY DEAR DR. GIBSON: I am very glad your correspondent "C," in the May number of the ECLECTIC, has called attention to the article on "*Evil, Penalty and Hell*," and I will proceed at once to consider his difficulty and also some other objections which have been made to it:

1. In the first place there was no design on the part of the writer to "*mitigate* the usual doctrine of eternal punishment," but only to state the revealed truth of future punishment in a philosophical way, which might relieve minds brought up to regard it in the dry, arbitrary, mechanical aspect in which Calvinism presents it. The aim was to apply a few great Catholic principles which have been lost sight of, and which if worked out might furnish a theodicy, or justification of the ways of God to man, on this urgent question of the hour.

2. As for St. Augustine, although in my opinion the world has seen no grander intellect, yet the view of evil and penalty presented in the article alluded to does not rest on his authority alone. He brought it prominently forward in refuting the Manichees, but the principle has always been a truth of Catholic philosophy and will always remain such. I call it "Catholic," because the Church has accepted the principle in the teaching of her great theologians—not that it is true *because* of this acceptance, but it is accepted, because it is true. I have nothing to do here with the Saint's views on Free Will. Perhaps he did go too far in opposing Pelagius. The late Canon Mozley, however, thought not, but many have thought so, and certainly it is a little suspicious when such heresiarchs as Calvin try to shelter themselves under the *prestige* of his great name. But no one would

have regarded with greater horror such a monstrous misrepresentation of Christianity as Calvinism.

3. It seems to me your correspondent mistakes entirely the real characteristic of Pantheism, when he says that the writer's view of evil "approaches it." For Pantheism, while holding the truth that all substance is good, denies the *fact* of moral evil and sin. Denying moral evil altogether it teaches that what we call physical evil is only a lower form of good, and is not the loss of good, or the *result* of any loss. Moreover it excludes the idea of personality, responsibility and free-will altogether. So far then from an approach, Pantheism seems to me to have nothing in common with the principle of your contributor's article, except the fact that all substance, as such, is good. It is not an "opposite pole" of anything, but yet as a falsehood it is not half as bad as Calvinism, because Pantheism does not make evil substantial or charge its existence upon God.

4. Your able correspondent says with confidence that "a created dualism of matter and spirit is *the* Christian doctrine." If he speaks in the language of philosophy, instead of phenomena, there are some who would ask where does he find such Dualism revealed so as to be "*the* Christian doctrine?" What does he know of matter? Just as much as the greatest philosopher, and that is nothing at all. So much so is this the case that there is a rising school of philosophy now which considers phenomena to constitute the whole of our knowledge of physics. They tell us that color and sound are not things outside of ourselves, but our impressions produced by the vibrations of an unknown something they call "ether," and that there is no sound or color in Nature unless we are present to perceive it. They tell us that no man ever saw any matter as such. The last word of modern science is that the essence of what we call *matter* is immaterial, and will be found in the last analysis to be merely lines of force, fixed or fluent. It is dangerous for us to dogmatize much about what has not been revealed. This "Dualism" was denied by one of the deepest thinkers of modern times, Bishop Berkeley, and his philosophy under some modification or other is commended now from more than one Professor's chair in this country and Europe.

5. But this is rather apart from the proper subject of this paper. My excellent friend "C." actually says that "*the change in substance* produced by sin extends to the production of *positively evil influences*," and is the *assumption* of positive *qualities* of sin. He thus seems to make sin work a change in man's *substance*, and regards it as a positive *quality* assumed or infused into man's nature. If sin be all this, and can do all this, then it seems an entity and clothed with power, as truly so as the grace of God. Is not this a rather near approach to the Manichean Dualism? He even compares sin to "the evil of poison," as if there were in the universe any such evil *thing* as poison. "The evil of poison" is the *misuse* of something in itself good. The viper's venom is good in itself and in its place, and so are strychnine and arsenic; they are not poisons in themselves. They are created things, and therefore good. Sin is not a created *thing*, but an evil habit of lawlessness—a misuse of what is in itself good. The effect of this misuse is simply disturbance or dis-ease, dis-order and dis-solution, all of which are privative and forms of loss, and so far negative. There is no change of substance in such loss but only of form and relation. Evil is positive as a *fact*, as a change of status and relation, not as a change of substance. We say evil is the effect of the *fall* of man, *i. e.* of sin. What do we mean by a fall? Does the fall of a thing change anything more than its status, its relations? It may produce also dis-order, dis-ease and discord in the interaction of the parts, but this is only functional and may be

remedied. Even the physicians no longer believe in the old notion of a positive virus or poison in disease, to be driven out of the system, but treat it as simply a disturbance of function. So theologians tell us that when man fell from the state of supernatural grace, in which he was created, the *integrity* of his nature was lost, *i. e.*, the orderly co-ordination, the wholeness and harmony of his passions and powers was broken up and can only be recovered by Divine grace, but the passions and powers in themselves are good.

6. My friend seems to think that "conversion" is only "a turning around or turning about, and moving towards God," along the same path by which the soul "had been moving away from Him." Ought he not rather to say that "conversion" is leaving the *by-path* into which the soul has wandered and turning into "the Way," outside of which "no man cometh unto the Father?" Men have *lost* "the Way" and must turn, not back merely, but towards it and into it, if they would escape *perdition*, which means *loss* again. The soul by its very nature must seek for what it *thinks* to be a good of some kind. It is created for the highest good, but if it reject this, or miss of it, it seeks for its satisfaction where it cannot be found, in some *lower good*, something created. Of course it must incur the *pain* (poena or *penalty*) of this loss of "the way which leadeth unto everlasting life," *i. e.* leading to the soul's highest good in the Beatific Vision of God. For evil consists in pursuing some lower kind of good in a lawless way, regardless of the Divine order of Goodness and Truth. Hence, we may say that "Satan's face is turned" away in lawlessness (*ανομια*) from God's order, and Gabriel's is obediently turned towards it. But this view depends on assuming that there is a "kosmos," or Divine moral order to start from, and to work towards, and that the Divine laws are simply for preserving or restoring that order. In comparison with this "C.'s" supposed line of motion, starting from "a zero-point of indifference," and going in opposite directions, seems but a poor illustration of the soul's probation and of God's moral government. Nothing can start from zero, but everything from God and goodness only.

7. One more difficulty suggested by "C." remains to be considered, and it is a difficulty which has troubled every thoughtful reader of the New Testament, how could our Lord say of Judas, "*Good were it for that man if he had never been born*?" The case is an exceptional one and stands alone. There has been but one Deicide—but one man who has looked into the Face of God and after walking for years in His visible presence has yet, knowing what he was doing, sold Him for money into the hands of enemies. The words therefore are a strong way of expressing the deep and terrible misery to which Judas alone had doomed himself by deliberate betrayal of the Son of God and by apostasy. They certainly need a *special* interpretation to get at their real and true meaning, for to say that the mere *birth* of any creature, in and of itself, is absolutely evil, would be to charge the Creator Himself with performing an evil act, which would be blasphemous. We may say therefore with St. Thomas, [in Supplemento q. 98, art. 3,] "It was *relatively only to his misery* that it 'had been good for Judas not to have been born,' for then he would not have suffered; but not good *absolutely*, or in reference to everything, *i. e.*, to being itself." Moreover, St. Augustine teaches that "being itself is always a good (the good God being its Author), and all condemned souls participate of that good, and are gainers by their existence, and that it is better to be, and even to be miserable, than to be nothing, which would be privation of all good and cannot be willed or be desirable." [De Libero Arbitrio III. c.7.] In the punishment of Judas there is no greater loss ("*damnum*") or dam-

nation, we can conceive of, consistent with the goodness of God—a loss not merely *negative*, but *privative*, (poena damni et sensûs) including the *internal sense*, or consciousness of the privation and degradation brought upon himself. It is true Milton [Paradise Lost, Bk. II., v. 145] puts into the mouth of one of his mythological devils an argument dissuading from the commission of further sin lest they might possibly incur the additional penalty of annihilation, or loss of being itself. But herein he agrees with Augustine that *annihilation would be a lower deep* beyond what the goodness and justice of God would assign to any of His creatures.

Thus we say annihilation is *morally* impossible; and moreover it is *logically* impossible, because the Divine Logos, the light of our reason, "by Whom all things were made," acts *dialectically*, and seeing the conclusion from the beginning does not retract, makes no mistakes, and cannot repudiate His own creative act. It would be an imputation on His infinite wisdom and prescience and goodness to say that He had created a being for whom *absolutely* and as to ALL the purposes of existence, it would have been *better* not to have been born; or to say that He would take away any gift He had once bestowed, even physical existence, unless the creature itself should reject the gift. Moreover any man possessed of the slightest philosophical insight ought to see that Immortality is a *natural* gift belonging to the whole *race of man*, not merely to individuals. For man was created not merely as an individual, but "after his kind," *i. e.* as a race—"male and female created He them," so that the *race-principle* is as *real* a creation as the individual man. Individuals exist and are indestructible because the race exists as a unit and is indestructible, and they cannot exist outside of, or separate, from the race. They cannot perish so long as the race, of which they are parts, exists. There can be no *men* without *man*, and no man without men. There is this solidarity of Humanity, which, in a secondary sense, sustains and perpetuates all personalities belonging to it. The *differentia* of man in nature is that he alone is a *person* and has a free-will or autonomy, while at the same time the existence of each person is essential to the existence of the whole body or organism whose fountain-head in both orders is, and must ever be, immortal. Therefore, we say, the annihilation of wicked souls, or, as it is now called, "*conditional immortality*," is morally and logically impossible and absurd, more absurd even than any form of Pantheism or Universalism. We may ask finally, if the Creative Act, which is the act of an *infinite* Being, must not therefore of necessity be infinite in duration, so that its efficacy can never terminate? These considerations, we think, must explain our Lord's saying about Judas, as found in St. Matt., 26 ch., 24 v., and clear these and other inspired words of a meaning inconsistent with Divine goodness, as well as satisfying any who may have been perplexed by the crudities of "Annihilationism."

We have now, it is hoped, removed the difficulties suggested by "C." and others in regard to the *privative* nature of evil and penalty. What has been said, however, should be taken in connection with the principle laid down in the article on this subject in the April number of the CHURCH ECLECTIC. When this principle of Catholic philosophy is firmly rooted in the mind it will be found that a maze of Scripture texts which prior to it seemed without order or drift, will, with it, be harmonized and adjusted, in like manner as the apparently contrary motions of the heavenly bodies may be reduced to an intelligible unity and order since Newton's discovery of the law of gravitation. But, of course, it will not alter in the least the facts of sin and penalty as Scripture describes them. Scripture, in speaking of God's acts, uses, as we all do, the lan-

guage of phenomena and of human emotions or it could not be universally understood.

The meaning and truth of particular Christian doctrines are seen only in their relation to the whole order of revealed Truth, and when they are seen and studied in that relation they are found reconcilable with each other, and with everything else we know to be true. In our endeavour so to harmonize and explain them we ought not to be suspected of trying to explain them away. For the Faith, what we believe, must become the object of our thoughts and a principle of our intellectual life and activity. And in order that this may be possible, we must seek to appropriate and assimilate it, that is we must be able to grasp its relations with ourselves and with our reason, with the whole world of intellect and of the universe of which we are a part. Hence Theology, and its handmaid Philosophy, though not themselves inspired, aim to give us a true science of Faith.

All Christians are helped and strengthened in their faith when they see the intrinsic and analogical reasonableness of whatever the Church holds and teaches. For we believe a doctrine in the fullest sense only so far as we *understand it, i. e.*, so far as we see its relation and analogy with the whole system of truth, of which the Church alone is the teacher. Our Lord Himself commends this intelligent faith, saying, "When any one heareth the Word of the Kingdom "*and understandeth it not*[1] then cometh the wicked one and catcheth away that which was sown in his heart; but he that received seed into the good ground is he that heareth the word and *understandeth it*, and bringeth forth fruit."

Thinking men who believe seek a view of Revelation which will satisfy their rational nature, and which recognizes all that is good in man and the earth—a religion joyful and cheerful, and full of hope as of reverence, ministering to the heart and the imagination, as well as the head, emancipating the spirit from gloom, and formalism, and servile fear, exalting manhood into the order of grace without suppressing what is manly or denying what is good in nature. The beauties and splendors of Eden do not require us to believe there were or are now no sweet flowers or wholesome fruits *outside* of Eden, outside at first, perhaps, because designed and preparing to be transplanted or included within, in God's good time, for Nature can only reach its consummation, in the supernatural, for which it was created. May we not say, then, in symbolic language, that the Eternal Father has but one "House of many Mansions," and that all His intelligent creatures will dwell under that one roof of His merciful Providence, the Blessed in that highest place which Christ has gone to prepare for them, and the wicked in that lowest place (infernum) prepared for the devil and his angels? And is not that one House built like His Ark of old "with lower, second and third stories," to "keep alive every creature, clean and unclean?" May not these several "stories" symbolize the several conditions of spiritual life, or lack of it, in which all creatures made in His own image and likeness, His children, will at last find themselves ranging from the most exalted circle of Glory around His Throne, down to the lowest deep of darkness and degradation, to which any may doom themselves by their own voluntary sins? St. Paul teaches us that "in a great House there are not only vessels of gold and silver, but *also of earth and of wood;* and some to honor and some to dishonor, and that if a man will *purge himself* from among these vessels of dishonor, he may become a vessel unto honor meet for the Master's use."

[1] S. Matt., 13 ch., 19 and 23 w. "μη συντεντος" and "χαι συνιων" from "συνιημι" to put together, *i. e.*, to see] things in their *synthesis.*

These considerations are submitted with the hope that they may help minds to clearer views of this difficult subject. A writer in the last number of the *Church Quarterly Review* (April, '78) has well said, "The true remedy for present difficulties is to be looked for *in more rational views of the state of the lost*, and in bringing into more prominence the doctrine of *the intermediate state*, which unhappily our traditional Calvinism denies."

A.

For the Church Eclectic.

HARRIET MARTINEAU.

(*Concluded from May Number.*)

Miss Martineau's literary labour commenced at the age of 19. The habit of first thinking out what she had to say and never copying, suggests a great deal of interest to writers of all times. Such a habit shows great power of concentration, and is of itself valuable training, besides the immense saving of time; but while there are these manifest advantages to the author it does not remain quite certain that there is always a corresponding gain to the reader. The essay on "Lionism," reprinted in the Autobiography, does not bear comparison with the Autobiography itself; being wordy and without inherent vitality; rewritten it would have been put into half the words. And so we think with many of Miss Martineau's voluminous works, not particularly successful; rewritten they would have been reconsidered, and it is possible that much that is disagreeable might have been discovered before being perpetuated in print.

Of her early and juvenile productions we have no time to speak. In 1827 she hit upon the ingenious method of making short stories explain some principle of Political Economy. The pecunary ruin consequent upon the death of her father made exertion necessary; she went up to London and passed through the usual experience of penniless and obscure authors in obtaining for themselves a hearing. In London she wrote the "Preface" to her illustrations on Political Economy; the first tale was printed, the first edition of fifteen hundred copies soon exhausted; from this time her path was clear and work secure. The success of the Political Economy series was immense, and brought the author into intercourse with the leading minds of the political world. Her simple tales helped to give voice to the popular need. The whole land was distracted, an intense bitterness of feeling existed between the classes, which afterwards resulted in the Chartist riots. Statesmen were at their wits end and feared daily a universal uprising of the common people; the whole air was thick with storm. Miss Martineau's papers were a relief, and eagerly siezed upon; they were written in a style to attract the people whom those in power most dreaded and most desired to conciliate. The labour and research, necessary for each paper involved a fearful amount of laborious reading and toil, and this work Miss Martineau did thoroughly and well. The series having served their end will cease to be of further value. Miss Martineau's great powers of concentration and analysis, and strong memory combined with intense perseverance, made her eminently fitted for such work. She was unsurpassed in her knowledge of mere "facts." Like Macaulay, she was a prodigy in her line; but like Macaulay she often managed in this array of "facts" to completely miss the truth. Indeed, in many things there was a close parallel between the two. Macaulay, when brought face to face with some monstrous statement seemed to think that the an-

nouncement that "he had spent four days at Exeter" or wherever the place may be, in "*collecting the facts*" a sufficient satisfaction to himself and the world at large. Both lacked inwardness of vision; to any spiritual forces, past or present, working in this world, they seemed as blind as bats. Had Lord Macaulay, or Miss Martineau written a history of our own country; in treating of the years succeeding our great war, they would have declared "that owing to the exertions of the Abolitionists the slaves were freed;" or in writing of England and the peaceful, prosperous years that followed the Chartist out-break, this peace and prosperity would have been made to rest upon "Improved Laces." That this same Church of England, of which both spoke in such contemptuous terms, and of which both were so profoundly ignorant, that this same Church of England by the holiness of her members had all the time been the leaven leavening the lump; the noiseless hand unclasping the fetters of the slave, and uplifting the down-trodden labourer to his proper place, all this would have been utterly beyond the ken of either.

The series of Political Tales finished followed the journey to America. Of this journey, and the books written after her return concerning the same, we have no time to speak. Miss Martineau found herself in a peculiar position, her influence in the Political world at home entitled her to notice from our own Statesmen and this notice she received. Clay, Webster, Everett and Calhoun all extended to her the hospitalities of the country; on the other hand, her Demara tale entitled the Abolutionists, then a most unpopular class, to claim her as one of themselves. Party feeling ran so high at that time, that after Miss Martineau attended Anti Slavery meetings in Boston, she received most unjustifiable treatment from the newspapers at large, and she no doubt spoke the truth when she declared our country compared unfavourably with her own as far as rights of speech were concerned. But when all is taken into consideration, the slavery question apart, she does not seem to have made a pleasant or favourable impression on the country at large. "Society in America" published after her return home, was a success no where, bad in spirit, and poor in style. "Retrospect of Western Travel" was better liked in England, but did not fulfill the hopes of the publishers. At this period she was in the very height of her London social success; a notice of the Autobiography would be incomplete without mention of this brilliant circle. Lord Brougham, Hallam, Milman, Carlyle, Sydney Smith, Godwin, Mrs. Somerville, Joanna Bailey, and a host of others are noticed in these pages, and it is just these pages, brilliant as they are in point of interest, that stamp their author as a most unlovely woman, utterly unconscious of any Christian standpoint. Many of the remarks would have been unjustifiable in the heat and freedom of conversation, but when we remember that they were written down in cool blood, by a dying woman, in the quiet solitude of her country home, years after some of the poor victims had been gathered to their rest, we cannot help thinking, to have made Miss Martineau's acquaintance at all involved no small risk.

What must relatives and friends of such women as Mrs. Jameson, and Mrs. Austen feel in reading lines like these, "Mrs. Austin and Mrs Jameson may make women blush and men smile and be insolent; and their gross and palpable vanities may help to lower the position, and discredit the pursuits of other women, while starving out their own natural powers;" &c., and the following, "Brougham, wincing under a newspaper criticism, and playing the fool among silly women." "There was Jeffrey flirting with clever women, in long succession. There was Bulwer on a sofa, sparkling and languishing among a set of female votaries,—he and they

dizened out, perfumed, and presenting the nearest picture to a Seraglio to be seen on British ground." "There was Edwin Landseer, a friendly and agreeable companion, but holding his cheerfulness at the mercy of great folks' graciousness to him. To see him enter a room, curled and cravatted, and glancing around in anxiety about his reception, could not but make a woman wonder where among her own sex she could find a more palpable vanity." Who cares for the "*facts*?" Unloveliness of spirit makes itself felt on every page, and renders the announcement that their author had no soul, superfluous.

The years between 1839, and 1845, were years of painful illness; during this illness she wrote "Life in the Sick Room." Her recovery from illness was due to mesmerism, a fact that involved a break with her family. We are not qualified to speak on this subject; that Miss Martineau owed her recovery to the offices of mesmerism seems beyond doubt. That people do not take kindly to the discovery of new truths in natural or moral Science remains equally true. There may be yet discoveries which shall throw light on the exact worth or worthlessness of this same mesmerism as a Science. As it was Miss Martineau became its disciple. Miss Martineau built her cottage and settled herself in her new home at the Lakes, in 1864. She was well neighboured, being within walking distance of the Poet Wordsworth and the Arnolds. At this time she made her journey to the East, publishing on her return, "Eastern Life." The book was favourably noticed by the *Edinburg Review*. It contained a vast amount of information, and striking pictures of places and scenes, not so well known then as now. But Christian people do not take kindly to volumes that announce at the outset that their author "has seen in Christianity much less advance on the wisdom of heathendom than she had supposed;" and that it is "much more animating and encouraging to see that, in natural course, and by ordinary operation of universal faculties, prophets and Saviours arise, and will continue to arise, than to believe that by a special intervention one Redeemer was once sent, whose influence has certainly, thus far, not been adequate to so singular an occasion and office!" It is not surprising that Miss Martineau dreaded the effect of such a book on two intimate friends, widows, "both far removed from orthodoxy and zealous for free thought." "They bore 'Eastern Life' better than I expected," she adds, "not fully perceiving the *extent of the speculations about belief in a future life.*" "But in the 'Letters' the full truth burst upon them, and it was too much for them." The Atkinson Letters, that came out shortly after "Eastern Life," did indeed leave no doubt in any one's mind about Miss Martineau's position. The Letters we suspect would never have made much impression on the world at large without the weight of Miss Martineau's name. We cannot help sharing in the indignation of her brother when he exclaims, "there is nothing more melancholy in literary history, than that Harriet Martineau should be prostrated at the feet of such a master, should lay down at his bidding her early faith in moral obligation, in the living God, in the immortal sanctities; should glory in the infection of his blind arrogance and scorn, mistaking them for wisdom and piety, and meekly undertake to teach him grammar in return." Neither does Dr. Brown help the matter when he naively remarks that if Mr. Atkinson's "attainments in positive knowledge, and his culture in the art of expression were equal to the nobleness and magnitude of his proper genius, he would be the foremost man of his age; such a man Dr. Brown declares "*ought* to know as much as Humboldt and Comte, and be able to write it out with as much strength and delicacy as Carlyle and Tennyson." As it is the unfortunate gentleman had neither matter nor manner, and on

stands aghast at the spectacle of a woman of Miss Martineau's genius delighting in such shallow utterances as a "philosophy" and finding "the philosophy and moralizing of a Coleridge to be much like the *action of Babbage's machine*;" and his utterance to be about equal in wonder, to the numerical results given out by a mechanician's instrument.

There is much that is suggestive in Miss Martineau's description of the impression made by these "Letters" upon the country at large, and sects and circles in particular. We are told that the "metaphysical deists, who call themselves free thinkers were more angry than the Christians." "The heretical behaved the worst." "The settled orthodox," by whom the Established Church is evidently meant, "treated them perfectly well." "they were not alarmed,"—"safely anchored as they are on the rock of authority; and they were therefore at leisure to do justice to our intentions, and even to our reasonings. Having once declared our whole basis to be wrong,—their own being divine, *they could appreciate our view and conduct in a way impossible to persons who had left the anchorage of authority, and not reached that of genuine philosophy*!" But to refer the second time to the Rev. Mr. Pritchard, and his paper read at the Croydon Congress, we find in the following a further explanation of the composure of those "anchored to the rock of authority"—"so soon as society, so soon as any individual member thereof, becomes truly cognisant of the laws of the kingdom of Christ; so soon as he becomes personally and in his heart imbued with the Christian faith, and versed experimentally in the dynamics of the Christian life, he will, by sure and happy intuition, by spiritual insight, at once reject the ideological table turning of the new philosophies. For you cannot by such philosophies, you cannot by any amount of materialistic palmistry, obliterate the life-long experience of a man's affections, and persuade him that the peace, the love, the joy, the moral strength that have possessed him, and have ripened into act, are the mere collocations of molecules, and the evolutions of his own consciousness. If he knows anything, he knows that from within, they have actuated his outer life, impelling it towards all that is reputed best and noblest among men, with a power far beyond any that he could call naturally his own. * * * To such an one thus endowed with a spiritual insight, thus panoplied in the faith of the world to come, you may as well offer a stone or a piece of chalk in return for the bread of his inner life as try to persuade him "that the noblest and most human emotion is worship (for the most part of the silent sort) at the Altar of the unknown and unknowable."

The analysis and condensation, of M. Comte's philosophy followed the "Letters." It is comforting to know that theology, according to M. Comte, "is far from popularly superseded, that it can only be superseded by a true science of human nature, and this science is barely initiated." At fifty while still engaged on Comte Miss Martineau wrote three "leaders" a week for "*The Daily News*;" in time the enormous number of sixteen hundred was reached: indeed, just here, was Miss Martineau's sphere. Her immense reading, her accuracy as to numerical details and statistics; her wonderful power of seizing on salient points of all political news, made her an invaluable correspondent, and writing for the "*News*" remained her last literary work.—Of course we have not in the brief space alloted to us, even given the names of all her works. They were many in number, mostly of a character not calculated to outlive their temporary use. After the *Daily News*, came the long waiting for death, which came in 1876-June 27th.

In her last letter to Mr. Atkinson she says, "I cannot think of any future as at all probable, except 'annihilation,' from which some people re-

coil with so much horror. I find myself here in the universe, I know not how, whence, or why, I see no reason for supposing that it is not an actual death. And for *my* part I have no objection to such an extinction.

A sadder book than this Autobiography was never given to the world. It stands forth a living witness to certain systems carried to their fullest extent. Had Miss Martineau been endowed with a less powerful intellect, and feebler powers of comprehension the conclusions set forth in this same Autobiography might never have been reached; but born in a system of negations she riddled them through and through. And she was impregnable from a Unitarian standpoint. It is a matter of thankfulness that this same book should have come forth from her own pen. Written by another, it would not have been believed genuine, "an enemy hath done this" "would have been the charitable verdict of mankind"—had it been written by the editor, Mrs. Chapman, truth would have been buried in obloquy. As it now stands there is no mistake; the firm hand of Harriet Martineau is visible in every line. There is not a feeble or obscure passage in the whole book; each sentence is luminous with light, and the light, that of one of the most powerful intellects ever bestowed upon a woman.

Here we have wrought out in unmistakable colours the kind of personal life that shall grow out of a firm disbelief in the God-Man, and His visible Kingdom. In the lives of Keble and Kingsley we have an equally clear picture of the results of a living faith in the Incarnate Son of God, and a living membership with His Body—the Church. "A dangerous book for young women" we hear said on every side; "a dangerous book" it certainly is, but it will not be any the less so if we refuse to acknowledge all that was truly great and noble in this wonderful woman's life, and works. Miss Martineau was deservedly popular with the common class in her own country. She worked for them with a single eye, and without hope of reward. Many a wise and sanitary measure, and law enacted therefore, was due to her exertions. She was above all mere money considerations, shrank from no toil, was personally unselfish, and thoughtful of the needs of those about her. She did not, after the fashion of some, trade in sentimental descriptions of the woes of the poor, and never lend herself to one exertion to bring about measures for their relief. We as Americans, owe her an unspeakable debt of gratitude for her wise, unselfish course in our great struggle. She helped more than any one person to preserve a friendly feeling between the two countries, and avoid the folly of war. Her articles in "*The Daily News*" cheered us and enlightened her own people. With sympathies enlisted in our favour she refused, at such a time to flatter us in our fond belief that we were the soundest, wisest, freest people in the world. Unpalatable as was the truth she did not hesitate to declare, "The conception of a principled, consistent, independent, national policy, such as is a matter of course under a constitution like ours, and which our statesmen are *bred up* to, is altogether beyond their ken." And of those who tried to embitter us against England she adds "nobody here comprehends such soreness as is shown by Greely and others. Every political scheme here is discussed with all possible freedom, and nobody dreams of being offended. But the moment any man passes from the matter in question to insult any body personally, he is simply regarded as a blackguard (excuse the term) and sent to Coventry accordingly. Nobody would speak to Greely here after reading those letters." Miss Martineau was no mere fanatic, there was just the difference between her verses on politics, on slavery and the like, and those of Greely and his followers, that there is between knowledge and ignorance. She was no mere radical in social matters, she shows with a few strokes of her clear pen many of the fallacies of Mr. Mills' views on the Woman Rights question.

Contrast the useful, conscientious, earnest life of this unbeliever with that of many a mere butterfly of fashion, signed with the sign of the cross, but without one thought of the needs of those around, living for herself and pleasure; soft of speech and hard of heart. If ever there was a God-given sphere for usefulness and growth, it was Harriet Martineau's, and the moral and intellectual nature did grow. She dwelt with large minded things and became large minded in consequence. There seems not a spot on her political career; she refused a pension simply because she did not wish to hamper herself in her exertions to improve the laws regarding the poor and because she did not wish to feel herself the tool of the party in power. The offer of a pension was renewed by Mr. Gladstone just before her death. She had friends among the members of the Church of England to the last. To call all this good evil, can only mislead. But when all this is granted there is a want, a something lacking. That "the builder is greater than the house" is evidently true of Miss Martineau; her thoughts reached no farther. There was never such a life without a cause.

In the midst of Church worshippers lived a woman, with the foremost intellect of her day, without a soul, without a future, without a God. While the very air was vibrating with prayers and praise, and Christ was being made known in the "Breaking of Bread," lived one into whose soul came no sweet rythm of a "Lords Day," no yearning for the possession of a "faith that is sublime," and a "hope that maketh not ashamed." One, whose voice had helped to guide the nation, prayerless and praiseless, unwashed, unfed! The most awful feature of all is, there seems to have been absolutely no yearning or desire for anything different. In a letter of one Thomas Cooper, a self-made man, and successful infidel lecturer, we find these words written to Canon Kingsley, "I wish you could bring me into a full and hearty reception of this doctrine of the Incarnation. I wish you could lift off the dead weight from my heart, that blasting, brutifying thought, that the grave must be my all."

Harriet Martineau declared herself satisfied at twenty, in "intellectual pursuits." As one by one the conclusions of the after years were reached there was no inward agony, no rebellion, and repressing of a something within refusing to be silenced. Head and heart agreed, it was no "blasting brutifying thought" to her that the grave should be her all. For such a nature the positive truths of a dogmatic faith in the Incarnate Son of God was the only salvation; this teaching denied her in the formative period of youth, the end was plain. How dead was the Spiritual life within her the twenty years of calm, untroubled waiting for the end abundantly testify.

POMFRET.

MY DEAR DR. GIBSON: Desiring *not* to know who the "venerable Presbyter of the Diocese of Albany," is "whose words have always carried great weight," I do desire to correct the false impression, which I am sure none of my clergy would be inclined to give, as to "flying visits of an hour and a half once a year," and as to the amount of time and labor "given to the handful of people" gathered in the Cathedral of this Diocese.

Even figurative language loses its force by exaggeration.

The visitations of this Diocese are made ordinarily through the whole of the time from Easter to Advent. On Sundays (with a view of making the

most use of a day when people are able to get to Church most easily) sometimes three services are crowded, not for my convenience, or because of hurry, but to accommodate the people. On other days I give the night, and the morning after, or the afternoon before, to each Parish. I am with and among the people after service in the Church, or in the Rectory, for some time always. And I am abundantly satisfied that the theory of spending a day or two in every Parish, in the attempt to visit some people to the omission of others, does more harm than good. The Bishop's "ministrations," of which your correspondent speaks, of preaching and confirming, of celebrating the Eucharist, which I do at every Morning Service always, of personal courtesy and sympathy and interest, I have tried to give faithfully and thoroughly; and I cannot think that Rectors would be pleased or Parishes profited by the attempt of any Bishop to exercise pastoral functions in the "fixed parochial system" of our day. Where the Bishop is purely missionary, and there are no Parishes, he can, and may, and must, be Pastor to the scattered sheep. Otherwise it is a theory amiable and grateful. The enjoyment of personal hospitality and interchanged courtesies at length, would be most agreeable. But I cannot think it the object of the *mission*, or the *jurisdiction* given me by the grace of my orders.

The other statement shows an utter ignorance of either the facts or the theory of Cathedral work. The "handful of people" gathered in the Cathedral (367 communicated in the Cathedral Chapel Easter Day) have built up not only the centre of worship here, which, while it has strengthened the City Parishes, has greatly enlarged the influence of the Church in the City; not only the admirable Church School of St. Agnes, with its two hundred pupils; not only the Child's Hospital, with its blessed work of care and cure for forty patients all the time; but it has largely built up the Missionary Work of the Diocese, giving, *for years*, twice as much as the largest Parish gave to our Missionary funds, and even, since its example has stimulated some of the Parishes, giving one-eighth of the whole sum spent upon our Mission Work.

I have no personal care whatever of the congregation of the Cathedral, whose Pastor is the Dean. I preach as a rule once on a Sunday when I am here. I am about the Diocese more than I was before the Cathedral was established. And if I do not "*spread myself*," the Cathedral and its institutions do spread, over the Diocese, an influence, a power and an honour, which I find and feel in every corner of it, and for which I am devoutly thankful to God. I am conscious enough of my shortcomings. But if there is so little in the office of a Bishop that it is only felt in the place where the man is present, and for "the hour and a half," more or less, of his presence, then the Divine organism is at fault. Balance wheels and safety valves don't move about. Brains, and lungs, and the heart don't move *themselves* into the fingers and the feet. The office of a Bishop, if either it or he is anything, is felt often where it is not seen.

The Presbyter's prophecy of the end of the Cathedral will, I trust, prove as unfounded as his estimate of it is imperfect. Some of us at least know the difference between it and the Parish organization. May they *both* survive, flourish. Faithfully your brother,

WM. CROSWELL DOANE.

Church Work.

CALENDAR FOR JUNE.

1	Sat	R & W	S. Nicomede, Pr. M. At. Even. Coll. for Sun. after Ascen.
2	Sun.	White	SUNDAY AFTER ASCENSION [1] Give notice of Vigil of Pentecost.
3	Mon	White	
4	Tues	White	
5	Wed	Red.	S. Boniface. Abp. M.
6	Thur	White	Octave of Ascension.
7	Frid	White	Oxford Term ends. . . . . **Abst.**
8	Sat	V & R	Vigil of Pentecost. Oxford Term begins. At Evensong, Collect for Whitsun Day. . . . . **Fast.**
9	Sun.	Red.	WHITSUN DAY,[2] or Pentecost. §S. Columba Abbat. Proper Psalms, (Mat., 48, 68; Even., 104, 145.) Athan. Creed, Prop. Pref. during week. Give notice of Monday, Tuesday, S. Barnabas, and Ember-days. . . . . **Ember-week.**
10	Mon.	Red.	MONDAY IN WHITSUN WEEK.[3] Prop. Epis. and Cosp.
11	Tues.	Red.	TUESDAY IN WHITSUN-WEEK.[4] S. BARNABAS, Ap. M. Service of Tuesday with Coll. of S. Barnabas.
12	Wed	Red.	**Ember-day.** . . . . . **Fast.**
13	Thur	Red.	
14	Frid	Red.	*S. Basil, Abp. **Ember-day.** . . . . **Fast.**
15	Sat	R & W	**Ember-day.** At Even., Coll. for Trinity Sun. . . **Fast.**
16	Sun.	White	TRINITY SUNDAY.[5] Athan. Creed, Prop. Pref. Give not. of Vig.
17	Mon	Red.	S. Alban, first Martyr of England. [of S. John Bapt.
18	Tues	Green	
19	Wed	Green	
20	Thur	Red.	Translation of S. Edward, K. M. Accession of Queen Victoria, 1837. *Corpus CHRISTI.
21	Frid	Green	Cambridge Term ends . . . . . **Abst.**
22	Sat	V & G	Vigil of S. John Bapt. At. Ev., Coll. 1st. S. aft. Trin. **Fast.**
23	Sun.	G & W	FIRST SUNDAY AFTER TRINITY.[6] Give not. of S. John Bapt. S. Pet. and Vig. At. Ev., Col. (1) S. John Bapt. (2) of Sund.
24	Mon.	White	NATIVITY OF S. JOHN BAPT.[7] Prop. Coll., Epis. and Gosp. Athan.
25	Tues	Green	[Creed. *Jubilate* at Matins.
26	Wed	Green	
27	Thur	Green	Easter Decorations to be removed after Evensong.
28	Frid	V & R	Vigil of S. Peter. At Even., Collect for S. Peter. . . **Fast.**
29	Sat.	R & G	S PETER, Ap. M.[8] Proper Collect, Epistle and Gospel. At Even., Coll., (1) 2nd Sunday after Trinity, (2) S. Peter
30	Sun.	Green.	SECOND SUNDAY AFTER TRINITY.[9]

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Deut. 30.	S. John, 13, 21	Deu. 34 *or* Josh. 1.	Hebrews 9.
[2]	Deut. 16: 1 to 18.	Rom. 8: 1 to 18.	Isa. 11, *or* Ezek. 36, 25.	Gal. 5, 16, *or* Acts 18, 24, to 19, 21.
[3]	Gen. 11: 1 to 10.	1 Cor. 12: 1 to 14.	Num. 11: 16 to 31.	1. Cor. 12, 27 & 13.
[4]	Joel 2, 21	1 Thess. 5: 12 to 24.	Micah 4: 1 to 8.	1 S. John 4: 1 to 14.
[5]	Isa. 6: 1 to 11.	Rev. 1: 1 to 9.	Gen. 18 *or* 1 & 2 to 4.	Eph. 4: 1 to 17, *or* S. Mat. 3.
[6]	Josh. 3. 7 to 4, 15.	Acts 6.	Josh. 5, 13 to 6, 21, *or* 24.	2 S. Peter 3.
[7]	Mal. 3: 1 to 7.	S. Mat. 3.	Malachi 4.	S. Mat. 14: 1 to 13.
[8]	Ezek. 3: 4 to 15.	S. John 21: 15 to 23.	Zechariah 3.	Acts 4: 8 to 23.
[9]	Judges 4.	Acts 9: 1 to 23.	Judges 5, *or* 6, 11.	1 S. Jo. 3, 16 to 4, 7.

THE CATHEDRAL.

MR. EDITOR:—My thanks are due to the friend who has discovered the "two serious objections" to which my plan of Cathedral organization is open.

The first is, that "by bringing all the elected officers of the Diocese into the Cathedral, it creates an office-holders' *ring*." There are several answers to this. First and foremost, the idea of a "*ring*" when the elected officers are serving *gratuitously*, and when their proposed connection with the Cathedral will give them very little to do, and nothing at all to *get*, is too absurd to be seriously discussed. Their sole organic function in connection with the Cathedral is to vote *yea* or *nay* on the nominations of clerical members of the Chapter proper, which the Bishop may make: and to be a check on the exercise of the Bishop's visitorial power. The former will be a safeguard against improper appointments; and the latter a guaranty against any possible abuse of the visitorial power,—a power which is *without appeal*, and therefore ought to be well guarded. But the entire *initiative* is left with the *Bishop*. And the body of men which checks him is annually elected by the same Diocesan Convention which elected *him*; and therefore this mode gives the highest probability of permanent harmony and unity of operation between the two. There is much less danger of a divided interest—clique against clique—than under the other system; for the city clergy, as a body are *not* nominated by the Bishop, or elected by the Convention; they are called by separate vestries, not controlled by either, but very likely to look upon the Bishop's Cathedral as a rival parish. Even if a *ring* should be formed, it is incomparably better to have a ring that the Diocesan Convention can break up at any annual meeting, rather than a *city* ring which it can *never touch at all*.

The danger that the city will be bull-dozed by the country is equally idle. New York city has suffered more in this way politically than any other city in the land. Let us look and see how the elected officers of the Diocesan Convention would enable the country to bull-doze the city ecclesiastially. The Secretary and Treasurer live in New York city. Of the Standing Committee, the whole *eight*, clergy and laity, live in New York city. Of the Deputies to General Convention, *six* (three clergymen and three laymen) live in the city, and only *two* (one clergyman and one layman) live in the country. Of the Missionary Committee, *two* clergymen and *two* laymen (including the secretary and treasurer) live in the city; and *three* clergymen live in the country. The residence of *two* of the lay members is unknown to me, but we will give the bull-dozers the benefit of the doubt, and credit them to the country. When the whole are assembled together, then, the city will have at least *twenty* members, and the country only *seven*. No wise man would anticipate any dangerous amount of bull-dozing from the *seven* over the *twenty!* In the Diocese of Pennsylvania, the position of the city of Philadelphia is at least equally strong, having the Secretary and Treasurer, the Standing Committee, the whole deputation to General Convention except one, and the secretary and treasurer of the Board of Missions, with how many other members of that Board I do not know. This fear of bull-dozing by the country members, through the means of the Diocesan Convention, is therefore pure moonshine.

Moreover, as our Dioceses are gradually subdivided, the importance of the See City in comparison with the rest of each Diocese will be steadily increasing, and cannot possibly diminish. But in selecting those of the city clergy and laity to hold office, the entire Diocese will make its own choice, instead of leaving it *wholly* to the vestries of the city parishes.

If these be the two chief objections to the Cathedral plan under discussion, I am satisfied that it will eventually be generally adopted, as the easiest and wisest plan of accommodating the Cathedral System to our present Diocesan organization, with *no* chance that either of the two shall ever interfere with the other. Your ob't serv't in the Church,

J. H. HOPKINS.

PAROCHIAL.

"We are settled for the next year," writes, with unconscious pathos, the wife of a clerical friend, the esteemed, veteran Priest of a large Parish in Connecticut. In these few simple words lies a world of sad truth. They were written just after the Easter elections, and the good lady, as well as her husband, had been relieved of a burden. The Rector's entire household, indeed, again breathes freely. The secret is, that in Connecticut they have a fashion of *reëlecting the Rectors of Parishes every year in Vestry meeting.* If the "Lay-Popes" reëlect, the Priest may remain in occupancy of Rectory and Pulpit. If, for reasons of their own, they fail to reëlect, he must give up his place and its emoluments, however faithful or 'orthodox' he may be; and even though the hearts of the people are with him. Both Pastor and people are at the mercy of a handful of laymen whom the civil law makes a close corporation, and which the Canon law in an evil hour engrafted upon the system of the Church. We have been used to hear, *ad nauseam* oftentimes, of "Connecticut Churchmanship," whatever that is. If the custom referred to be an outcome and exponent thereof, we pray to be delivered from this species of churchmanship! If this be, on the other hand, the true species, and ought to prevail, we may well ask why it does not first eject from its borders a custom so utterly subversive of Pastoral authority and relations, and so contrary to the catholic idea of the Christian Pastorate.

So far as we know, Connecticut is the only Diocese which retains this practice. Even the Vestry-ridden Diocese of Maryland gradually came to a better mind some years ago, and by cautious approaches gained for her subjugated clergy at last a position of comparative independence, by abridging the powers of the Lay-Popes. They no longer have the option of sending their Pastors, with their families, adrift at the end of the year.

But the vestry, even deprived of its worst features, is a wretched incubus upon the Church. It paralyses effort, and ruins many a worthy layman. Each day it becomes a more pressing question, how shall we get rid of it? In most parishes the Easter elections are a ridiculous, and sometimes disgraceful, farce. Consider the utter absurdity of a bare majority of the Vestrymen—as in both the Maryland Dioceses now—meeting in the Parish Church at 12 M. on Easter Monday to vote out four of their number, and then vote them in again! And is the case materially different in other Dioceses?

Surely, the time has come when a general movement may be begun, to laugh out of existence the Vestry, with the Parochial System which is its outgrowth. Serious and fatal as are some of the results of Vestrydom, the thing itself is too broad a farce, and too intangible, to make earnest battle against. Let us good-naturedly but piteously, laugh it down. Will not some keen wit begin by writing "The Comedy of Parochial Elections?"

P. S.—The Missionary Bishop of Colorado makes a just, albeit a rather energetic, complaint of a "misrepresentation" of *Wolfe Hall*, Denver, Colorado, in our May issue in the matter of expense.

Through an altogether singular inadvertence, on our part, it was there stated that "the *semi-annual* charge for boarding pupils is $390." The Bishop writes "as a matter of fact, we never charge a pupil over $400 *a year* (our italics), including Music, Latin, Modern Languages, Drawing, &c. For those who do not take Music $350 covers all expenses. For those taking Music and all other *extras* $400 a year is all that is charged." We hasten to make this correction. For the first time we rejoice to know —for the last time, we hope—has the accuracy of this department of the ECLECTIC in facts or figures been impugned. If this beginning of inaccuracy merits so strong an adverb as "stupidly," we engage religiously to avoid being so stupid in future; and hope that we may still be "trusted" to make notes on Church Institutions for the ECLECTIC.

We took the wrong text, it appears, and to make bad worse read it upside down! For this we are truly sorry. At the same time, we must repeat, that the known expensiveness of Church Schools in general, especially those intended for girls, furnishes a proper text for our brief sermon on that subject.

Finally, we earnestly wish to do justice; and trust that this correction may be in time completely to repair, if not forestal, any injury to so excellent an institution as Wolfe Hall. †

THE *Year Book* of the *Church of the Holy Comforter*, Poughkeepsie, N.Y. for the current year, contains a list of Lenten Services for 1878, a summary of Yearly Services and Parish Meetings, an explanation of the various organizations of the Church, some suggestions for the welfare of the Parish, and a few words concerning Christian duties. It is a modest little pamphlet of eleven pages; but exhibits an earnest, tender spirit in its Pastor, with thorough organization and zealous activity in the Parish.

IN MEMORIAM G. A. SELWYN EPISCOPI.

"*Semper honos, nomenque tuum, laudesque manebunt.*"—VIRG.

Et vetus et nova te deplorat, Episcope, tellus;
Heu! quam dilectum nomen utrique polo!
Intrepidus miles, victor sine cæde, tulisti
Pacis ad ignotas signa beata plagas.
Splendida qua surgit crucis inter sidera imago,
Te duce, lux veræ cernitur alma Crucis.
Senserat auspicium tangentis littora proræ
Insula Pacifico plurima in Oceano.
Sæpe feras posuisse iras gens barbara fertur,
Voce tuâ oppositas conciliante manus.
Imperiique jugum tam molle subire volebant,
Nec puduit mores dedidicisse suos.
Fortis eras: non te damnosa pericula ponti
Terruerant, non te tædia longa viæ.
Mascula cui virtus, magnisque laboribus aptum
Corpus, et ingenium par animusque fuit.
Fidus eras: Christi in nomen juratus, et ausus
Proque Deo et Christi pro grege dura pati.
Longa peracta via est: intrasti navita portum,
Qua requies fessis tuta, salusque datur.
Emeritus tandem, pulchram cum laude coronam
Accipies, superis adnumerande choris!
Care vale! tibi nunc felicius incipit ævum;
Nec nomen, nec honos, nec morietur opus.

W. P. A.

THE Report of the *Mission Work of Trinity Church* and *S. Paul's Chapel*, New York, for the year ending May 1st, 1877, is made by the Rev. A. S. Crapsey. The Lodging House, Restaurant, Workingmen's Club, and Home for Aged Women, have been efficiently conducted, and are each doing its good work in the great noisy city, in its quiet way. The *Mission House* is conducted by the Sisters of S. John Baptist, who have made during the year 1792 visits, on 76 streets; ministering to people of a dozen different nationalities. The large increase of Baptisms and Confirmations in Trinity Church and S. Paul's Chapel is attributed to the labours of these Sisters. Mothers' meetings, a Guild of young girls, classes of instruction, and the distribution of Bibles, Prayer Books, manuals of devotion, tracts, &c., are among the chief means used.

THE *Annual Record of S. Thomas' Parish, New York*, shows thorough organization, great energy, and much work done. The List of Services is full; but one cannot forbear asking why there is not a Weekly Communion in this large, well established Parish. The music is a salient feature at S. Thomas'. A choir of 88 persons of both sexes, including many girls and boys, exhibit the power, if not the beauty, of sacred song in the Sanctuary. The *Association for Parish Work*, with Rev. Dr. Morgan, Rector, at its head, aided by a President, three Vice Presidents, two Secretaries and a Treasurer, with an Executive Committee of seven, look after the general mission work of the Parish.

The Ladies' Society for the employment of the industrious Poor, The Industrial Society of S. Thomas' Chapel, The Ladies' Missionary Association, The Indian Committee and Young Ladies' Sewing Society for Indians; each make a Report, which shows industry and zeal in good work. S. Thomas', under its present management, seems steadily growing in strength and usefulness among the fashionable and worldly circles of Fifth Avenue. Nor does it confine itself to pew-holders and the professors of carpeted and cushioned Christianity. But its Chapel, though feebly sustained as yet by that wealthy congregation—is a growing power among all classes of people in a vicinity hitherto unreached.

A SACRAMENTAL HYMN.

King of Kings, the Lord Eternal,
  Victor pleading from above,
Saints adoring, love outpouring
  To their Lord of life and love;
Endless is that song of glory,
  In those courts of sapphire blue,
While the Martyrs, Priests, Confessors,
  Raise their anthems loud and true.

Lo! upon our earthly altars,
  Veiled from our frail mortal sight;
Comes that king of radiant glory,
  Clothed in sweetness infinite;
Comes in love our souls to strengthen,
  And that sacred feast to spread
With His own Divine oblation,
  With His ever living Bread.

Look my soul, behold and wonder,
  See thy King in light arrayed,
Hear the gentle voice of Jesus
  "It is I, be not afraid."
"Word made flesh" for our salvation
  Jesus seeks an earthly throne,
O the love and tender pity,
  Christ for love of man hath shown.

GEORGE RALPH FETHERSTONE.

Literary Notes.

The Origin and Development of Religious Belief: By S. Baring Gould, M. A., author of "Curious Myths of the Middle Ages," &c., &c. 2 vols. Pp. xvi. 422, and xii. 388. Rivingtons, London, 1878. Pott, Young & Co., New York. New Edition.

We are glad to see a new edition of this very remarkable work. It is a contribution to the Philosophy of Faith, showing in the first volume what are the religious instincts of humanity at large, and in the second volume showing that Christianity, in the Incarnation, meets and satisfies all these instincts and wants. It is a history or revelation of the author's own religious difficulties, giving us the processes by which his mind rose from the analogies of the physical universe to the broad grand system of the Catholic Faith.

The laws and principles by which our holy religion gains its control over mankind are as various as the minds which accept it, and to show this is the purpose of Dr. Newman's great work, "The Grammar of Assent." Any book then which is written like this, out of a man's experience, is specially worthy of study. The clergy often wonder why men do not believe, when they are totally ignorant of the philosophical difficulties which beset their age. The authority of *the Scriptures alone* has broken down, because men see that it is absurd to rest Faith on capricious private interpretations of a Book which was not intended to be the sole basis of Faith, and was not written for the world at large. Again, the claim of *ecclesiastical absolutism* to bind Faith upon mankind without regard to intelligence or history, or universal tradition, has failed, and will fail among the leading races of mankind. The position of the very able author of this work is that our Faith, to be unassailable, must rest on facts which are anterior to any sacred Text or Society. For if Christianity be true, it must be true to human nature and to human thought, and must supply that to which they both turn, but to which, unassisted, they cannot attain. He finds in all religions the distortion or exaggeration of some great truth, and shows us that the Catholic Faith is the integration and coördination of all aspects of Truth. No Churchman who would understand anything of Catholic Philosophy can afford to be without this work by Baring Gould. Not that we commit ourselves to all its conclusions, or to the Hegelian System, but there are thoughts and lines of thinking contained in it which awake inquiry, and open heights and depths of Christian philosophy which few have dreamed of.

History of the English People; by John Richard Green, M. A. Vol. II. Harper & Brothers, New York.

The second volume of this splendid work amply bears out the promise of the first. It covers the period of the "MONARCHY" from its settlement in 1461 to the year 1540, and "the REFORMATION," 1540 to 1603. No history shows better how what seem mere political struggles between kings and factions affected the civil and social condition of the people, and through what long periods of turmoil, strife and suffering, the present status of constitutional liberty has been reached. We have here the contests of the old feudal barons against the monarchy and the people, the beginnings of the great manufacturing industries, the Revival of Learning, the first printing press at Westminster, the new studies of Colet, More and Erasmus, the era of foreign exploration and discovery, the advent of English prose, the translation of the Bible, the great career and fall of Wolsey, the new despotism under Thomas Cromwell, the groundswell of the coming Reformation, the "Protestant Revolution," as he calls it, and the Catholic Reaction, the England of Elizabeth, the sad story of Mary Stuart, the final contest with the Papacy, and the Spanish Armada, and finally the England of Shakespere, all in a style that makes the narrative like a swift and pellucid stream, easy to follow and easy to remember.

But after all the Macaulays, the Humes, the Froudes and the Greens have had their say, the real history of England has

yet to be written. Nobody who looks upon the Church as a mere chartered Institution, or a mere independent and external association, can write the full history of any people. And why do these authors, while they look so much to Burnet, ignore Jeremy Collier, the man who positively convicts Burnet of so much blundering partisanship?

Mr. Green's work, however, if it is extended to the present century, will replace in popular libraries, many of the fragmentary histories that have heretofore become standard.

For sale by N. Hollister.

Stories from Homer: by the Rev. Alfred J. Church, M. A. Head Master of King Edward's School, Retford; with 24 Illustrations from Flaxman's Designs. New York: Harper & Bros.

This is indeed a beautiful book, and the idea an excellent one, of giving the "tale of Troy divine" in familiar yet dignified Saxon, for the young, and yet a delight to all old readers of Homer. How intensely religious these old poets are! It is an absolute refreshment to go back to ages of faith, from the hard scepticism of even our modern religious literature. The stories comprise the chief parts of the narrative of the Iliad and the Odyssey also, given with much vivacity and realism, though of couse, the poetical force of Homer's expressions is somewhat sacrificed. Did Hector and Andromache "laugh aloud?"

The illustrations are those exquisite etchings from Flaxman, colored, reproducing the style of the Etruscan vase painting, and more familiar to us from the Wedgwood ware.

For sale by N. Hollister.

A Sketch Book of the American Episcopate. By the Rev. Herman Griswold Batterson, D D. Philadelphia: J. B. Lippincott & Co.

This is one of the handsomest volumes that have reached our notice in a long time. It is wonderful how Dr. Batterson has accomplished the task of getting a biographical notice of every Bishop in the American Succession down to the present year, and that too with such satisfactory fulness and accuracy. The labor in such work is never fully represented by the printed result. The time of weeks and months may be expended in ascertaining or verifying one or two solitary dates or facts. With pretty wide courtesy, the author has included under the head of "Writings" for each Bishop, almost every sermon, tract, or leaflet published by him. The Preface contains a short account of the Non-juring Bishops, including those sent by them to this country. There is also a good account of the Episcopate in Scotland and the Consecration of Bishop Seabury, and the Concordat with the Churchmen of Connecticut. Also the Act of Parliament for the Consecration of American and Colonial Bishops, and the papers relating to Bishops White and Provost. The Appendix has the organization of the Church in Haiti, and what will be new and surprising to many, a complete list of clergy who were elected to the Episcopate, but declined or failed of confirmation.

Altogether, Dr. Batterson has laid us all under obligations for this interesting and valuable book of reference.

The School and the Family: the Ethics of School Relations. By John Kennedy, Instructor in Teachers' Institutes. New York: Harper & Bros.

As in school, there seems to be more attention to "composition" here than to "ideas:" and in schools generally, there is more thought of order and information, than of the development of *character*. There is no "science of education" possible without the two tables of the Law, and the Baptismal Covenant is the only solid basis for an education that shall have a *conscience* in it. The difficulty about a science of education with us is, that every teacher has crotchets of his own, and above all teachers and teachers' institutes are harangued and bored by a set of *doctrinaires* who never heard a recitation in their life. Professional teachers will of course derive many good hints from this book, but of family training the treatment is very inadequate. A Greek child, under a heathen pedagogue, received more of the true elements of religion and conscientious conduct than are given in any of our secular schools. We

have not seen all the fruits of it, though frauds and bankruptcies and suicides and all manner of reckless living have already multiplied among us.

The taxation for schools and other purposes is fast driving people of moderate means to give up all voluntary contributions for the support of religious instruction, and the salaries for teachers and superintendents whose positions are becoming the prizes of political *rings*, put to the blush the self-denying unofficial labors of clergymen and other professional men. And all the time we have it dinned into our ears that the "three R's" and "Educational Science" are the salvation of the Republic, &c., &c., &c. And yet they talk of keeping *politics* out where questions of *taxation* come in! If an established Church puts religion under control of politicians, so does an established School System operate upon the interests of education. In this city, the "intelligence of the people" on which the safety of our Government hangs, seems to cover about all the subjects and studies taught in our highest Colleges, a convenient thing indeed for the richest part of the community. These are bound to have something, if not all, for their money, and so the most expensive Department of all is kept up for the smallest fraction of the pupils. The American people are very patient of sentimentalism, even when it is obviously *thrifty*, but it must inevitably take up some of these practical questions, ere long, in a practical manner.

The Youth's Health Book. By the author of the Bazar Books of "Health," &c.

This is No. 65 of Harper & Brothers' *Half Hour Series*. So far as we are competent to judge, this is an excellent manual of Hygiene, and will show young people how most of the ill health we see is brought upon themselves by ignorance or carelessness. The trouble is that youthful health is hard to convince of the necessity of precaution against the loss of it.

—The American *Journal of Insanity* for April has an article we are glad to see, by Hon. O. H. Palmer, that "Suicide is not an Evidence of Insanity." In many cases it is only an evidence of misanthropy and unbelief in the future life.

—The *Children of the Church* is an Essay read before the Milwaukee Convocation, by Bp. Welles, for the writer, whose name is not given, who proposes a plan of Sponsor's Certificates and Account Book, for keeping trace of a god-child in this country, where removal is so common. The idea of *Proxies* is a very good one.

The Future of S. Paul's Parish, Baltimore: a Sermon by the Rector, Rev. J. S. B. Hodges, S.T. D.

We agree with Dr. Hodges that the grand old Mother Church of Baltimore, instead of doing like S. Thomas', New York, and Trinity, Boston, pull down and follow the well-to-do population to some other part of the city, should become the Cathedral and centre of Diocesan work under the Bishop. There is not the same excuse for removing it, as was the case with the New York and Boston parishes, for *no other* can so rightfully claim the Bishop's chair. We hope Baltimore Churchmen will entertain this idea. No city in the land could give a finer illustration of the Cathedral System than Baltimore.

The Sermon has appended an interesting history of the parish and its successive rectors.

—"Conferences" are, in truth, the lineal descendants of the academic prelections in divinity formerly given at universities by the D.D's and D.C.L.'s. In their modern form they are sermons of a learned and philosophical character, addressed to cultured audiences, and intended to set forth the intellectual side and claims of Christianity, in reply to educated scepticism. The better Bampton and Hulsean Lectures, notably Canon Liddon's are sermons of this kind, and Lacordaire, Felix, and Ravignan are the most distinguished of recent French preachers of conferences. There is no book which serves as a guide to them, simply because it is taken for granted that none but accomplished theologians will be sent to preach them. You might as well ask for a book giving hints for writing papers in the Transactions of the Royal Society.

Sermons Preached in the Parish Church of Barnes, 1871 to 1876. By Peter Gold-

smith Medd, M. A. Rivingtons, London. New York: Pott, Young & Co., 1877. 12 mo. cloth, pp. 334.

The number and variety of sermon volumes printed in England every year are very great. They certainly present a great contrast to what we see on this side of the water where sermons appear for the most part in newspapers. This volume of 32 Parish Sermons, admirably printed, is a fair sample of the better class of sound, scholarly, devout discourses, which no other Church in Christendom furnishes in such numbers. For our people generally they would seem a little wanting in freshness and variety of illustration and fervency of personal appeal. But they are thoroughly good and edifying and Catholic in tone and for the most part keep within the range of ordinary parish teaching.

St. Augustine, the Preacher. Being Fifty Short Sermon-Notes, Founded Upon Select Passages from His Writings. By John M. Ashley, B. C. L., Vicar of Fewston. London: J. T. Hayes. New York: Pott, Young & Co. 1877. Pp. xxviii. 195, cloth, 12 mo.

This is a very useful and welcome volume, especially for the clergy. It brings them a practical knowledge of the teaching of the great Doctor of the Western Church. As few in these days have time or materials for a study of the Fathers we are grateful to any one who will put the substance and spirit of their writings within our reach. In the preface to this volume we have an excellent sketch or summary of the principal treatises of St. Augustine. The editor tells us that he has read through the entire works of the Saint, and has gathered in the course of his reading, the "Sermon-thoughts; or germs of thought," which he gives us in this work. It contains rich materials, or germs for *fifty* practical, earnest, sermons. They are very brief, to be sure, but in some instances two or more may be rolled into one with advantage. But after all the great use of this or any other volume for the purposes of preaching is in the suggestions or inspirations it may afford, and as such we commend it heartily.

—The following *Book Notice* from the *Church Times* shows how "abusive" it is to tell the *truth* in these days. But if there is any duty pertaining to literary work, it is to expose sham and falsehood, whether in an "Archbishop of Westminster," or an Archbishop of Canterbury:

Cardinal Manning would have exhibited more tact and discretion by omitting the adjective on his title-page, *The True Story of the Vatican Council* (H. S. King & Co.), for it concentrates the attention and arouses the distrust of those who, familiar with his controversial method, are aware that if this be indeed a "true story," it will be the very first he has narrated on any theological subject for nearly thirty years. But it exhibits no deviation whatever from his accustomed path, and while any genuine facts it contains are taken from Archbishop Cecconi's *Storia del Concilio Vaticano*, there is a mass of pure fiction due to Dr. Manning's own labours. It is unnecessary to hunt down one false statement after another, and a few instances will suffice as illustrations. First, it is the reverse of the fact, that the Cardinals who were first consulted as to the expediency of holding the Council at all gave their unanimous judgment in favour of the scheme, as Dr. Manning alleges. They pronounced distinctly against it, and the Pope composedly went on with the preparations exactly as if they *had* displayed ardent unanimity in furthering his Beckx-prompted plan.

Secondly, the date of the famous book *Janus* is set down as 1868, in order to point the inference that the Council was largely intended to undo its mischievous teaching in Germany regarding the Holy See. The truth is that it was published in the summer of 1869, long *after* the scheme of the Council was before the world, and in view of the very issue in which it resulted. This particular, in which it is impossible that Cardinal Manning could have been unaware of the facts, marks him out as a worthy brother of that other Archbishop who, in drafting the Purchas Judgment, altered the date of Cosin's Visitation Articles from 1627 to 1687, fifteen years after Cosin's death, in order to eviscerate a plain rubric which Cosin drafted in 1662; and who subsequently denied in public that any such erroneous date was in the official copies of the Judgment in which it occurred, though he knew that every one who possessed such a copy could refute and expose him.

There is a third statement, connected with this second one, which proves the studied deliberateness of Cardinal Man

ning's method. He says that "the fable that the infallibility was to be defined by acclamation, was first formally announced in *Janus*" in 1868. The truth is, as the Cardinal perfectly well knows, that this statement appeared first in the Jesuit and Pontifical organ, the *Civilta Cattolica*, on Feb. 9, 1869, and that he was *himself the very person* who was intended to lead the *claque* in hopes of bringing the Council to an end with one bold stroke. Now, the preface to the first edition of *Janus* bears date *July* 31, 1871, nearly six months later. When it was found that the proposal raised an immediate outcry, the *Civilta* pretended that the paragraph in which it appeared was only the private view of a French correspondent of the paper, an explanation laughed to scorn by every one who knew what the real authority and position of the *Civilta* then were. It was far more official in the truest sense than the *London Gazette* or the *Moniteur*, for (1.) Pius IX. conferred a Brief upon it in 1866, intrusting it with the special function of defending religion and the claims of the Holy See, regulating its staff, and providing for its maintenance; (2.) the MSS. of each number were laid before the Pope weekly, or at least fortnightly, by the editors at a private audience, and were either confirmed by him, or altered to please him before publication, and (3.) these alterations were made in the Chancery, under the personal supervision of the Cardinal Secretary of State. So much for Cardinal Manning's "True Story," of which Professor Friedrich has spoken in the *Deutscher Merkur* and in the *Contemporary Review*, with even more engaging frankness than we have felt ourselves bound to do.

Another publication may be very suitably compared with this one, as exhibiting Cardinal Manning's character as theologian and journalist, to match with his position as historian. It is Dr. Nicholson's *Reply to Cardinal Manning* (Rivingtons); on the controversy on the cult of the Sacred Heart, first ventilated in our columns some years ago. Here Dr. Manning is first shown, out of his own mouth, to have been writing editorial articles in the *Tablet*, one of which contained a letter to his own secretary, implying that he had withdrawn from the controversy, and professedly inserted by the permission of this secretary, F. Guiron; and he is then convicted over again of formally condemned heresy, and also of misquotations, garblings, mistranslations, and other devices to shield himself from the charge of entire ignorance of Catholic theology, which Dr. Nicholson, with perfect self-command and courtesy, proves to demonstration, leaving his opponent no loophole of escape.

Summaries.

FOREIGN.

—Dr. Pusey has written a noble letter to the *London Times* in answer to the question, "Why was Keble College built?" We shall print it as soon as it comes to hand.

—The Bishop of Chichester is out with a Pastoral against the Cumminsites, which is crowded out of our Miscellany.

—Dr. Maclagan, Bishop Designate of Lichfield (whose elevation is said to be owing to Abp. Tait), has issued a farewell address to his parishioners.

—The Bishop of S. Alban's has put forth a protest against Dr. Gregg (an R. E. bishop) holding Confirmations in his diocese. The Roman Bishops are not the only "intruders."

—The women of S. Raphael's, Bristol, are going to memorialise the Queen. A "S. Raphael's League" has been formed, with two objects, 1. to pray for restoration of Catholic worship in S. Raphael's, 2. to keep up the spiritual and charitable work of the congregation.

—Mr. Mackonochie has succeeded in preventing any change in the Holy Cross Society.

—The congregation of S. Matthias, Stoke Newington, is effectually scattered. Bp. Piers Claughton went down with a long address, at the desire of the new rector, to pacify them, but his audience consisted of the new rector, Mr. Caudwell, the Bishop's chaplain, a reporter and the verger! The Bishop of London finds it easier to destroy parishes than to build them up as he would like. Congregations are not so easily handled as the clergy. It seems that Canon Liddon and Mr. Compton both advised the old parishioners to withdraw, as the work of Robert Brett in this Church in organising a mode of worship that has been kept up since the consecration of the Church, is now broken up. When Mr. Caudwell read himself in, only about fifty of the old congregation were present, the "audience" being principally the "Protestant League" and the new vicar's former

congregation of St. Peter's. It is said Mr. C. is a hard working parish priest, and offers to keep up all the services, with even daily celebration, but without ritual. We see the organist, Mr. Monk, has not resigned, though most of the choir have left. It excites much comment in London papers.

—It is said Lord Salisbury refuses to allow the Bishop of Calcutta to attend the Lambeth Conference. Is it because the British Government is introducing the Mahommedan Sepoys into Europe? It reminds one of our President Jefferson's prediction, that if the British captured New Orleans they would garrison it with Sepoys. It is just possible that the Sepoys may acquire some European ideas of *independence.*

—We fancy that the main reason why Bp. Jackson is getting discouraged is that the various deaneries of his diocese are pronouncing emphatically in favor of Archdeacon Hessey's movement for a *Diocesan Conference* of London, which the Bishop has all along staved off. It will have to come.

The autocracy of Bishops on both sides of the water is the surest way to make them lose caste, and to cut away the very foundations of justice and *morality* from under them. Think of having to ask the public to "suspend judgment," when charges are made against one of them in a manner and by a method which stamps the whole thing as a *sensational invention.*

—Father Curci has submitted to the new Pope. It depends on which Pope it is, and what he says, whether he is infallible. A Swiss Priest wrote a book, "Causes of the decay of Catholicism," suggesting reforms, which he has had to *recant.* But a Swiss paper gives a letter to this priest from some Bishop (said to be Strossmeyer), in which he writes as follows:

I have read your book and approve it. Your moderation especially commends itself to me. I am convinced that, sooner or later, the aspirations of truly Catholic souls will be heard, for Providence has already begun the necessary reforms. It naturally requires time and patience: in great matters Providence advances slowly. The loss of the temporal power is the first step of Providence. It will restore to the Papacy its primitive character, from which it has departed more or less from purely human motives; it will gradually lead back the Papacy to Evangelical simplicity, humility, and love.

—Archdeacon Denison is said to be writing his autobiography.

—Out of seven Bishops of New Zealand Province, only two will be at Lambeth.

—The E. C. U. has lately protested against the marriage of an unbaptized person in church.

—The cenotaph to the first Duke of Wellington was recently thrown open to the public in a chapel of S. Paul's. It is *without* the equestrian statue, and with the sarcophagus and recumbent figure. It has been over twenty years in construction.

—Not only has the Bishop of Rochester refused to allow proceedings against Mr. Berkeley, but Bp. Mackarness (of Oxford) has nipped in the bud an attempt to get up proceedings against Canon Carter.

—The Free and Open Church Association will have an annual meeting in July, so as to secure an American Bishop as the preacher on the occasion.

—Mr. E. L. Pearson is successor of Sir Gilbert Scott as R. A. St. Augustine's, Kilburn, and a new Church in Red Lion Square, are his work.

—The papers are full of accounts of the elaborate and impressive Services of Holy Week and Easter. The "Three Hours Service" on Good Friday was held at many places, notably at Leeds, and S. Paul's, London, where the Hatcham Protestant League tried to make a disturbance, but were prevented by notice from the Superintendent of Police, and perhaps by some leaflets they distributed with such texts as "Have no fellowship with the unfruitful works of darkness." The addresses were by Minor Canon Shuttleworth, the dome being nearly full. At many churches they had Bach's Passion music. It is said that five hundred churches had the "Three Hours Service."

The Easter Communions and Offertories surpassed all precedent, some Churches having as many as *four* celebrations.

—As a memorial to the late Bishop Selwyn of Lichfield, the chapels on the south side of the Lady Chapel in the Cathedral are to be restored, and a cenotaph to the Bishop placed in one of them. At the meeting after the funeral, Bishop Abrahams, Archdeacon Iles and Rev. J. S. Cotton of Lichfield, were appointed a committee to obtain a subscription of £50,000 to found a Missionary College at Cambridge, to bear the name of Selwyn. The Bishop himself had expressed a wish for the restoration of the Mortuary chapels. The College will be for the education of the sons of Missionaries and of the Midland clergy, with a view to becoming workers in the Melanesian and other missions.

The See of Lichfield has been already conferred upon the Rev. Mr. Maclagan, vicar of S. Mary Abbotts, Kensington, an excellent appointment. It was Archdeacon Sinclair's parish for many years. Since 1875 the communicants have increased more than one thousand. The vicarage is in the gift of the crown, and can hardly expect another incumbent like Mr. Maclagan.

—Two years ago the grand chapel of Keble College, the gift of Mr. Gibbs, was opened. An anonymous offer was then received to complete the buildings on the opposite side of the quadrangle, with a Dining Hall and Library. These were opened as finished on April 25, with Holy Communion at 8 A. M., celebrated by the Warden, assisted by the Bishops of Oxford, Bombay, and Bloemfontein. At 11 A. M. service, the Bishops of Salisbury and Capetown were also present, and among the eminent laymen, on the occasion, were Earl Beauchamp, Mr. Gladstone, Gathorne Hardy (recently made Viscount Cranbrook), the American Minister Mr. Welsh, Dr. Phillimore, and a large number of M. P.'s and Rt. Honorables, besides a long procession of Clergy. It came out that the two sons of the late donor of the chapel, Mr. Gibbs, had supplied the funds for the Hall and Library. Mrs. Combe has given the latter Holman Hunt's famous picture "The Light of the World," and books are coming in rapidly.

Among the speeches at luncheon, Bp. Moberly told the following new anecdote:

During the earlier part of the Tractarian movement, the scheme of publishing what is now well known as the "Anglo-Catholic Library" was set on foot. Keble was asked to join the promoters, but from the first he fought shy of it, and kept aloof. At length, Dr. Moberly, knowing how valuable his help would be, pressed him to serve on the editorial committee. Keble felt that he could no longer refuse to unite with his friends, and he consented in these words: "Well, I will join you on this understanding—you shall represent the 'Anglo,' and I will represent the 'Catholic,' and we will fight over the hyphen as we go up to town."

—The editorial of the last *Church Times* makes two points: 1. As to the pretence that the P. W. A. was designed to *protect congregations* against arbitrary changes in the Ritual, under it the *congregations* of St. Vedast's, S. Ethelburga's, S. James', Hatcham, S. Raphael's, Bristol, and now S. Matthias, Stoke Newington, have been hopelessly scattered by taking away against their earnest protest the ritual to which they had been accustomed since those churches were built. 2d. The vindication of "law" is not the real object, since Archbishop Tait himself declared in presence of all the Bishops that they would not think of punishing any clergyman who refused to say the Athanasian Creed as the law requires on the higher festivals.

Besides, it is the things which the congregation itself has provided for Divine Service, and which it has enjoyed for 25 years that are now to be taken away from it.

Dr. Pusey's letter in the *Times* is an answer to Prof. Burrows and Dean Burgon, who have assumed the very edifying and unselfish part of warning the public against "Keble-worship," claiming, too, that the success of the new College is not owing to any veneration for Keble! A very humble *role* surely!

—The Queen's Bench have decided that Hertford College, Oxford, had no

right to accept fellowships limited to a particular religious denomination; but it rules that special endowments can be lawfully created (such as Keble) notwithstanding the Test Act of 1871. What a boon for an English Court, that money may be given to found a religious Professorship as well as one for Chemistry or Metallurgy, provided it is not connected with a University College!

—The Rood Screen at Christ Church, Dublin, restored by Mr. Roe, has escaped condemnation in the Irish Synod. It has however declared Retreats and Celebrations in private houses illegal.

—The Salisbury Diocesan Synod has resolved to organize a Society for Church Evangelists, lay and clerical. The Marquis of Bath, who opposed it, says (like other laymen) he had often thought how good sermons he could preach, but, on the whole, thought he had materials for only about *four*. That is three more than most Evangelists have.

—We cannot understand how Dissenters, who are exempted from paying Church rates, are allowed to vote at Vestry elections for Church wardens. But at St. Mary's, Bath, the Protestant persecutionists were entirely routed.

HOME.

Our friend "C." has extracted some most admirable religious philosophy from the writer on Evil and Penalty in our April number. We know our readers will be delighted with the supplement to that remarkable article.

As for Harriet Martineau, we have no lively sense of American obligation to her. *Non tali auxilio.* She was not a machine, though she was undoubtedly the victim of certain physical disturbances. "Mesmerism" perhaps cures hypochondria, or some diseases of imagination. Atheists generally have to turn to humanitarianism to keep up a respectable footing. It is the old cue since Julian the Apostate. And people of that school can afford to speak well of a country that gives them a better market for their wares than they find at home. The infatuation for Mr. Atkinson was but the proper sequel to the business. Brilliant intellects that reject truth are given over to the sublime of folly. There are plenty that are living atheism, who are not capable of giving it literary form and expression. But the vulgar crowd whose names are in the newspapers, all mean the same thing she did, "We will not have this Man to reign over us." It is too much to renounce the World, the Flesh and the Devil.

Our unexpected wealth of correspondence has impoverished the "Church Work" Department in this number. The "Protest of the Scotch Bishops" will be found under Miscellany, but the Bishop of Rochester's Letter and several other good things are crowded out.

We call special attention to Dr. Wilson's Series on *Modern Materialism*: it is the freshest and most incisive thing we know.

Dr. Van Rensselaer's very interesting and valuable papers on the Death of a Pope and the proceedings of the Conclave, should have appeared *together* in one number, but somehow the last, which we now give, got mislaid.

The April number of the *Church Review* (New York, 7 Cooper Union) has some very able and interesting articles, one by Rev. Mr. Bird (an expert) on "Sentimentalism in Hymns;" one by Dr. Fuller on "Annihilation of the Wicked;" by Dr. Garrison on the "Schools of Alexandria;" by Dr. Leeds on "Two Church Gatherings in 1877," and our "African Mission," by Hugh Roy Scott.

"Scriptural Reasons for the use of *Forms of Prayer*" and the "*Collects of the Church*" are two more of the numerous tracts by the Bishop of Iowa, bearing the marks of wide reading and culture so characteristic of Dr. Perry.

Our *Church Work* Department for last month seems to have contained a glaring mistake in regard to the charges at Wolfe Hall, Denver. From the catalogue it would appear that they are quite as low, if not less than at other first class schools. "Board, tuition, room, washing, &c. $175, and with *music* added, only $200." Mod-

ern Languages are charged $10 each,and Painting and Drawing $15. The sum of $400 covers everything taught, and $350 everything but music. We presume our correspondent had in his mind the general complaint of the high charges in our Protestant schools everywhere, as compared with the Roman and Canadian.

For ourselves, we have for years been so impressed with the importance of the educational work going on in Denver, that we have made it a point to send thither a fair portion of our own Missionary collections: and now that the Institution has recently suffered from a disastrous fire, we take occasion to urge our readers to do all they can to help Bishop Spaulding in his noble work, by contributing to an endowment fund for Wolfe Hall, and to scholarships that shall make it still more available to pupils of small means. We understand the advantages of this school have even drawn a number of Roman Catholic children into it from a neighboring convent. The terms indeed seem very moderate.

Since the above was written, it will be seen that our coadjutor makes an honorable explanation.

—Our extract from a private letter of a Presbyter of the Diocese of Albany, has drawn forth a communication that thoroughly vindicates the see system for that diocese. The letter had not the least *personal* reference, but was a general expression of opinion upon a question already discussed in the ECLECTIC, without calling in question the course of any particular diocese. This idea would have been avoided, if we had thought to omit the diocese of our correspondent. We have simply wished to gather opinions on *all sides* of this subject, and if any of the older clergy have what they would call "conservative views" on the general question, there is no harm in stating the fact, and nobody has a right to find fault. Even in our smallest dioceses, the Bishops are really overburdened with work, and it is not only where they have "a Cathedral" that they are in danger of being too much occupied with "*pets*."

—We are sorry to see that one of our subscribers, the Rev. P. B. Morgan, formerly of Massachusetts, later of Central New York, and last of Cincinnati, has joined the R. E. Society, having been called to one of their congregations in Chicago at a salary of $4,000, the precise salary guaranteed to Bishop Cummins, when he went over. Mr. Morgan was in 1868 active in organizing a society for training and sending forth an "Order of Evangelists," and his book on Parochial Missions and Evangelistic work was favorably noticed in our pages. Subsequently, on the recommendation of the Bishop, he was called to Ithaca, Central New York, from which place he went to Ohio. He takes the place in Chicago of a Dr. Hunter, a Canadian Methodist,who is now recalled to a Methodist chapel in Toronto. Really, there is no such thing as "the Church" with these people. Whether a Lutheran minister shall take a Presbyterian congregation, or a Presbyterian a Congregational, or Reformed Dutch, or "M. E." shall become "R. E." or a "P. E." be transmuted into either, depends altogether on the "loudness of the call." Thus Sectarianism has lost all its religious principles, and become chiefly a matter of business and social prestige.

A correspondent of the *Western Church* says:

Not only does Dr. Hunter return to the Methodists after eleven months of trial of the "Reformed." Another has gone to the "Disciples." A third has left the "Reformed" and gone to the Baptists. A fourth to the Presbyterians. Two have returned to the Church, and we now chronicle still another who has gone not to Rome, but to the Unitarians; we refer to the Rev. Mr. Albert Wakeley.

—Several of our readers have earnestly called for an extra edition of Dr. Dix's lecture on the "Progress of the American Church in Fifty Years," in tract form. We have the author's permission, and on receipt of a sufficient number of orders to meet the expense (at $6 per hundred), we will undertake the republication. Those wishing it for distribution in their parishes will please notify us at once.

—Dr. Richey begins in this number a Series on the Reformation, which will be specially valuable from the rationale of

the causes and conditions in Mediæval History that preceded that great event for two centuries.

—Dr. Jennings' paper on the tythe and other offerings, promises to become a standard treatise on that subject. We hope our readers will see that it is duly circulated. Orders for it will be received by himself at Syracuse, or will be attended to at our office.

The Valley of the Shadow. Eight Sermons on the Doctrine of Future Punishment. By Chas. H. Hall. New York: T. Whittaker.

One sees here the results of Canon Farrar's influence, Gibbon's estimate of Augustine, and Brooklyn atmosphere. Dr. Hall will go no further (so help him, ——!) than *he thinks* the Lord meant by *Gehenna!* And all this negative strain of thought is couched in language of abnormal intensity. The greatest thing realized in the fellowship of the Faithful is charity, but the outside world is in some degree checked by he indefinite notion of Gehenna. Remove this, and it is plunged, as Dr. H. has opportunities of seeing, into what the XVIIth Article calls "wretchlessness of most unclean living." We do not propose to review the book. Who can argue with a sentiment? We understand Prof. Buel has taken it in hand. We hope he will succeed better than with Dr. De Koven. And now the secular press is telling us that one Dr. Wm. R. Huntington has found the "*likeliest belief*" (*!*) to be *annihilation!* This is what comes of assuming that the Faith once delivered to the Saints is a "hypothesis." Dr. Hall does not go so far as this. He is more reverent.

The Bishop of Lincoln's Two Sermons on the *Duration and Degrees* of Future *Rewards and Punishments* are published by the P. E. Tract Society. Cooper Union, N. Y. (James Pott). They are a clear, popular presentation of the orthodox doctrine.

Fifth *Annual Report* of the Managers of the N. Y. State *Inebriate Asylum* at Binghamton, for 1877.

Dr. Kitchen gives a very elaborate and scientific analysis of alcoholism and inebriety.

It looks somewhat as if the American Episcopate will not be very largely represented at the Lambeth Conference. It appears that Dr. Colenso was not officially invited, but it is said that he thinks of presenting himself *without* invitation under the general call. The Bishops will probably know what to do in his case. But the *Church Review* quotes from the *Morning Post* an "extract of a letter of an American Bishop," as follows:

The persecutions amongst you of a self-denying and important body of men like Messrs Tooth, Mackonochie, and Edwards, whom many sympathize with hereabouts, is an unhappy prelude to Archbishop Tait's second Lambeth Synod If "Chinese exactness" in the observance of rubrics were legally forced up n all the clergy all round and impartially it would narrow your great Communion, but there would be a show of justice and right in the policy, however narrow. But to persecute one set of men, is so much at variance with our plans here that you won't be surprised to learn that several of my brethren have elected to stay away from the July conference in England because of this. Excepting Bishop ——— no one here sympathizes. The spectacle of presbyters imprisoned for conscience' sake is not an augury either of peace or union.

—There is a rumor that Bishop Jackson feels discouraged at the unequal contest with Ritualism and talks of resigning. We hope the Conference will rise to the dignity of the occasion, and not practically give over all Catholicism to Rome, or even to the old Catholics.

The Hebrew words on page 193 are wrongly anglicised. They should be *Dêraôn*, "contempt" for *Râôn Dâ*.

That in note, page 192, should be *Yâphâh, to be fair*.

—Dr. Ewer's Five Lectures at Newark on Catholicity as against both Romanism, and Protestantism, delivered by request of some thirty principal laymen of that city, will have a powerful influence for the cause of true Churchmanship. They are given the widest publicity in the *N. Y. Tribune*, and we hope to see them in a volume.

—Lord Penzance, has put Mr Edwards under contempt. It remains to be seen whether like Mr. Tooth, he goes to jail.

—Dr. Maclagan will be consecrated Bishop of Lichfield June 24th.

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THE ERA OF THE REFORMATION.—II.

It is a vulgar error to regard prophecy as having to do exclusively with the future; prediction is an accident of prophecy, not of its substance. Prophecy has to do with the future, not absolutely, but as the future may be an outgrowth of the present, and is associated by the law of historic continuity with the past. It is also a mistake to confine prophecy to any one class of men, or to any one age of the Church. The prophet is of every age: his function varies with the ever varying times and circumstances of the world's life. Whenever it is necessary, by reason of the increase of wickedness on the earth, to rebuke sin; whenever, through the corruption of the world, a witness is needed for the truth; whenever doubt and despair are ready to lay hold of men and to rob them of all moral effort,—at such times the prophet is raised up to inaugurate reform, and to point with the finger of hope to the future. While admitting to the full the supernatural element in prophecy, we need not hesitate to say with Neander,[1] that "a certain faculty of prophecy seems implanted in the spirit of humanity; the longing heart goes forth to meet beforehand great and new creations, which it needs in order to the attainment of its object; undefined presentiments hasten to anticipate the mighty future; although the appearance of Christ as the turning point in man's history would, above all, be necessarily preceded by prophecy and anticipation; yet, to the still further evolution of the Kingdom of God, even after it had left its first envelopment and come forth to the open light, belongs also a prophetic element; as many an important epoch and turning point still remains to be unfolded in its history, till it arrives at the ultimate goal. Out of the consciousness of the corruption of the Church, sprang a presentiment of the future regeneration, for which the way must be prepared by some violent process of purification. Accordingly, we may recognize in phenomena of this kind belonging to the twelfth, thirteenth (and fourteenth) centuries, foretokens premonitions of the Reformation, and perhaps also of epochs of development, lying still more remote." If the view we have taken of the Era of the Reformation be true, as not simply a religious revolution, but as a crisis

[1] Vol. iv. p. 216.

in the history of the world affecting the social condition, as well as the future destiny of the human race even to the end, we are to look for something of the nature of prophetic announcement, corresponding to the announcements which invariably ushered in great changes under the elder dispensation. Nor is our expectation vain. As early as the 12th century, we find women like Hildegard rebuking the clergy for their dissoluteness of life, and foretelling the judgments which, through the rise of sectaries such as the Catharists and Apostolicals, are about to fall upon the Church.[2] Bridget of Sweden, and Catherine of Siena, in the 14th century, prophesy to a like effect. They announce a mighty collapse of the Church as impending, and foretell its dissolution through the multitude of sects which, because of the corrupt life of the clergy will arise, and lead astray the flock of Christ. Joachim of Fiore,[3] in like manner, foretells a coming age when the priesthood shall have to give place to the economy of the Spirit. Scholasticism, according to Joachim, had resulted in paralyzing Theology. The Church, through the avarice and luxury of the clergy, had become a harlot, and as a consequence, fearful judgments are about to fall upon her. The German Empire is to be the instrument in the hand of God for chastising the Church; here Antichrist is to arise: spiritual renovation is to come through the Monastic Orders; asceticism and contemplation only can deliver the Church from her bondage to the world. The history of the Church, according to Joachim and his school, may be comprised within three periods—the dispensation of the Father under the Old Economy—the dispensation of the Son in the New—and the Coming Age of the Holy Ghost. S. Peter was the representative of the first of these periods; S. Paul, of the Second; S. John, of the last. The third era was to commence about A. D. 1260; after that Christianity will appear in its full glory. Whatever the difficulty of separating the true from the false predictions of the Joachimites, we cannot mistake their drift; their object was to deliver the Church from the exclusive dominion of a hierarchy which, in its lording it over God's heritage, sought to arrogate to itself all power and knowledge; they give promise of a good time coming, when the Spirit of God will be poured out upon all flesh, and all shall be taught of God. Here then we have the key note of the Era of the Reformation. It was impossible that the Church should always be permitted to remain in the "place of the breaking forth of children;" there was a cry for larger liberty; there was an intense longing after more enlightenment, a deeper spiritual illumination. The Church of the Middle Age was admirably adapted to a semi-patriarchal condition of society. But as children outgrow the experiences and restraints of home, so society had outgrown the condition of pupilage and traditional faith. We may regret the change; we may wish it had been otherwise. Just as a father can see no good reason why the young bird should ever want to fly the nest, and is disposed to look with

[2] Neander, Vol. iv. p. 220. Hallam, Middle Ages, p. 627.

[3] Dollinger, Fables and Prophecies of the Middle Ages, p. 330.

fear and apprehension on the evil likely to result from liberty and the exercise of reason, so the mediæval hierarchy viewed with apprehension the craving after greater freedom of thought and action, and they resorted to every means, even to force itself, to prevent it. But it was in vain. As the time had come, in the providence of God, when wealth was to be more generally distributed, so the time had also come when knowledge was to run to and fro throughout the whole earth. Great evils, doubtless, were to result from the multiplication of the one and the increase of the other; but God is Judge. It was not for the Church, through a sinful alliance with the State, to uphold the privileges of the barons and the upper classes, in opposition to the claims of the serfs and villains to whom at last the day of liberty had come; neither was it for the Church to foster the exclusive privileges of the Clerical Order, to the detriment of the great body of the faithful, seeking for education and enlightenment. Whatever the dangers likely to arise from the increase of knowledge, it was the duty of the Church to provide against it by legitimate methods, not to attempt to correct it by calling to its aid the Inquisition, or by the enactment of such statutes as the *De Comburendo haeretico.* So all truly wise men at the time sought; so all truly Christian men believed and acted. It will suffice to take three examples (for it would be impossible here to pursue the subject in detail) in illustration of the working of the prophetic spirit at this time, and of the nature of its operation.

John Wiclif was born in the midst of that great revival of learning which burst forth in the fourteenth century, and gave birth to the Universities of Orleans, Erfurt, Prague, Heidelberg, Vienna, Pisa, Florence, Cracow, Pavia, Ferrara, etc. It was a time when the pursuit of knowledge would seem to have become an all absorbing passion. Students rushed, literally in thousands, to the Universities which were rising everywhere throughout the length and breadth of Europe. We know little or nothing of Wiclif's early life; he first comes prominently to light as Master or Warden of Balliol College, Oxford, in the year 1361. We find him in July, 1374, at Bruges. He was sent there as a Commissioner to try to effect a settlement of the conflicting claims of the Papacy, and the national church and people of England. The great question mooted was the right of the See of Rome to give the benefices of the Church of England to aliens, so draining the kingdom of its wealth. The condition of things was indeed deplorable. We have the Cardinal of S. Sabina holding in his possession the deanery of Lichfield, which, with prebends annexed, was worth over 580 marks: the Cardinal of S. Prassede had held for twenty-six years the deanery of Salisbury, with benefices annexed, one of which he had never seen: the Cardinal of S. Angelo had the deanery of York, with other prebends: Italians were in possession of the archdeaconries of Canterbury, of Suffolk, of York, of Durham, besides prebends and other preferments. "The brokers of the sinful city of Rome," the Parliament says in an address to the King, "promoted for money unlearned and unworthy caitiffs to benefices of the value

of a thousand marks, while the poor and learned hardly obtained one of twenty, so decays sound learning. They present aliens who neither see, nor care to see their parishioners, despise God's service, convey away the treasure of the realm, and are worse than Jews or Saracens. God gave His sheep to the Pope to be pastured, not to be shorn and shaven; lay patrons are by his example led to sell their benefices to mere brutes, as Christ was sold to the Jews. The Pope's revenue from England alone is larger than that of any prince in Christendom. The Pope's collectors and other strangers have an office in London, from whence are betrayed the secrets of the realm; the collector remits yearly to the Pope 20,000 marks, and sometimes more."

In this controversy Wiclif was wholly on the side of the nation. He did not hesitate to denounce the Pope as "Antichrist, the proud, worldly priest of Rome, and the most cursed of clippers and purse carvers." It is indeed strong language, but was it not justified by the condition of affairs? Less defensible, perhaps, was the position taken by Wiclif regarding the secularizing of the property; he held that "the property of the Church is not inalienable, indefeasible, but may be forfeited if it be not applied to its proper use, and that it is for the temporal power to enforce that forfeiture." This, it must be confessed, is very dangerous ground: but it finds an explanation in another cherished principle of Wiclif, which shows the radical character of the man, and exhibits him in his true light, as the *defender of social rights and popular sovereignty*. Wiclif held that the tenure of all property is by "grace," even as dominion of every kind is founded upon grace. This is a cardinal maxim with Wiclif: So long as property is used rightly, and not abused, men may be said to have a right in it; but when it is prostituted to selfish or sinful ends, the use is forfeited, and it reverts again to God, the original owner. Power as well as property, according to Wiclif, belongs to God. So long as men use power rightly, so long are they to be honoured; but when they abuse their trust, they cease to be worthy of respect, and the power conferred upon them may be taken away from them. These were indeed radical principles, but radical as they were, they were founded on Eternal truth; and so they found an echo, in the hearts and consciences of men. What Wiclif really aimed at was the correction of the spirit of absolutism which, both in Church and State, was characteristic of the time. He sought to warn the holders of property that it was in vain they claimed absolute right of possession; they too were tenants at will and stewards of God. It was their highest wisdom to acknowledge this truth, and to try to use their trust for the purposes for which it was created; if they failed to do this, the day of reckoning was not far off.

The same, according to Wiclif, is true of official trust of every kind. Neither is the right of kings, nor of priests, nor are even the claims of the Pope, absolute. Kings and priests exist for the people, not the people for them: while they discharge the functions of their office, they may regard

the tenure of their office as certain; but so sure as they shall cease to reign in righteousness, so surely will their office, with all that pertains to it, be taken away from them. Now it is to be granted that these were not the utterances of a politician—in many things, it is true, dangerous and even revolutionary; but none the less the utterances of a true prophet, whose object was to bring back the minds and thoughts of men to the acknowledgment of the great, fundamental truth, that all power is of God. It is easy to see, from what has been already said, how that in other matters Wiclif would be disposed to hold the prophetical, or radical, in opposition to the established view of things. Wiclif taught that the ministrations of Bishops and Priests living in mortal sin, and the claims of wicked Popes, are of no obligation, and are to be treated as null and void; that contrition for sin supersedes the necessity for confession of sin; that excommunication and absolution are not unconditional and absolute, but are ratified by God, on condition that they are in accordance with the law of God. Yet, in so teaching, Wiclif disclaims the notion that he intends to depart from the Church or her ordinances, in any matter. He is simply, after the manner of the prophets in every age, maintaining the subjective in opposition to the objective view of things. This is the position of Wiclif throughout, and we must try to look at things from his point of view, if we would do him justice.

So with regard to the disputed question of the Eucharist. Wiclif held that the Body of Christ was in the consecrated Host sacramentally and spiritually, not corporally or dimensionally. He held with Ratramm, that the Sacrament of the Altar is not a mere outward sign, but at once figure and truth. The teaching of Wiclif is consistent throughout. If he disparages the external, or seems to do away with the objective, it is only because he wants to impress men with the conviction that it is the internal which is of essential value in God's sight. Sacraments, and Priesthood, and ordinances, are only to be esteemed and had in honour according as they avail to bring men near to God. Even in his doctrine of dominion founded upon grace, Wiclif did not intend to countenance anarchy or fanaticism. He was no Communist. His object was to bring the minds of men back to the acknowledgment of the principle that all things are of God, and that all Christian men hold what they hold of Him. It is the misfortune of men holding the position of Wiclif, that they are liable to be mistaken. The prophet in every age is in opposition to the priest, not indeed essentially or fundamentally, but as an accident of his position.

Wiclif, in common with the Waldenses and Joachimites, laid great stress upon Holy Scriptures. Here again he shows his prophetical spirit. In A. D. 1380 he began the work of translating the Bible: how much of the translation which now passes by his name was his, we do not certainly know. Wiclif, in conclusion, like all those in whom the prophetical element is the predominating one, was "destructive of the existing system, not reconstructive of a new one. Teutonic Christianity had to await more

than two centuries and a half before it opened a new system of doctrines to the religious necessities of man. Lutheranism, Anglicanism, Calvinism, are all forms of faith: from Wiclifism it would be difficult, perhaps impossible, to form a Creed like that of Augsburg, Articles like those of the Church of England, or even those of Westminster?"[4]

Wiclif found a worthy disciple and successor in John Huss. Huss was born at Hussineez, a village near the frontier of Bavaria, in 1369. He was educated at the University of Prague, one of the new seats of learning frequented by English students: it was through this channel the writings of Wiclif reached Bohemia. Huss, at an early age, became enamoured with "the master of deep thought," as he loved to call Wiclif: he was deeply influenced by them, and became noted for his purity of life, his ascetic practices, and for the attractiveness of his address. He was made Rector of the University in the year 1402, and soon made his influence felt in inciting to greater earnestness and purity of living. Militz and Conrad of Waldhausen, "preachers animated by the fiery zeal of prophets," had preceded Huss in Bavaria. So he found a soil ready to receive the good seed, and prepared to yield much fruit. When brought before the Council of Constance, Huss made avowal of the tenets of Wiclif, and was condemned accordingly. "None," he maintained, "are members of the true indefeasible Church but those who are predestined to eternal life." "The Pontiff who lives not the life of Peter is not the Vicar of Christ, but the forerunner of Antichrist." "A king in mortal sin is no king before God." In these, and like statements of Huss, we see the application of Wiclif's doctrine of dominion founded upon grace. When it was objected by Sigismund and the Cardinal of Cambray that such teaching must necessarily strike at the root of all civil and ecclesiastical authority (as indeed it must), Huss gave for answer that a king and a priest, while destitute of ethical character (the moral qualification for office), still they may be allowed to exercise their functions. They are to be recognized *quoad officium*, although not *quoad meritum*. A doctrine which none could dispute, however difficult of application. When charged with disobedience to the Church, Huss, as Wiclif before him, denied the accusation. He justified himself in the matters with which he had been brought under censure: he declared excommunications and interdicts, if unjustly pronounced, to be of none effect. Christ, he said, is the only true Roman high-priest, whom all are bound to obey in order to salvation. It was not the intention of Huss, any more than the intention of Wiclif, to deny the legitimate authority of the priesthood, or to incite men to anarchy. What he contended for was that the official character of the priesthood does not justify the incumbent to dispense with holiness of life; nor is the authority of kings and emperors so absolute that it can hope to sustain itself, except by doing righteously and by seeking judgment. It is the same truth which all the prophets have uttered from the beginning, and is to be judged in the same way. The times were

[4] Milman's Latin Christianity, Vol. vii. p. 403.

very evil, and pontiffs, and priests, and kings, and emperors, needed to be warned that privilege, when abused, would end in judgment; external consecration, without consecration of heart and life, would not avail them when the day of reckoning had come. Huss, like Wiclif, opposed the authority of Scripture to the corrupt tradition of the Church. Like the prophets of old time, he was called to suffer a violent death: he was led to the stake and burned in the year 1415.

Jerome Savonarola differed, in many respects, both from Wiclif and Huss: he had neither the strong intellect of the one, nor the practical good sense of the other: he was an Italian, and like Rienzi, an enthusiast. Savonarola was born at Ferrara in the year 1452: at the age of twenty-two he entered a Dominican monastery: to the study of Aquinas he added the works of John Cassian, and other ascetic writers; after spending seven years in the Dominican Convent at Bologna, he was removed to Florence and took charge of S. Mark's Church there: the monastery connected with the Church had fallen grievously into decay, and to Savonarola was entrusted the work of its restoration. To appreciate the mission and work of this extraordinary man, we must call to mind the condition of Italy in his time. Italy in the 15th century, was the glory of the civilized world, and Florence (at that time under the rule of the Medici) was the garden spot of Italy. The Council of 1439 had brought to Florence the learning and culture of the East. The Greek scholars driven out of Constantinople by the Turks, found a refuge at the Court of the Medici. Cosmo de Medici founded at Florence an academy for the study of Plato; he gathered around his court a circle of learned Greeks, men like Bessarion and Gemistius Pletho. The revival of Greek learning led to the overthrow of scholasticism; diligent search was made everywhere for the remains of ancient authors. The enthusiasm knew no bounds. Men of wealth devoted their fortunes to the recovery of ancient manuscripts. Magnificent libraries were founded. The result was a kind of Pagan intoxication. It seemed as if Christianity was destined to be overthrown. The influence penetrated even to the Papal palace. We have Cardinal Bembo translating the truths of the Gospel into mythological equivalents, couched in classical Latin. The corruption of morals consequent upon the revival of Paganism is easier to be imagined than represented in language. One illustration will suffice to show to what a fearful extent the clergy had become influenced by it. Poggio Bracciolini, whose life was devoted to the recovery of ancient manuscripts, was by profession an ecclesiastic. He had several children whom he openly acknowledged. When the Cardinal of S. Angelo ventured to remonstrate with Poggio, because of the irregularity of his life, he confessed it, but excused himself on the ground of the licentiousness of the age. Afterwards, he renounced his priesthood and married a young and handsome wife, and in justification of his act wrote a treatise which he entitled, *An sene sit uxor ducenda.* This treatise he dedicated to his great patron, Cosmo de Medici.

Another source of corruption was the attention which at this time began to be given to the arts of sculpture and painting. It was the age of great artists, and the Florentine school ranked first in Christendom. Nude forms in art became the fashion of the time; nude models were required for the perfect study of the human form. The Court of the Medici—the whole manner of life among the more cultivated Italians—partook of the character of a life long Pagan Carnival. Such then were the times—such the city in which Savonarola began his career. The reformation of the monastery of the Church of S. Mark was Savonarola's first work. The house of God set in order, Savonarola began to attack the vices of society. He reproved the sins of the rich and great as freely as he had the sins of the monks. He foretold the approaching ruin of the house of Medici; predicted the march of a foreign king across the Alps, who like another Cyrus would chastise the tyrannical princes of Italy, and purge the Church by the sword. Charles VIII. in accordance with his prediction crossed the Alps, and the family of the Medici were banished from the city. Florence was convulsed by a religious and social revolution. The churches were thronged as they had never been before. Men gave themselves up to almsgiving, prayer and fasting; women dressed more plainly; marriages were celebrated with seriousness; the licentious, half-Pagan songs of former days gave place to religious hymns; habits of family devotion almost monastic in their frequency and regularity, began to prevail.

The people of Florence, after the expulsion of the Medici, looked to Savonarola as their deliverer and guide. Savonarola accepted the trust reposed in him; and while refusing to have anything to do with the details of civil administration, began from the pulpit the work of moral reform. He was hindered on every side. The factions of the city made up of the most violent young men of the oligarchical party, derided Savonarola and his followers: the Franciscans looked on with feelings of jealousy: the conservative Church party took alarm, and Savonarola was ordered to Rome. He refused to go, and kept bravely on. Although he declined the name of a prophet, he believed himself to be supernaturally guided. As the Carnival of 1497 drew near, Savonarola determined to begin the work of destruction to which he felt called. To this end, he gathered together into one vast heap, fifteen stories high, the voluntary offerings of the people; Carnival masks and habits, cards and dice, books of sorcery and amatory poems, rich dresses and female ornaments, instruments of music, paintings and works of art; he placed on top a monstrous figure representing the Spirit of the Carnival, and before the very eyes of the people he set fire to the pile and burnt the idols which the City of Flowers in the days of luxury and wantonness had been accustomed to worship. The signory looked on from a balcony. Children dressed in white marched in procession around the pyre, and the burning was accompanied with the singing of hymns, the sound of bells and trumpets, and the approving shouts of the enthusiastic multitude. It was a great moral triumph won.

Savonarola saw rise before him in vision a spiritual republic, based on the principles of the fear of God, true patriotism, peace among its citizens as common brethren. It was indeed a bright vision, but a vision which Savonarola was never to see realized. How could the noble families resign their love of power? How could the devotees of art forgive the burning of their divine creations? How could luxurious women forgive the exposure of their borrowed charms? How could worldly ecclesiastics forgive a call to self-denial, and austerity of life? It could not be, and Savonarola must perish.

On Ascension day, May 4th, 1497, a band of conspirators gathered around the pulpit where Savonarola was preaching in the Cathedral of S. Mark, and with difficulty the hated Dominican was rescued from destruction. A week after, sentence of excommunication was issued against the man who had disobeyed the summons to Rome; it was pronounced solemnly with bells and lighted candles in the Cathedral Church of Florence. It is a contest now between the divinely commissioned Prophet, and the consecrated High Priest,—a contest that is to close, as many such a contest before, in the death of the Prophet of the Lord. "Oh! Jerusalem, Jerusalem!" Savonarola retreated from the storm; in seclusion he wrote his great work, "The Triumph of the Cross." As Septuagesima of the following year drew on, Savonarola, in defiance of the excommunication, began anew his work of preaching. He thundered against the bulls of the Roman Court and its lust of power. He took up the teaching of Wiclif and Huss, and declared spiritual poverty to be better than wealth that tends only to corruption. He repeated again the "burning of vanities" in the front of the great Cathedral. A cross was raised, friars chanting strange wild hymns danced around the cross, and gloated over the destruction of the world's pomps and vanities. And now Savonarola was to perish at the hands of the enraged Franciscans. They proposed the ordeal of fire. One Rondinelli, a Franciscan, and Dominic of Pescia, a devoted follower of Savonarola, offered themselves as champions. The trial was to take place the day before Palm Sunday; a shower of rain fell, and the signory forbade the ordeal. The multitude, disappointed of their expected treat, gathered around Savonarola and his champions, and gave them over into the hands of their enemies: on the 13th of May they perished at the stake, and their ashes were cast into the Arno.

Question as we may the reality of Savonarola's prophetic gift, there can be no question that he met a prophet's fate. Savonarola, Wiclif, Huss, think as we may regarding their doctrines, all bore witness by their end to the fact that the times were very evil, and that it was in vain to hope for reformation through the ordinary channels of social restoration. The time had come when old things must pass away, and all things be built up anew. The Empire and the Papacy have done their work. Feudalism must disappear and give place to a new social order. Society remains; the Church remains; the divinely constituted powers which hold the Church and soci-

ety together remain, but they must begin to learn to adapt themselves to new conditions. Whatever hinders the progress of the race must disappear; whatever is organic and essential is to be quickened into newness of life. Happy! if the age had listened to the voices of the prophets giving warning of the coming change. Happy! if the new had been permitted to rise out of the old by a regular process of organic development, and not through anarchy and revolution. But the Lord reigneth, therefore we will not fear! Society will survive the wreck of Feudalism. The Church will outride the storm which is to shatter in pieces for ever the worldly dream of Universal Empire. The Lord reigneth! and in the restoration Society, and the Church, shall come forth out of the judgment that is coming on the earth, purged, and invigorated, and prepared to take a new departure.

But it would give a very imperfect notion of the prophetical element, and of its functions in preparing the way for the Reformation, to look upon it in its merely destructive aspect. We must never forget that the age of Wiclif and Huss was the age of Thomas à Kempis also. Thomas Hamerken of Kempsten, commonly known as Thomas à Kempis, was a member of a confraternity founded by Gerhard Groot of Deventer in the Netherlands, in the latter part of the fourteenth century (1384). The confraternity of Groot consisted of an association of Clergy and Laity who, without taking any formal vow, gave themselves up to the cultivation of a deeper religious life: personal religion was then the great concern. They founded schools at Deventer and the Hague, which were attended by more than 1,200 scholars. The schools founded by them, their earnest evangelical sermons, their care of the souls entrusted to them, soon gave to the confraternity a widespread influence. De Groot was succeeded by his pupil Florentius Rudewin, who enlarged the plan of the master. Brotherhoods and Sisterhoods of the Common Life were founded. Monasteries for regular Canons were established, conspicuous among which was the Monastery of Mt. S. Agnes at Zivool, to which Thomas à Kempis belonged. The reading of the Scriptures in the vernacular was a notable feature of these monastic establishments; it was the custom of the brethren to make use of the Word of God in their preaching, instead of the legends of the Saints.

Different from the Brethren of the Common Life, although closely allied in sympathy and aim, were the "Friends of God," a school of mystics chiefly on the upper Rhine. Their name defines their object in associating together. Instead of seeking to terrify the minds of men by preaching the terrors of the damned in the gross form common among the mendicants, the Friends of God were accustomed to dwell on the blessedness of heaven, and they exhorted men to seek union with God through Christian perfection; not Heaven, not Hell, but God Himself is to be the supreme object of Christian contemplation. The first great duty of the Christian life, it was held, is to practise absolute resignation to the will of God, and to be ready to accept the Providential relations of life as indications of that will. The Friends of God, like the Brethren of the Common Life, lived in the

world; they did not isolate themselves from the affairs of life, but held it to be the highest reach of love to prefer another's salvation to one's own. The founder of the order was Nicholas of Basel, known, like the prophets of old time, by the name of "The great friend of God in the hill country." Nicholas removed to a mountain retreat within the Austrian Swiss territory in the year 1374, and there established himself with ten associates. In 1377 Nicholas went to Rome on a mission to Gregory XI. who had just returned from Avignon; he exhorted Gregory to heal the evils of the Church, and when Gregory professed himself unequal to the task, Nicholas prophesied the Pope's death within a year, and predicted the approaching schism.

Nicholas shared the fate of the Prophets; he was burned as a Beghard at Vienna in 1393. Associated with Nicholas was Master Echart, and the famous John Tauler; they were both Dominicans. The great object of endeavour with Eckart and Tauler was the union of the soul with God: they hoped by contemplation to lift themselves above all conditions of time and space, and to attain to absolute Being through Oneness with Godhead Itself. It was the natural tendency of such a school of thought to disparage the external; they made more of the inward feeling than of the outward form. They held that outward austerities are not to be regarded for their own sake, but as a discipline for beginners; such things become less and less necessary as the Christian advances onward to perfection. As for penance, confession, absolution, and the intercession of the Saints, they are of no avail, except the heart itself be right. It is manifest that such doctrines, like Wiclif's dominion founded upon grace, were capable of gross abuse, and could not fail to provoke opposition among the friends of the established Ecclesiastical Order: it is another example of the disposition prevalent at the time to give undue prominence to the subjective, and to disparage things objective. The Friends of God were accused of Pantheism; they were charged with disparaging the Priesthood and the Sacraments—a charge made against Prophetism in every age. Notwithstanding the Friends of God continued faithful to the Church: their aim was to lead the minds of men from dependence on the mechanical and external, and to persuade them to cultivate the interior life; surely a right and proper object, if not pushed to an undue extreme.

In the "German Theology," falsely ascribed to Tauler, and first edited by Luther, we have a representation of the extreme tenets of this school; it is a book far inferior to the "Imitation" of Hamerken, and shews in its drift some of the worst tendencies of the mystical school of Theology. But here again we must take things as we find them. To judge aright of men like Wiclif, and Huss, and Nicholas of Basel, and Eckart, and Tauler, we must take into consideration the spirit of the age in which they lived; we must measure the destructive tendency of the writings by the extent of the abuses they sought to correct. It is but fair that we apply to them the same canon of criticism by which we judge the prophetical writings of the

Old Testament. When the prophet *seems* to disparage Sacrifice and Priesthood, and Rites and Ceremonies, it is not that he is opposed to these things in themselves, but to the abuse of trusting in them without regard to personal holiness and purity of life. That it is possible for the Church and the Priesthood to become corrupt is what experience attests, and our Lord Himself declares: when corruption does set in, judgment is sure to follow, and the Prophet is God's messenger to warn both the world and the Church of the need of repentance and renewal of life, if they would avert the punishment which is in store for them. This I take to be the true mission of the men I have ventured to call the Prophets of the Reformation.

THOMAS RICHEY.

MODERN MATERIALISM.—II.

BY REV. DR. WILSON.

Let us now pass to the other topic—the intrinsic tendency of scientific speculations.

We have all listened, long and patiently, to hear what these innovators say. But now the time has come for a verdict. Their case—such as it is—is made up. Their testimony—fact and principle—is all in. And we may pass on to the second line of thought, or argument, by which we shall see what that verdict, or final opinion, is.

1. Science has shown that there is in nature an evolution, a development, a progress; there was a time when there was no living thing in this material universe. And from the first beginning of life there has been a progress—a proceeding from lower to higher—from the lowest cryptogamous plants up through the almost endless series of plants and animals, to man. And there has been order and law,—succession and progression,—the lowest, as a general rule, appearing first, and the highest only at the last.

But a series begins *somewhere* and tends *somewhither*. If it had not a First Cause and Creator at its beginning and is eternal, it must have proceeded further than the present state of things, long before this time. Nay, the element of time is excluded; and all things that are, in their nature, possible—the bad and the worst as well as the good and the best—must have been in existence long ago—even "from the beginning" If there was not a God—*at the Beginning* as First Cause and Creator—there must have been one produced as a Result. In Eternity, which is only the infinity of time—there can be no "*before*" and after, no "*earlier*" and "later." Whatever is possible must be real also, and must have *always* been a reality, unless there is a Creator and Moral Governor, Whose will is law, and Whose agency is the reason why Evolution and progress have gone no further, and why all things are as they are, and as we find them to be at the present moment.

2. If now we turn from this metaphysical argument to the physical line of argumentation, we find a result not at all different in its bearing on the question of the Existence of a Personal Creator.

Besides matter there must be force. And the modern doctrine is that force is convertible from one form into another, and that it is indestructible. This law may be easily illustrated. If we have a current of electricity passing into a poor conductor, the electricity is arrested, and the conductor becomes hot. Again, if we attempt to arrest any body that is in motion, the friction produces heat. And we have all been told, long ago, that a piece of iron may be hammered until it becomes red hot,—the motion, it is said, is converted into heat.

Now the modern theory is that the heat is *converted* into the electricity; and the arrested motion into heat. It also teaches that the heat may be converted back into electricity. The iron that has been heated by the repeated arrest of the hammer, may be used to convert water into steam, and the steam may be compelled to move a piston, and this moving piston-rod may be set to raising the hammer again, and the arrest of its motion may, as before, heat the iron on which it falls. And so on forever.

But to save the theory, it is necessary to make a distinction between what is to be regarded—as it is claimed—as two states of force: the one called *kinetic*, or active force; and the other *potential*, or inactive force. A ball moving *upwards* is said to have a certain amount of kinetic force,—proportioned among other things,—to its velocity. At the moment of rest at its highest altitude, it has no kinetic force, but only potential force; that is, it can fall down again, and acquire, in its descent, as much velocity as it lost in its ascent. Hence kinetic and potential force are the complements of each other, or rather, two phases of one and the same thing; this was thought at one time to be satisfactory and final; so that with Matter and Force we could have a Universe, with all its motion and change, all its phenomena of life and thought, from the molecule to the man—from the worm to the angel—if indeed there are any angels—without a God.

Unfortunately for the argument, however, there was a flaw here. It is indeed true that we can convert all forms of force, and of motion as well, into heat. *But we can never get all the heat back again.* Every piece of matter, whether mass or molecule—when it becomes, from whatever cause, a little warmer than those around it, tends to raise them to its own temperature, by what is called "the radiation of heat." And what is thus radiated can never be returned to the source from which it came. Your heated iron can, by no possibility, be made to create so much motion as it arrested in becoming heated.[1]

Hence all forms of force tend *downwards*, towards heat; and heat tends, by radiation, to that uniformity of diffusion and temperature in which even heat itself ceases to be a force—that is a kinetic force. It is certainly no

[1] "*Unseen Universe*," Chap. III. Tait's "*Recent Advances of Physical Science*," Lect. XI.

longer kinetic—for bodies of precisely the same temperature either do not radiate heat at all, or radiate it equally from the one to the other; and so no longer act on one another in any way that can produce motion, or any other form of force. It may be potential: but then, it is inactive and inefficient, and there is what Herbert Spencer calls a "perfect equilibrium, or rest." All motion, all change, evolution and development, progress and regress, all and alike, are at an end. And from such a state the material Universe must have proceeded; and to such a state again it is tending. Nay *through* such states, on any theory of mere materialism, it must have passed already—more times than man can number. But from no one of them could it emerge—through no one of them can it pass—without the agency of a Personal Creator.

3. Another line of argument awaits us, and leads us to the same conclusion. Science has abundantly disclosed the fact that there was once a time when there was no living thing—plant or animal—on this earth.

When and how came the first living thing? Strenuous efforts have been made to prove that mere inorganic matter may become organized and living—or living without being organized—without the agency or influence of any previously living matter. But all efforts in this direction have proved a failure. It is now confessed that success—though not perhaps demonstrated to be impossible, is practically hopeless. Here then is confessedly one "*nodus deo dignus*," one occasion for Personal intervention in the affairs of nature.[2]

But this is not all,—nor the worst, for the success of their argument.

Many of us may, perhaps, remember the time—or know of it, without remembering it—when the attacks of infidelity were directed against the Bible account of the origin and unity of the human race. One line of argument then was along the facts that show the influence of climate and mode of life, in producing diversities among all plants and animals. Some of us dwelt with emphasis on what Darwin calls "occasional variation," which, however, he fails to account for, as an important influence in the direction of diversification. But now the tables are turned; the combatants have changed grounds; the philosophers, whose views we have now chiefly in mind, have *proved* all, and more than all that we then claimed. They have shown that the descendants of any protoplastic pair may become, in the course of a few generations, and by purely natural influences, more diverse than were the most unlike of the beings that constitute the human race. This they have *shown* and *proved* beyond question or reasonable ground for doubt. And we thank them for it. It leaves, unassailable, for us a most important truth. It not only leaves us undisturbed to accept the Bible account of man; but it discloses a whole line of policy and of instruction, as well as a new ground of hope and new stimulus to enterprise and industry in the whole field of missionary enterprise, and

[2] In Tyndall's "*Last Word*" in the "Nineteenth Century," reproduced in "Appleton's Scientific Monthly" Supplement for April, 1878.

more especially in the foreign field. It shows that if there are races above the savage, what are the influences that have made them so; and first and foremost among them, the two Dispensations, of the Old and the New Testament. But it shows us, more than this, that if there are races which are degraded *below* what was the starting point and first condition of our race—races on whom barbarism and savagery have exerted a deteriorating influence—producing an education *downwards*, as civilization is an education upwards—it shows us, I say, that there is no race so low, so degraded—by whatever means—that it may not be raised and educated, by a reversal of the influences that have been at work upon them. Nay, more: it shows us that Christianity is a means by which, in spite of much that has been at work upon them—as, for example, the climate and other meteorological influences—they may be raised to an equality, in all that is holiest, purest and best in human character and human life, with the highest and best races that now exist. They may become our equals before the millenium, and our superiors when it comes. This Science has proved for us, in attempting to prove that there is no God Whom it is worth while to serve, or on Whom we can place reliance in our efforts.

But Science has *claimed*—or rather, has *hoped*—to prove more. It started out fresh and flushed with the hope to account for the origin, and to explain the existence of all this diversity of species therein, without the recognition of a Personal Cause and Creator.

But Science has signally failed in this attempt also. "Small Philosophers," to use an expression that has become familiar, if not classic, and immature men with scientific proclivities, who in this one respect at least, are like the great Apostle to the Gentiles—they "seek to magnify their office"—may still claim to be satisfied with Evolution and Development. But older men, men of profounder thought and larger experience, know better.

What I mean is perhaps best presented in a negative way—by reading as it were between the lines, or *beneath* the lines—and their lines are often wide apart, or so shallow that we can easily see below and through them—of such writers as Wallace and Darwin; they tell us with great plainness and gladness what they find that makes for their cause. But they are not so quick to see—it could not reasonably be expected they would be—what is wanting to complete their argument, or what there is that makes in the opposite direction.

Take as an example the domestic dog. Whether they have all descended from one pair, and were originally of one species, is of no importance now. We may admit that they were. And, the evolutionist cannot deny it without abandoning his whole theory.

Dogs have been domesticated for at least four thousand years. And this, as I compute it, is at least four hundred thousand generations of dog longevity.

Here then we have time enough for all that time can do. The law is well estab lished, I believe, that climate and the ordinary influences of mode of

life, &c., will do all that they can accomplish, in a few generations—eight or ten at most—unless there is a gradual change going on in the climate and physical condition of life.

And besides this, man has taken the dog with him wherever he has been. In this way dogs, since their domestication, have been subjected to all the influences of varied and varying climate—to all the changes of physical condition and mode of life—that geology knows of as having occurred in the past ages of the earth, since, at least, the time when mammals first made their appearance. Our polar regions—the home of the Esquimaux, the Laplander, and the Samoyede—afford a climate as cold and wintry as any in the past—the Cretaceous, or even the Glacial period—where men and animals did live or could have lived at all. So, too, our Equatorial regions furnish climates of as great and as continuous heat as the earth has known since the Coal Epoch; as warm as anything in the Tertiary or the Post-tertiary ages. And we have mountains as high, and higher even, as well as marshes as low and jungles as dense as there ever was in any of those ages, or in any age since dogs or man can be supposed to have lived on the earth.

And thus we have the other great element of change in unlimited quantity. Not only have we diversities of physical condition as great as the earth has ever exhibited, but as great, I think, as man or animal can endure and survive, and what is the result? In the words of Wallace ("Contributions" p. 293): "Domestic dogs have varied more in size and in form than the whole family of Conidae in the state of nature. . No wild dog, fox or wolf, is either so small as some of the smallest terriers and spaniels, or so large as the largest varieties of the hound or the Newfoundland dog. And, certainly, no two wild animals of the family differ so widely in form and proportion as the Chinese pug and the Italian greyhound, or the bull-dog and the common greyhound." And yet they are all dogs. Nobody has ever called them anything else. Nobody has thought of calling them anything else. Varieties of dogs, is the result. Varieties greatly diversified have been produced. And that is all. All the influences that nature can exert, or man can invent or control, have been used and taxed to their utmost, and the result has been only dogs, from a dog parentage. With all the agencies that man can invent or that nature affords, there has not been produced from canine parentage, pure or mixed, anything but a dog, —not a rabbit or a guinea pig—not a cat or a rat, or even so much as a mouse.

The whole argument for Evolution *without* a God to evolve, is an assumption of the major premise, or first principle of the theory. Succession does not imply genealogical descent. For example: there were once in the Ohio Valley "the mound builders," then the "red-skins," and now the "white men." Did the mound builders "evolve" or "develop" into the red-skins? That is not the accepted opinion. Did the "red-skins" beget the whites that live on the Ohio soil now? and are the whites descendants

of the Indians? We know they are not. And yet we have just the same proof here as is claimed in the case of the "horse" family, which is regarded by Huxley, Marsh, and others, as the strongest case known. But waiving this—not all "the links" of a succession even, have yet been found.[9]

The origin of motion, the origin of life, the origin of species, all stand out as undeniable facts; and facts, nevertheless, which no system of mere materialism can explain.

Nor is that all; there have been periods and changes in the earth's history which Science fails to explain on any known principles, without divine interposition. Such epochs as the Glacial Period, or the Great Ice Age, can no more be explained on any principles, or by reference to any causes now known to scientific men, than the origin and spread of Christianity can be accounted for without the miracles of the Incarnation and the Resurrection. To our present state of knowledge, the one event is as miraculous and unaccountable as the other, and the one no more so than the other.

And verily I think we may safely say, and scientific men may as well admit, that if in all this range of circumstances, in all the thousands of years of time, and all the varied whims of man in perpetuating monstrosities and congenital proclivities, no new species has been produced, by purely natural means, supplemented, as they have been in this case, by the agency and the ingenuity of men, none ever can be produced without the interposition of a higher, a Creative Power.

I think now, that I am justified in saying, as I have said, that there is no argument, and no line of argumentation, that leads to materialism, that does not assume materialism as a premise. And I may now add, that there is no line of argumentation, or reasoning, that leads to materialism, that does not dodge and go around some of the most important facts that lie along the line of the argument.

I think the day when materialism, of the modern type, is at its highest, has gone by. Young men who discount largely on the future, and build on what they *expect to do*, rather than on what has actually been done; and old men, who, though they work hard and in good faith cannot see far into the heart of things, may still think there is nothing for them, and possibly may *hope* there is nothing for them but materialism. But the day for such hopes, and such a belief, is fast going to that irrecoverable past from which nothing can be recalled; the light shines from behind the clouds; the day advances, and the sun in its onward progress proclaims the glory and the majesty of its Creator, God.

Here I assert, as at the beginning of this Essay, that there is no adequate cause for modern materialism in the intellectual antecedents of our day; there is no sufficient intellectual cause for its existence, or for its per-

[9] See Virchow's Address in "Nature," reproduced in Appleton's February Supplement, and in the ECLECTIC for April.

sistence in influencing the minds of men. We must therefore seek another cause.

And we have a field of inquiry and search pointed out to us in the terms of the subject assigned us—a moral cause.

I see no reason why, in the further consideration of the subject, I should confine myself to the one form of unbelief named in the subject of this Essay. What I have to say of that one form of unbelief is as true of any other—of pantheism as of materialism—and as true of the indifference that comes from indolence and mere constitutional insensibility on the one hand, as the more active opposition of the lust of pleasure, the pride of life, or the ambition of worldly gains and honors—as true of mammonism, in any and all its forms, as of materialism or pantheism.

But in speaking of the *moral* causes of unbelief, I wish it to be distinctly understood that I am not speaking of immorality, as that term is generally understood.

It is indeed true that gross immorality—as the world ordinarily understands and uses the term—is often a powerful cause of unbelief. But it is often also, a most powerful antecedent of that faith which, working by love, purifies the heart. It is not so much the immorality, as the insensibility to its guilt and its baseness, that presents the discouraging features of the case. Men often trust to themselves, and they are always inclined to trust to themselves and their own strength, until some awful calamity or hateful sin arouses them from their sense of security and reveals to them their weakness and their danger. David uttered no such piercing wail of penitence and remorse before his sad affair with Bathsheba, as we find in the fifty-first Psalm of our Psalter.

In speaking of the moral causes of unbelief, therefore, I wish to be understood as speaking only of what the world does not call or regard as immorality at all. Paradoxical as it may seem, it is nevertheless true, that what, in this view, is no immorality, is notwithstanding among the worst and most effective of the moral causes that operate to prevent that exercise of faith which alone can make a man in the highest sense of the word moral and holy.

The unbelievers whom I have chiefly in mind in this Essay, are not to be regarded as immoral men at all. I speak not for their private characters, for of them I know nothing. But I refer to their public characters—to the men as the public know them, and as "the world" esteems them. Many of them are noted for their honesty, their probity, their public spirit, their philanthropy. We are sometimes taunted with the remark that "if our Christianity will produce better men than these they will consider it as entitled to some consideration."

And I claim as the result of these remarks that materialism, as a philosophy of the Universe, is a failure. It satisfies the mind and the demands of reason no better than those of the heart. And I think we may say that that which does not satisfy the mind when it is produced, cannot have

been produced primarily or chiefly by any "*intellectual*" cause. Had the men who are now foremost in the proclamation of an atheistic materialism been baptized in infancy, and "brought up in the nurture and admonition of the Lord," they would have found nothing in their scientific pursuits to cause a doubt of their faith, or a distrust of the reality of what cannot be seen and handled. But going to their work and their studies without such a faith, the natural tendencies of "the evil heart of unbelief" with which we are all born into the world, put forth its legitimate influence, assuring and persuading men that there is nothing but the material objects lying around us and beneath our feet that we have occasion to recognize or take note of—no God over them to be worshiped—no hereafter to be provided for—assuming materialism at the outset, they end as they began, in materialism and irreligion.

WORDS FOR PEACE—V.

The Evidential Value of the Liturgy.

It must have struck everyone as strange that, though God's dealing with the Jewish nation was one long-protracted education of mankind for the coming of the Messiah, yet to all appearance, those to whom that education was vouchsafed for the most part missed the intended good, and the Gospel was left to make its way amongst the rest of the world without any preparation for it at all. But from what has been said, it will be seen that the case was really far otherwise. The training of the Jews did at least this for them; it created in the heart of every Hebrew an unexampled feeling of nationality, which grew only more intense as he wandered away from the cradle of his race—how intense, we may judge from the labour and peril of the voyages which he was ready to undertake for the mere sake of visiting the land of his passionate longing. Again, the expense of travelling in the first century may be said to have secured on the Day of Pentecost, as by a law of natural selection, the presence of the very *elite* of the foreign Jews; and it was to them, as I have pointed out, that the gift of tongues chiefly appealed. The result was that the Gospel, summarised in the Liturgy, was at starting carried simultaneously to places hundreds and thousands of miles apart, so that everyone of them became an evangelical centre, first to the Jews, and then to the Gentiles amongst whom they lived. Hence St. Justin, at the expiration of a not much longer time than has elapsed since the accession of George III., whose granddaughter still wears his crown, was able to tell Trypho the Jew that though the famous prophecy (Mal. i. 11) had failed so far as the Elder Covenant was concerned, there was no race of men, not excepting even nomad tribes, by which prayers and thanksgivings were not daily offered in the name of Christ. Again in less time than has elapsed since the Reformation, the Gospel had not only triumphed in spite of ten persecutions, but had overthrown the heathen religion of the Empire; and the great Constantine himself came bending before a Synod of Bishops, and declined so much as to seat himself in their presence without special permission. Yet Christianity presented itself to mankind with no such bribes as lust of conquest, or pictures of temporal prosperity, or offers of a sensual Paradise. It promised nothing in this world but

Many a labour, many a sorrow, Many a tear.

In the world to come it offered an eternity of bliss, but it was bliss altogether different from anything that could appeal to the natural instincts of mankind. It challenged and won the verdict from the "verifying faculty," not of this or that individual person, but of the universal human heart. It is remarkable enough that the bitterest foes of the Gospel have been unable to suggest any improvement upon its code of morals. In an ideal secularist world, children would be taught their duty to the community in very much the same terms, translated—it may be, into the Deistic idiom—as they now learn it in the Church Catechism. In point of fact, Christianity can only be assailed by weapons forged out of its own teaching. It is said that, inasmuch as professing believers often do not, and professed unbelievers often do, live up to the standard of evangelical morality, morality has no necessary connection with creed; and that, rejecting, therefore, the superstitions of the past, it would be possible to retain the pure ethics of this enlightened age. But such an idea is a pure delusion. Principles of morality which we receive as axiomatic are in reality against human nature. It is not natural for man to deny himself, or to forgive those who, he thinks, have done him wrong. A general who should outrage the wife or daughters of his opponent whom the fortune of war had placed in his power would be regarded in a Christian age as a wretch unfit to live; but when a heathen king behaved in a manner for which nowadays an officer would neither receive nor expect praise, all mankind were astounded at such unheard of generosity. Our standard, then, is not the fruit of a gradual ripening of human virtue. It is a distinct repudiation of the innate selfishness which remains even in them that are regenerate, and which is continually displaying itself in overt acts. It can be kept in check only by a public opinion which is maintained by the echoes of the Sermon on the Mount that reverberate week after week from thousands and tens of thousands of pulpits; and still more by the example of thousands and tens of thousands of persons whose daily life and conversation illustrate the principles they profess. Such are literally the salt of the earth; and if their influence were withdrawn, human society would almost instantly corrupt itself. But the genuine Christian is what he is because he is a Christian. Take away the motives and the promises held out to him by his religion—to say nothing of the ghostly strength which he derives from its teaching and ordinances—and he would be no better than any other man. Hence the very existence of Christendom, and with it the well-being of our race, depend upon the certainty which men feel as to the truths they profess. Thus the value of a second witness to those truths over and above the witness of the New Testament cannot be exaggerated.

VI—The Blessed Eucharist a Sacrifice.

Taking the Blessed Eucharist as it was celebrated by the first Christians, it may now be asked in what light they regarded it. Well, it is manifest that they did not look upon it as a mere "ordinance" or as a "sacred club feast," or as a parable in action, or even, as *primarily* considered, a Communion. It was to them an act of worship of so lofty and solemn a nature that language hardly sufficed to express their sense of its dignity and importance. It is, also, clear that they treated it as emphatically a Sacrifice. The Liturgy of St. Clement, which I quote as being least strong in point of language, only says, "We offer to Thee, our King and God, according to His institution, this bread and this cup," but it immediately adds—"Giving thanks to Thee through Him that Thou hast thought us worthy to stand in Thy Presence, and to priest it (*hierateuein*) before Thee." It also prays for the descent of the Holy Ghost upon "this Sacrifice (*thu-*

sian)." Such being the doctrine of the Liturgy, it only remains to inquire whether anything can be found in the New Testament to conflict with that view; because if there be so much as a syllable in the Canonical Scriptures that is clearly against it, the Liturgy must be given up, for it would be manifestly absurd to uphold a tradition of, let us say, St. Paul's teaching, if we had St. Paul's own words in opposition to it. But if no such opposition can be shown, the evidence of the Liturgies cannot be gainsaid.

To my mind the arguments against the Eucharistic Sacrifice which are usually alleged from the New Testament are remarkable for nothing so much as their enormous irrelevancy. One of the chief of them is that the Blessed Eucharist cannot be a sacrifice because the Christian minister is never styled by the Apostles a "*hiereus*" or priest. But what ground is there for saying that a sacrifice pre-supposes of necessity a sacerdotal caste? No doubt it did under the Levitical dispensation; but there were no priests amongst the Patriarchs, and yet there were sacrifices innumerable before the days of Aaron.

There is another argument which at first sight looks more to the point. It is based upon Heb. x., and especially upon such statements as—"For by one offering He hath perfected them that are sanctified." But this is equally beside the question; for it will be seen that what the writer of the Epistle says is abolished is the sin offering, and the Eucharist is declared by its very name to belong to an entirely different order of sacrifices—it is a thanksgiving, or peace-offering. The object of the sin-offering was atonement, and that of the peace-offering, worship; the sin-offering was intended to procure access for the offender to the Throne of Grace, and the peace-offering to express his devotion when there. A Jew who had contracted any ceremonial defilement could not so much as approach the sanctuary till he had cleansed himself by the prescribed offering (Lev. vii. 20). All that is now done away; but it does not follow that sacrifice as a mode of worship has likewise been abolished.

There is thus no reason why the abolition of the sin-offering should have involved that of the peace-offering; but even if the Eucharist were a sin-offering, it would be no contravention of Heb. x., for it is not an offering other than that of Calvary—it is the very same. People take their ideas of sacrifice from pictures which they have seen in their childhood of the offering up of Isaac, rather than from a careful study of Leviticus. If, however, they will examine the Mosaic ritual, which was an exact prefiguration of the Atonement, they will find that a sacrifice was a very complex thing, and that it consisted of at least three parts. First the victim was offered alive by the giver of the sacrifice, whether as an individual for himself or his family, or as a prince or priest for the people. Then it was slain—not necessarily a sacerdotal act—and, lastly, there were certain special ceremonies which a priest alone could perform. No sacerdotal act was done during the suffering of the victim; and hence it follows that, though Christ was both Priest and Victim, there was not, and could not have been, any confusion of the two characters. The last act of the Atonement was, we know, performed at the Ascension (Heb. ix. 12); and it is very important to note that from His arrest to His Death, not one word or deed bearing the smallest resemblance to a sacerdotal character is attributed to our Lord. It follows that His self-dedication as a Victim must have been performed some time before; and we hear of no time when it could have been done except at the Last Supper. There is good reason to believe that St. John xvii. contains the very thanks which our Lord gave when He had taken the Bread. All the Liturgies agree that He "lifted up his eyes to Heaven," and if the Church had been in the habit of reciting that fact for sixty years

or more, they naturally understand St. John's opening words as intended to imply that what followed was the Lord's Eucharist. Thus this seventeenth chapter may be regarded as the most sacred in the whole Bible, and if it were reverent to express an opinion on such a subject one might say that it was well suited to the occasion. Imagine then our Lord with the Bread in his hands, pronouncing the words, "For their sakes I am consecrating (*hagiazo*) Myself." (Verse 17.) It is agreed by the best divines that the idea conveyed by the term "sanctification" is one of setting apart, or dedication to God; and it is clear that our Lord could not possibly have used it in any other sense. Having then pronounced these words, He broke the Bread—the solemn and formal act by which a cake was offered in sacrifice—and said, "This is My Body Which is given for you. Do [or make] this for the Memorial of Me." But further, He added, "As often as ye eat this Bread and drink this Cup, ye do show the Death of the Son of Man till He come." Thus it is plainly asserted that the Bread of all the Eucharists that ever have been and ever will be offered is to be regarded as One, and that one identical with the cake which formed the instrument whereby the Lord formally offered Himself for the Atonement. This doctrine of the unity of the Eucharist is moreover dogmatically laid down in these words by St. Paul (1 Cor. x. 17), "We being many are one bread and one body, for we are all partakers of that One Bread." It follows, therefore, that the Eucharist is a Sacrifice.

VII.

While there is no word of Scripture which conflicts with the view of the Primitive Church, there are a great many that are in exact conformity with it. Thus there is the famous prophecy: "From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles, and in every place incense shall be offered unto My Name, and a Pure offering"—that is, an offering of flour or unleavened bread (Malachi i. 11); and St. Paul declared that he was the minister of Christ to the Gentiles, "ministering the Gospel of God, that the sacrificing of the Gentiles might be acceptable" (Rom. xv. 16). If the Blessed Eucharist be regarded as the Christian Oblation, this prophecy has been literally fulfilled. A still more striking expression is that of the Apostle: "The Cup of blessing which we bless, is it not the Communion of the Blood of Christ?" (1 Cor. x. 16). From the earliest times the word "blessing" has been used by the Jews for a present. Examples of this will be found in Gen. xxxiii. 11, Judges i. 15, 2 Kings v. 15, and 2 Cor. ix. 5. Indeed the very idea of blessing always involves that of giving. To bless God is to offer Him the tribute of praise. The "Blessed God" means the God to Whom worship is paid. To bless a person means to call down upon him the Divine bounty. By the "Blessed Virgin" we mean one upon whom an unspeakable gift has been conferred. The "cup of blessing," or rather "of the blessing," would therefore mean "the cup of the oblation." Possibly if it had stood alone, it might be thought to signify "the cup whereby blessing is conferred upon us;" but then there are the words "which we bless." Commentators who deny the sacrificial character of the Eucharist find it convenient to pass very lightly over this clause, though I have seen it proposed to read "over which we bless God." Even if this emendation were admitted, it would not perhaps make much difference; but, as a matter of fact, St. Paul says nothing of the kind. His words are "the cup of the blessing which we bless;" and the only sense they will bear without great violence is, "The cup of the oblation which we offer." And this

determines the force of the rest of the verse—" the bread which we brake." To break bread was to offer it.

Most striking of all however, is 1 Tim. ii. 1–2: " I exhort, therefore, that first of all supplications, prayers, intercessions, Eucharists, be offered for all men; for kings and for all in authority, that we may lead a quiet and peaceable life." It must be apparent that thanks cannot be done by proxy. We may pray for one another, but every man must feel thankful for himself. Besides, it would have been beyond human wit to devise a verbal thanksgiving which Christians could have offered for Nero, who was the " King " at this time. But the Eucharist, as a peculiarly intense form of intercession, would have been appropriate " for all men."

It remains to notice the strong language of Art. xxxi. It has long since been pointed out that this declaration had nothing whatever to do with the Sacrifice of the Mass, but was aimed at a certain vulgar error, " in which it was commonly said "—" *vulgo dicebatur*," as the Latin has it—and that the whole force of the Article lies in the " wherefore." In other words, nothing is condemned but what conflicts with the opening paragraph of the Article, namely, that—

> The Offering of Christ once made is that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.

To contradict a doctrine like that would not, one would hope, be a very common, but certainly it would be a very grave error. What it was that the Reformers may have had in their minds will be seen in a moment by considering an imaginary but exactly analogous case. Our Lord says, " If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father " (St. Matt, xviii. 19). Now supposing a company were started to pray for anything for any person who would pay for it according to a published tariff, and were to announce that it had engaged a number of devout Christians for the purpose, would anyone hesitate to pronounce the scheme a " blasphemous fable and a dangerous deceit ?" Yet, for all that, no one would deny the lawfulness or value of devout intercession. I am told that hardly a month passes without something like the following taking place across the Channel. A man of fashion who has never bestowed a serious thought on religion since he made his first Communion, dies. His executor, a person like-minded, directs the undertaker to expend so much in Masses. The undertaker as a matter of business, and charging a heavy commission, orders the Masses of a clergyman in Paris. The Parisian priest, not having leisure or inclination to say them, transfers the order to a clergyman, perhaps in Brittany, deducting another heavy royalty. The Breton priest thinks himself shamefully treated, but as his poverty and not his will consents, the Masses are said, though it is very hard to see where the necessary element of devout regard for the soul of the deceased comes in. Of course it would be uncharitable to suggest that this happens very often; but still there must have been, and still are, cases in which the saying of votive and intercessory Masses is as purely a mechanical process as turning the prayer-mills of Thibet.

There are, however, two considerations, which, if only kept in mind, would render it impossible to abuse the doctrine of the Eucharistic Sacrifice. One is, that the real Priest is, after all, the Lord Himself, and that any intention of which He would disapprove is not only sacrilegious but absolutely null. The other is, that intercessions can be just as well offered in the Divine Liturgy by the lay communicant as by the Priest. There is thus absolutely no room for " sacerdotal assumption."

HOW IS THE ORDER OF THE PRIESTHOOD IMPARTED?

In what does valid ordination consist? To use the technical language of the schoolmen, what is its *matter?* and what is its *form?*

We need hardly remind our readers that *matter* and *form* in Ordination signify respectively that which confers the office, and that which defines its powers. In the Ordination of Priests, to which we will confine ourselves, the *matter* of Ordination is that which is essential to make a man a priest; the *form* is that which gives expression to the powers conferred upon him. We desire to show that *matter* and *form* in Ordination have ever been the same throughout the Catholic Church from the earliest historic times, and that they remain the same to this day.

Let us bear in mind the history of the Catholic Church. The Church is the Kingdom of God in the world, but not of it. Born on the Day of Pentecost, and nourished in the midst of persecution, her forms of service in the very earliest days are not accurately known. With the exception of the Liturgies of St. James, of St. Mark, and of St. Clement in their simplest form (*i.e.* without the later additions, which enrich them without altering their essential identity), we do not possess any office of the Church of the 1st century. We have to skip over four centuries before we come to much that is of value for our purpose. The Apostolic Constitutions of the 3rd century and notices in the ante-Nicene fathers are too meagre in themselves to do more than fulfil their evident purpose, viz: to bear out the teaching and practice of the Church; and this is assumed to be familiar to the Christians who are addressed. The early Church exercised a great amount of reserve in her teaching, and no persecution, however severe, no misunderstanding, however absurd, caused her to depart from this attitude. The deepest reverence towards God was the cause of this reserve. No stranger was ever permitted to attend the Christian worship—the Lord's Prayer was taught in secret, and not recited aloud—the celebration of the Sacred Mysteries was guarded so carefully from the risk of profanation that even catechumens for baptism, however long had been their preparation, were not permitted to be present to the end of the Holy Sacrifice, until after their baptism. Is it wonderful then that the sacred records of that early period are so scanty? Persecutors of the Christians sought often for the *magical* books, as they called them, but rarely with any success. In other words, the offices were brief from necessity, and handed on by tradition rather than by writing.

We find, after St. Paul's Epistles to Timothy and Titus, a gap of many centuries before we have any documentary evidence in the shape of Pontificals. When we do find them, and study them, and observe their greater fulness as they approach modern times, we observe that all agree in *matter* and *form*. The *matter* is the laying on of Apostolic hands, the *form* is the conveyance of the gift of the Holy Ghost for the office and work of a priest, whether that work of a priest have been carefully defined or not.

The "laying on of hands" is mentioned by St. Paul in numerous passages in his Epistles to Timothy and Titus, and we know that he and St. Barnabas (who were of the original twelve) received their Apostolic powers by the laying on of hands at Antioch as related in Acts xiii. 2, 3. To Timothy St. Paul writes, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." And "Stir up the gift of God, which is in thee, by the putting on of my hands." To Titus St. Paul writes as to one who had received from him the same commission as Timothy, and doubtless it was conferred in the same manner, viz: by imposition of his hands. To put the case before us

in few words, we ask is there any ordination service extant (whether simple or elaborate, with meagre directions or full of minute rubrics), in which the laying on of Episcopal hands does not occur? We challenge investigation, and unhesitatingly declare that only one answer can be given to this question. The laying on of Episcopal hands with the intention to give the grace of Ordination, does give it to all those who are capable of receiving it. In addition to the laying on of hands, later ages added many other ceremonies significant and full of teaching, but not essential to validity, and therefore not the same "everywhere and at all times." Such additional customs are the handing to the candidate for priesthood the chalice and paten, or the delivery of the Bible to him, or the clothing him with the chasuble.

The *form* of Ordination is expressed sometimes more at length, sometimes briefly, "Receive the Holy Ghost for the office and work of a priest," by itself expresses all, as much as if a document of many pages was read, entering into minute details. The "office and work of a priest" includes (as our own office reminds us) the power of the keys and the power of consecrating the Blessed Sacrament. It includes (according to the words in the Roman office) "the power of offering sacrifice in church for the living and the dead." It includes (according to the precatory forms in use in the Eastern Church) "assisting at the altar, proclaiming the Gospel of salvation, offering spiritual sacrifice, and regenerating the people of God."

In the New Testament the Ordination of the Apostles was gradual, but the twelve were fully gifted by the Holy Ghost and set apart as priests of the New Law before they exercised their office for the first time on the Day of Pentecost. By that time they had received the power of the keys and the power to consecrate the Holy Eucharist. They had heard the words "Do this in remembrance of Me," *i.e.*, Offer this memorial Sacrifice. These powers St. Paul exercised, and handed them, with whatever form of words, to Timothy and Titus.

Though the Greek ordinal does not mention by name the power of absolution as conferred on priests at their ordination, yet its supplementary portion, used in the making of a Confessor, does state it with perfect explicitness, and thus prevents any doubt as to the teaching of the Eastern Church on that subject. Was an Eastern priest ever heard of who did not know that to him was committed at his Ordination the sacred trust of absolving a penitent sinner? In other words, the Catholic Church throughout the world, whether she does or does not fully express herself in her ordinals, does teach that when her priests are ordained, they then receive the powers of absolution, of offering the Holy Sacrifice, and of tending the flock of Christ as shepherds under the great Shepherd our Head and King.

To alter at the present day an Ordination service by omitting the words "Whose sins thou dost forgive they are forgiven," is a very different thing from resting satisfied without them when they have never been in it, as is the case with our Eastern fellow-Christians. It would imply doubt of a trust which has been commited to us for the building up the spiritual temple in our midst. The power of the keys has always been taught in the Church, and its exercise, as conveying pardon for actual transgressions can be abundantly shewn. When discipline was carefully maintained, mortal sin cut off the sinner, not only from communion with God, but also from communion with his fellow-Christians. Absolution, whether public after public confession or private after private confession, restored the penitent not only to outward communion with his fellow-Christians, but also to a state of grace in God's sight, fulfilling in fact the gracious promise

"Whatsoever ye loose on earth, shall be loosed in Heaven." That such is the teaching of the Church in every age is as clear as daylight, whether expressed in words in any particular ordinal or not. To wish to remove from our own ordinal the words "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained," on the plea that they are wanting in early pontificals is practically acting on false pretences. It is using a zeal for primitive practice as a cloak to deny primitive belief. Let us then be on our guard against specious professions which imply love of antiquity. Let us hold fast to the primitive belief in the power of absolution, and be comforted by remembering how clearly and happily our own Ordination Service defines it, and makes known how and when it is confided to the English priesthood.

From the Literary Churchman.

DR. H. THIERSCH ON THE CHRISTIAN COMMONWEALTH.[1]

On Christian Commonwealth. Translated and adapted under the direction of the Author from the German of Dr. H. W. J. Thiersch. Edinburgh: T. and T. Clark. 1877. Pp. 272.

We have been so painfully familiarised with the cry that the life of communities is independent of religion, and even hindered by its influence, that we cannot but welcome a systematic treatise like the present, whose aim is to show that "a Christian state properly understood, contains in itself all the conditions necessary for the public weal." The book is occupied with the problems of Sociology, and the purpose of the author is to show how much the life of civilised Europe is really indebted to that Christianity which thinkers of the school of Mill regard with scarcely disguised disdain, and which many a politician is in practice treating as if it were a fetter upon true liberty and progress.

It is well known that in Germany anti-Christian opinion has been pushed to lengths that, happily, are hardly known among ourselves. Some of our opponents are not backward in taking advantage of the fact. Look, they say, at the strides of (what they call) enlightenment in Germany. Everything must be fashioned upon the German model. Germany is before us in a solution of some of the problems of social science; it is the point towards which English *thought* has steadily to work, and the like. This self-depreciation on the part of Englishmen is really a great mistake in point of fact, however graceful it may be as an element of international courtesy. We may admit—what it would be at once ungenerous and untruthful to deny—that in certain departments, both of thought and of practical activity, Germany has achieved what no other nation of Europe had so much as dreamed of. We may admit this without allowing ourselves to be victims of what must be called a German *craze*, either in our theology, or politics, or our art. Germany is a great nation, with a great future before it in the history of Europe; but upon the whole English life need not fear comparison, being in many departments abreast of it, and in not a few superior to it. And we need look no further than the duel for a proof of this. Forty years ago we got rid of the duel as a pest that bred more evils than it pretended to cure. German society is infested with it still. Personal liberty, too, is far more complete in England than Germany. Even the German noble, as Mr. Disraeli took occasion to say in an after-

[1] Dr. Thiersch is the Church Historian of the so-called "Irvingite" body.

dinner speech not long ago, and Count von Arnim knows to his cost, is liable to an arbitrary mode of procedure which could not be applied to an English peasant. Their law of making every male citizen, prince and peasant alike, into a soldier may be (and no doubt is) a necessity of the political situation which they have created for themselves; but it is a very unfortunate necessity. For everybody to be a fighting man appears to be mistaken for progress in some quarters of Europe still; but it is in reality a retrogression towards barbarism. It is the *rôle* of savages to be always in arms, *because they have nothing better to do.* The interests of civilisation are on this point beyond all doubt coincident with the leadings of Christianity. The aim of the present writer is to show that they are universally so coincident. Some even of those thinkers and politicians who are now most hostile to Christianity are willing to admit that civilization has owed a good deal in the past to the ideas which the Gospel has circulated in the world; but henceforth, they aver, they would do better *without* the Gospel. They would retain the good ideas; they would break up the system which created them. They have, in fact, got across the gulf that divided barbarism from civilization; only now they would break down the bridge that carried them over. The mistake is well chastised by eloquent words in this book:—

"If Christ be hidden from the nations, and His spirit banished, no philosophy, no legal doctrines can resuscitate the expiring political virtues, reverence for the law and brotherly love; the fruit once separated from the tree perishes. If in our days morality and rectitude do exist without religion, it is only in exceptional cases, which may simply be explained by the fact that the spirit of Christianity, under the influence of which we have all grown up, even when its origin is disavowed, continues to act for a time. When the sun has actually sunk below the horizon daylight continues for half an hour."

In the course of his argument our author discusses a number of questions of the highest possible social and religious interest both to England and to Germany, the relation of the temporal and spiritual powers, the education of the clergy, the observance of the Lord's day, the rights, and the duties too, of the working classes, the right or the wrong of capital punishment, and many questions of similar rank. His observations upon the regard for the Lord's day seem to us especially worthy of notice, because, under the influence of a reaction from Puritan over-strictness, there has been in some quarters amongst ourselves a disposition to imitate the usages of the Continent with regard to Sunday. Hitherto we have been notoriously far more strict than many nations of the Continent in this respect. In many a circle, both in Germany and in France, the practice of England has been the subject of a sneer. In either country the serious philosopher, who was not prejudiced against religion, never could have had any doubt that with all its faults the English practice was far better than their own. Lacordaire was emphatically right when he told the fashionable audience in Notre Dame that the Sabbatarianism of Protestant England was more conducive to the health of society than the pleasure-spent Sunday of Catholic France. Besides the religious aspect of Sunday observance, there is a social or economic one also, of which those who clamor for a change in this country ought persistently to be reminded. Such persons often tell us that our strictness should be relaxed in the interest of the working classes. It is a misrepresentaton altogether. The chief effect of a relaxed strictness upon the working classes would be that in the end they would have *to work seven days instead of six.* In France —and the case is much the same in Germany—this result has been already

reached; and it is exercising a prejudicial effect upon the health and the length of life of the poorer classes. Dr. Thiersch says:—

> It is a fact that in Paris, amongst the working classes, a grandfather, or a man of more than fifty years, is rarely to be found; and this premature exhaustion of the vital powers is to be imputed, to a great extent, to the fact that the day of the Lord is misused partly in labor, partly in intemperate enjoyments and amusements.

It is an illustrious example of what Napoleon called the "irony of events," that the Socialist Proudhon was driven to make himself the champion of the observance of Sunday!

BISHOP BERKELEY'S PHILOSOPHY AND MODERN SCIENCE.

Dear Mr. Editor:—I have found the following article in one of our weekly Church papers [lately deceased], and it tells so much truth in few words on an important subject, that I beg you will give it a place in your columns. Truly, Yours, T.

In his *Modern Philosophy from Des Cartes to Schopenhauer and Hartmann*, Prof. Bowen, speaking of Berkeleyanism, says: "Perhaps the only fruitful and important truth in psychology which we may fairly claim to have been first discovered in these modern times, and as universally accepted both by physicists and metaphysicians, to be now established beyond all doubt or question, is that contained in Bishop Berkeley's 'New Theory of Vision,' first published in 1709, when its author was only twenty-five years old."

It was through this Theory of Vision that Berkeley was led to the full results of that system of philosophy which bears his name.

None, perhaps, met with more ridicule. Every clown supposed he had an answer ready. When Dr. Johnson kicked the stone and so answered "Berkeley," he only showed he had not the slightest possible idea of what Berkeley taught. To say that Berkeley denied the existence of matter, and then to kick a stone in order to prove that matter exists, was worthy of good old Samuel, who had never a philosophical idea in his big head, and to whom all philosophy was jargon.

Berkeley did not deny the existence of the stone, nor the existence of good Dr. Johnson's large foot, nor the existence of Boswell's hat or notebook. He would have warned the doctor against knocking his foot against that stone as if he had been his protecting angel. What he did deny was that matter has any absolute, substantial, real existence, *in itself*. It is a phenomenon produced by mind. It owes whatever existence it has to spirit. It is the manifestation and outcome of spirit, and without spirit does not exist. It is real enough in stones or in feet, and the pain which results from a sudden contact of a heavy foot with a large stone is real pain, and Dr. Johnson ought to have known better than to produce the contact; but it is real as *phenomenon*, not as absolute being; as manifestation, not as substratum and existence.

More than a century and a half have passed away; philosophies and theories have come and gone. A thousand small wits have had their small flings at the philosophy of "the Mitred Saint of Cloyne," and now, to-day, in a way utterly unsuspected a generation back, and by the last hands one would have imagined, Berkeleyanism is pushed to the forefront as the only adequate theory of existence.

It is not the metaphysicians who are doing this, but the physicists; and naturally. For as Berkeley's theory was the outcome of a physical fact, or a set of them, and as law is uniform, it comes in order that a theory which grew out of the law of vision, should find itself equally growing out of the law of all sensation.

Berkeleyanism teaches that the material universe is merely phenomenal. It exists *to* sight, taste, touch, hearing, smelling. It exists *by* these. There is no reality in it except these, We examine it as we will, the *real thing* escapes us, we only grasp the appearances—the outside shows and phantoms of things.

What lies below, the reality, the substratum, the real essence and being is invisible, is spiritual therefore, and unknown except by these *phenomena.* Spirit is the reality, matter is the shadow; spirit is the essence, matter is the manifestation.

And now, as inevitably as the onward movement of time, the physicists, "scientists" so-called, materialistic as their so-called "philosophy" is, are driving onward to conclusions whose sole result logically is Berkeleyanism. They are telling us we can know nothing but phenomena. The *real thing* escapes from out every crucible, from under every microscope. We can know nothing of matter except its qualities. Divide, analyze, cut down as we will, we stand face to face with an *appearance*, not with a *thing.* Nothing lies under our hands sufficient to stand alone, to account for itself, to be anything but an appearance, a manifestation of something else which we can neither see nor handle.

So Mr. Tyndall talks of "the Power that lies behind Phenomena." What is that power? Except through phenomena it never speaks. We are as far from it in Protoplasm as in Shakespeare. We are no nearer it in an oyster than in a Newton. We develop downwards, backwards; we drop this development and the other; we reach "the monad in the slime of worlds;" and yet into infinity swims away, invisible, intangible, unknowable by microscope or telescope, "the Power behind Phenomena" that manifests the monad.

It is a curious fact, but by no means unparalleled, that a philosophy, if we may so call it, which starts in materialism and seems anxious to teach materialism, should emerge into a denial of the material and the reassertion of the boldest spiritualism that ever found philosophic expression.

Yet that is what plainly awaits us. The timid souls who are frightened at the speculations of Mr. Huxley or Mr. Tyndall, and who imagine somebody must attack those gentlemen and their school or we will all be left without God or a soul, or a life hereafter, may take heart and hope.

It is an axiom in modern physics that we know nothing and can know nothing experimentally about the *real universe.* Our knowledge is all concerning, our science is all engaged with, the *phenomena*, the shows and appearances, the outward clothing, and the masque of things. The things themselves which make these shows and appearances are utterly out of touch, sight and hearing.

A "Power lies behind Phenomena" which makes *phenomena.* The universe visible is the outcome of a universe invisible. The seen has no reality; the unseen alone really exists. The spiritual world is the only substantial world—so modern physics teach us.

Mr. Tyndall teaches it as Bishop Berkeley taught it, *so far.* Mr. Huxley only echoes the Bishop of Cloyne. Matter brings both to the abyss of the invisible.

One says; "Since the senses teach us only of the appearances let us be content to know only the appearances." The other says: "Since the

senses teach us only the appearances, and the hungry soul of man longs for the real, which he feels is the world to which that soul belongs, let us leave appearances to the senses, and by the soul's eyes—faith, by the soul's ear—conscience, by the soul's grasp—prayer, seize through the shadows upon 'the power behind them'—the Lord God our Maker." It is not hard to say which practical consequence will seem to rise most naturally from the same principle.

PAROCHIAL MISSIONS.

One of the most sensible papers which we have read for a long time has quite recently been put out by Mr. A. J. Mason, Examining Chaplain to the Bishop of Truro. Its subject is "Missions and Missioners," and in its original form it was read before the Truro Diocesan Conference last month. The general question dealt with is so interesting and important at the present time that we gladly take the opportunity of drawing public attention to the pamphlet, and in passing we cannot help expressing satisfaction that the new Bishop has at his right hand a man capable of making such sensible remarks as those which it contains. Mr. Mason appears to be familiar with the county and its people, and in his plea for parochial missions carefully distinguishes their action from the popular revivalist theory which is based on factitious enthusiasm and excited feelings. Indeed, he contends, and we think in the main rightly, that although a mission may sometimes attract and convert outsiders, its main effect is to raise the religious and spiritual tone of those who are already to a certain extent under the influence of the Church. The following passage in Mr. Mason's paper is worth reproduction:

> Since the first beginning of the Mission movement there has been a certain change in the Church's mind as to the persons whom missions are to affect. We began, hoping, like Revivalists, to convert the unconverted; but we have found that the free Spirit, which directed us, made our efforts tell most upon those who were already converted, and that it was through the increased devotion and higher example of communicants, teachers, visitors, and, above all, of us clergy ourselves, that missions were to tell upon outer circles. "He shall show His people the power of His works that He may give them the heritage of the heathen." Along with this change of idea all dislike to missions gradually disappears. Though we may object to Revivalism—the spasmodic stirring of sensation—we are all of us most anxious to have our faith increased.

There are a few who will be inclined to dissent from the views thus sensibly propounded, and it is upon this understanding that Mr. Mason bases his argument in favour of a better organization of missions than has hitherto prevailed.

Everybody knows that the first mission of modern times in the English Church upon a large scale was that started in London in 1869, under the influence of the Evangelist Fathers of Cowley; and the striking success which attended it, caused an interest to be felt in these exceptional efforts. Since that year parochial missions have become familiar to most people, and even now as we write a most successful one which has been held at Plymouth—the outcome, probably, of the Church Congress there—has just reached its close. As might have been expected, the three bishops in whose dioceses the London Mission above mentioned was held, regarded the effort with but scant favour. We do not find much fault with them for standing somewhat aloof at first. Considering all things, it is, perhaps, too much to expect that one in the social position of an Anglican prelate could be expected to run the risk of compromising himself by associating himself

actively with those who were trying what, in a degree, might be considered as a religious experiment. As the movement turned out a success there was little difficulty in persuading their lordships to "patronise" the London Mission that has since taken place. Subsequently the bishops have, as a rule, regarded similar efforts favourably when set on foot in other places by their clergy, and even this tardy recognition by their lordships of clerical zeal must be regarded as a point gained.

Mr. Mason, in his excellent paper, pleads for a more perfect organization in the conduct of parochial missions, and with some modifications supports the line taken by the writer of the article "Missions and Preaching Orders" in the third volume of Essays which Mr. Shipley brought out in 1868 under the title of "The Church and the World." He contends, and in theory he is undoubtedly right, that as the Bishop is not merely the clerical superior of the second and third orders of the clergy in his diocese, but also the chief pastor of the flocks under their charge, he ought to be the centre of all missionary action. So far as his own Bishop is concerned, no doubt the plan would work well.

Another most important point which Mr. Mason raises is the expediency of organising a diocesan society of clerical missioners, who should be free from parochial cures, and thus be ready at any time not only to undertake their own special and specific work, but also to give courses of sermons or lectures during Advent and Lent, as well as at other times, when invited to do so by the incumbents of Cornish parishes. Such a body of men, holding a general license from the Bishop, would, if carefully selected, be an enormous boon in a diocese, and it is quite incomprehensible why such organizations should not long ago have been set on foot by the Bishops. Nothing would be easier than to start such a society in any diocese, if the Bishops would take the thing in hand themselves. There are plenty of people who would subscribe towards the support of a body of—to use a military phrase—"irregular" clergy, if only such an establishment had episcopal sanction, and fit men would not be wanting. On this head Mr. Mason has some very sensible remarks; he says:

> What work, then, would such a college in conjunction with its parochial associates throughout Cornwall have to do? There would naturally be the actual conducting of Missions where they were invited (for, of course, they will invade no man's territory); lecturing in towns on topics of importance to the Church and society; conducting services in special seasons like Holy Week, or Ember Weeks, or Advent; going where they were asked to help in preparing for Confirmations or Communions: perhaps actually taking charge of parishes sometimes, where the incumbent needed and deserved diocesan help; perhaps sometimes taking itinerant preaching tours, preaching out of doors or elsewhere, where the pastor was willing that they should do so. But, besides this, they would inspect places where it was proposed to hold Missions, and, if the circumstances were unfavourable, would get the work deferred, for often much harm is done by sudden and ill advised Missions. They would do what Missioners with parishes are usually unable to do thoroughly—superintend all the year's *preparation* for coming Missions, or rather advise and help the parish priest through it all, often addressing, and, if possible, getting to know the Mission workers. This seems to me of the utmost importance, for if the *preparation* has been thorough, the Mission *must* be a spiritual success, be the preachers and the preaching what they may; and if the preparation has been insufficient, the Mission will as surely be a failure. And while the Missioners are at home they will be incessantly engaged in study and in prayer and in the training of others, and I should hope they might make themselves very useful by the editing of very good pamphlets, tracts, catechisms, and other popular papers, of which every clergyman stands in need and often looks for them in vain.

Thus much for the immediate subject under consideration—a most important, and an eminently practical one, all must confess. One word only remains to be said in conclusion.

The Bishop of Truro has started well; he is bound down by no diocesan traditions, and, as we said above, he is free from the incubus of supposed Parliamentary duties. A fine field is open before him, and every opportunity of exhibiting to the delighted eyes of English Churchmen what a Bishop ought to be and do. He has never, so far as we know, fallen into the snare of popularity-hunting or of currying favour with an irreligious press. If he will but avoid that snare now, and resolve to side with his clergy as against the world, instead of taking the part, as is too common a practice amongst his episcopal brethren, of the world against the clergy, Churchfolk will have reason to rejoice that Cornwall has at length a bishop, and that Dr. Benson is the first occupant of the see of Truro.

KEBLE ON CHURCH AND STATE.

Many who love Keble for his Poems and his life, little know how keenly he felt the wrong done to Catholic Truth by the Courts and by the Erastian Bishops. Under this feeling he published a pamphlet, or tract, named "A Call to Speak Out," soon after the fraudulent Gorham judgment was pronounced; and after showing that Anglo-Catholics were not obliged to break off communion with those who accepted that judgment, he adds words which apply as truly to the more recent acts of the same Court:

"If we at all connive at it, we sin ourselves: as far as in us lies, we cause the Church of England to sin; we draw down God's judgments upon her; and we prepare the way for her to become, in no very long time, formally heretical, *i. e.* to cease from being a Church altogether. There is need, then, of anxious deliberation, of prompt action; but there is no need of hurry or excitement. Let no man's heart fail, as if perchance he were already out of the Church, but let each man pray in his heart, and calmly consider what he ought to do, in order that he and his children may continue in it.

"Upon such sober consideration, I think we shall all of us come more and more to perceive, that this present grievance ought no longer to be taken by itself; that the time is passed for remedying it (if even it could have been remedied) by simple reaffirmation, however authoritative, of the portion of Christian doctrine to which it does violence; rather it must be taken as the *comble de malheur*, the drop which was to make the waters of bitterness overflow. Combining it with all its circumstances, we may and ought to regard it as a providential call to examine at large the present relations of the Church to the State in England, and see whether it be possible for us to acquiesce in them any longer without very grievous sin."

Further on, he adds words which are just as pertinent to the present distress, and are aptly illustrated by the shriekings from the episcopal palace at Gloucester:

"The object, apparently, of those, who bear sway in these matters, is either to force us into a non-juring movement, or to make us acquiesce in what has been done, as a less evil than leaving our folds to the wolf, and separating ourselves from our erring but not heretical brethren. Our Prime Ministers and our Chief Justices, with their Acts of Parliament, are dealing with us and our parishes as a tyrant might, who should get a man's wife and children into his power and say, 'Come into my terms or I butcher them.' * * * * But what we *do* think hard and complain of is this, that the age makes an exception in our disfavour to the received principles of English Toleration. We are the one religious body in the

Queen's dominions, to which the following privileges are expressly denied: To declare our own Doctrines; to confirm, vary and repeal our own Canons; to have a voice in the nomination of our own chief Pastors; to grant or withhold our own Sacraments, according to our own proper rule as a religious body.

"Our case is in short: 1. That we are denied these four privileges, which all other religionists have. 2. That there is no sufficient reason in the fact of our Church being 'Established' (whatever the word Establishment means) to justify such denial, but 3. That if it should appear on further consideration that 'Establishment' is, in our case, incompatible with these liberties, we earnestly implore that measures may be speedily taken for relieving us of such painful support; and *that* for this obvious reason, that we had rather be a Church in Earnest, separate from the State, than a Counterfeit Church in professed union with the State. This is our case, in brief."

Once more let the words of warning be heard: "It is too plain. A judicial sentence contrary to a prevailing construction, though its force be short of legislation, cannot be denied to be a practical change in the Law; and if the Law involved an Article of Faith, the change, to the believer, must be an intolerable grievance; a religious grievance in any case, but a political grievance also, if, as in the present instance, the decision be made by an authority alien to the religious body whose faith is in question."

After this, Mr. Keble issued a Pastoral Letter to his own flock, at Hursley, in which he makes short work of the common argument that lawyers are the right persons to decide the meaning of Church's documents: "I need not say to you, for it is quite plain of itself, that a man may be very learned in the law of the land, and yet know little or nothing of Christ's and His Church's law in the Bible and Prayer Book. Which of you that is a father, and makes a conscience of managing his children, knowing that he is answerable for them to God Almighty, would not think it very hard as well as very foolish if persons were sent round by the Government to force him to manage them in a particular way, care being taken that none of those persons should have children of their own, or be much used to children? I ask again would not this be very hard as well as very foolish? Yet this is not at all worse than appointing lawyers instead of clergymen to settle what shall be taught in the Church. And, what is unspeakably worse, think of the profaneness, brethren, think of the sin; to say to the clergy, 'We will not hear you, though you are in the Apostles' place, sent by Christ as He by His Father, but we will only hear those whom the Government for the time has appointed.' Surely this, if anything, is saying to Christ, 'We will have no king but Cæsar.' Surely it is the very gainsaying of Korah, and can only come to the worst of all ends."

From the Church Times.

SPIRITUAL DESTITUTION.

We have passed through a wonderful time for the building and restoring of churches. The Incorporated Society, which held its meeting last week, reported that in the sixty years of its existence it had helped to make an addition of no fewer than 1,644,749 sittings to the accommodation for public worship; and as there is no reason to think that Society has aided in more than half the schemes that have been set on foot, it would seem that at least three millions and a quarter of new sittings have been provided

since the beginning of the century. The famous return of Lord Hampton would lead to a similar conclusion.

Of course, there remains an enormous work yet to do. With a population increasing at the rate of at least a quarter of a million a year, we require fifty new churches to provide for the new comers at the rate of one church to every five thousand, and not until they have been built have we begun to make the smallest impression upon the arrears which accumulated during the first forty years of the present century. And it may be roundly affirmed that, since the great revival of zeal and energy amongst us, a district which the Church neglects is neglected indeed. It would seem as if the spirit which the passing of the Public Worship Regulation Act had given to Dissent was dying out again—at all events, Wesleyanism, which, after a long sterile period, had during the previous two years reported a very considerable accession of numbers, has slipped back again into its old rut, for its annual census just completed shows diminution in the number of members amounting to no fewer than 1,915. We dare say that Methodism has fared very much as other sects, and if Dissent does not grow it is manifest that it is doing nothing for the new population. Indeed every one's observation must have taught him a new version of De Foe's well-known lines:

> Where e er the Church erects a house of prayer,
> Dissenters come and build a chapel there;

whereas they have little taste for districts, in which they would not be likely to meet with competitors. Hence, when we hear of parishes with large populations and with only a single church, we may assume that, unless the clergy are very active indeed, the spiritual destitution of those districts is likely to be great. But—and this is the point which we wish to drive home to the hearts and consciences of Churchmen—there are worse cases of spiritual destitution, even those districts of five or six thousand inhabitants who have no church at all; we mean the districts which have churches, but where the church is useless. Reference has already been made more than once to certain papers supposed to exist in the pigeonholes, at No. 7 Whitehall Place, showing that there may be large parishes with churches that nobody enters and clergymen to whom no one listens. Nor are these parishes like some in the city from which the tide of population has gradually ebbed away; they are parishes which literally teem with sad, and suffering, and sinful humanity. These are the places that most need sympathy, but they attract no attention because people think that they are fully equipped. We do not propose to give examples, but we do say that when we get a Diocesan Conference it could do no more useful work than appoint a commission for the purpose of detecting these our worst failures, so that the "fierce light" of public notice may be brought to bear upon the blameworthy, and sympathy and succour enlisted on behalf of those whose work is fairly beyond their strength.

The impostor churches, of which we are speaking, are peculiar to no one Diocese; but we are afraid the work of Bishop Blomfield has proved specially disappointing. Thus much, however, may be taken as an axiom—if you want to create a failure you cannot do better than build a huge, shabby preaching house, full of pews and galleries. Such buildings, *when full*, may seem to answer extraordinarily well, but they cannot be kept full unless a succession of really popular men can be secured. When the attraction begins to fall off, when box after box begins to lack tenants, and those which should have six or eight have but three, or two, or one, there comes over the place a look of desolation and dreariness which soon drives away all but the most conscientious or the most stolid attendants upon

public worship. The *motif* of our services is eminently social, and they degenerate into positive burlesque when the congregation is scattered up and down a wilderness of pews. The same thing may, no doubt, be said of all places of worship. It would take a sanguine man to predict a prosperous future even for Mr. Spurgeon's Tabernacle after it shall have lost Mr. Spurgeon. We dare say there are some living who may see it converted into a music hall.

In the long run, then, a big pewed and galleried church has no chance. Sooner or later it must fail, because it cannot possibly secure that attractiveness which is necessary for its success. Even in churches which are free and open that strange feeling which makes an Englishman try to get as far as he can from his neighbour is a serious hindrance. If fifty persons go to an early Celebration in a church that would hold a thousand instead of massing themselves together just outside of the chancel, they will be found straggling all over the place, each trying to put at least six benches between him and his fellow worshippers. This is one of the great reasons why daily service is so little frequented. People try it and find it intolerably cold and disheartening. The obvious remedy would, of course, be to have a side chapel which the daily congregations would fill, and nothing can be more truly idiotic than the obstacles which have been placed in the way of their erection. We suppose it is thought that if side altars were allowed they would somehow be made available for some hagiolatrous purpose. But nobody has ever yet suggested how a side altar could be abused for what the high altar might not with equal facility be made available. If a clergyman wanted to establish a "Ladye Mass" he would have nothing to do but have another Celebration in the chancel.

The only way of reviving a stagnant parish is to work on what are now happily the received lines—that is to enlist the sympathy and help of pious laymen, establish hearty and cheerful services, give every new comer as soon as possible something to do, and form plenty of guilds and societies. The parson should consider that he is responsible for every soul within his jurisdiction, and he ought to make it his care above all things that nobody shall say he is kept—much less driven—away, by the misconduct, conceit, maladroitness, or self-seeking of his pastor. Mr. Disraeli once said there was no mystery in the art of managing the House of Commons, for all the minister had to do was to treat the House of Commons with courtesy. Very much the same sort of thing may be said of parish priests. A clergyman may do or teach pretty much what he pleases, and if he be conscientious and consistent, benign and impervious to offence, he will soon find himself not only beloved by his people, but respected even by those who are without.

A clergyman cannot do better than learn by heart Chaucer's description of a "poure persoun of a toun," and use it as his manual for daily self-examination. A few additions, however, must be made, in order to adapt it completely to modern use. Five hundred years ago the clergy were not much troubled with religious parties, whereas we know that now-a-days they often are. But a parson should remember that he is pastor not only to those who agree with his teaching, but to those who do not; and he ought to do his best even for such as least sympathize with him. Another very important thing to bear in mind is that an incumbent is bound not so much to do work as to get work done. One who can neither sing nor preach, who is neither learned nor personally popular, but who somehow manages to have his services conducted with solemnity, his pulpit well filled, his people properly instructed, and all the institutions of his parish kept in a thoroughly efficient state, would be infinitely better than an in-

cumbent of distinguished excellence in one of these respects, but a failure in regard to the rest. Hence a person should be astute in discovering the strong points of each of his assistants and in turning them to the best account. We trust that there are not many clergymen like one we once knew —an eminent Evangelical who, thinking it his duty to preach every Sunday morning and evening, soon emptied the large church to which he succeeded —but we are afraid that an incumbent who happens to have a curate with exceptional gifts seldom sets himself seriously to consider how he can make those gifts tell. Like Mr. Tozer, the butterman, we have great faith in "a coorse," where an incumbent has a member of his staff, or can enlist the aid of a reverend brother, who can really preach. But to turn a course to account it should be well advertised, and if a taking syllabus can be issued so much the better.

As we have often said the opprobrium of modern Christianity is that it has lost to some extent its hold over classes who nominally profess it. This is not a party question. All denominations and schools of thought are more or less open to the same reproach, and there is no question at the present moment that more loudly calls for attention. Doubtless the style of preaching which prevails amongst us is largely at fault. If we examine the Sermon on the Mount we shall find no "fluff," no sentimentalism, or triviality in that. On the contrary, it is chiefly distinguished, if one may say so, by its plain common sense. We can, however, scarcely realize the wonderful incisiveness which it must have had when it was first delivered. There is hardly a saying in it which does not go to the very root of some cant, or folly, or unreality in the current teaching of our Lord's day; yet every word must have carried conviction with it, and those whom it condemned must have felt that the sentence was just. There is an equal need for the same kind of preaching, so far as it is possible for mere human intelligence to imitate so great an Exemplar. Men can, at any rate, still see folly and littleness in other people's pursuits, and by preaching with sufficient power against all that is paltry and contemptible, a healthy public opinion might be created. The shallowest fribble would laugh at poor Lord Mutanhed's notion of what was "glowious," namely to imitate the tootle of a postman's horn so exactly that people thought his lordship's mail phaeton had some connection with St. Martin's-le-Grand. But it would not require much homiletic power to make young men of the fashionable world feel that their other pursuits—for amateur coaching is still a favourite recreation of our "gilded youth"—are not one whit more deserving of respect. Nay, it would not be difficult for any man who himself took an earnest view of life, to expose the utter vanity, emptiness and futility of all ambitions and pursuits which have no end but selfish gratification.

But to come to the great scandal of our times—the irreligion, or as we ought perhaps rather to say, the non-religion—of the working classes, why do not our preachers, instead of mere "goody talk," take pains to impress upon the masses the great things that the Gospel has done for them and the priceless gifts, even regarded from a temporal point of view, it holds out for their acceptance? A course of sermons on these subjects could hardly fail to do good, especially if combined with machinery, for "adding to the Church" in a real and practical manner those whose hearts might be touched.

What, in short, seems to be most wanting is that the clergy should get rid of a certain effeminacy of mind. The Epistles of St. Paul, whatever else they may be, are manly—manly alike in tone and for the deep thinking which is to be found in them. Yet there is no reason to suppose that

the Apostle's teaching was not appreciated by the women of his day. Or, to take a modern instance, the hold which Calvinism has maintained upon the minds of Scotchmen is almost entirely due to its intellectual aspect. The theology of Scotland is, in fact, little more than "chopping logic"—and, in some respects, very bad logic, since it fails to take account of all the facts of the case—but it is as popular with the devouter sex as it is with their hard-headed husbands and sons. The truth is the clergy will never make the pulpit felt until they come to regard their congregations as exclusively masculine, until they understand that twaddle of any kind, and especially sentimental or erotic twaddle, is worse than useless, and that they have to speak to men of shrewdness and sense; inexpert as it may be in book learning, and therefore to be addressed in the plainest English, but quite capable of understanding the Gospel message in all its fullness and depth.

THE CATHOLIC SCHOOL IN THE CHURCH OF ENGLAND.—A PLEA FOR TOLERATION.

Extracts from a Sermon Preached before the Provincial Synod of Canada, In Christ Church Cathedral, Montreal, on September 12th, 1877.

By the Bishop of Fredericton.

A nobler appeal for toleration of this school of thought has seldom been uttered, and considering the occasion, and the place of this remarkable sermon, Churchmen may well congratulate themselves on the outspoken statements of this venerable servant of God. We have lately heard much of "Boy Bishops." In this instance the sneer can scarcely be indulged in, as Dr. Medley took his degree 51 years ago. We can give only a few passages from the sermon:

Why should the Ritualist be excluded? Why should he have a special scourge invented for his peculiar benefit, called by one of the many ironies of life, fatherly correction? I do not undertake to justify any rude and uncharitable expressions used in haste and anger towards those whose age, station, and authority in the Church demand respect, but I make great allowance for the feelings of men, who, thoroughly in earnest themselves, devoted to hard and often ill-paid work, seek to attract and to Christianize rude and half-heathen populations, and having succeeded in this arduous task, and made up congregations of most unpromising materials, who are devoutly attached to their pastors, and delight in a service in which they can all join, find themselves prosecuted by people who send hired spies to watch, not to worship, in their churches, and are brought under the lash of a law which scarcely any of the bishops themselves perfectly obey, and notoriously those bishops who put the law in operation obey it the least. It has been the wisdom and the glory of the Church of England that it is a tolerant Church. This spirit has been deemed unfaithful by those who would bind men to a hard and fast line, and, by the severest penalties, prohibit a man from passing it. But the same tolerant spirit has attracted far more than it repelled. In matters of faith the Church is more stringent, knowing, from history, the subtlety of unbelief; in matters of ritual, she allows for diversities of feeling and expression. This liberty is accorded to every body in the Church, save one. Men of every shade of opinion, and of practice, are tolerated, are welcomed, are rewarded, but this one body, which numbers in its ranks some of the most holy and self-denying of our

priests, some of the most learned of our liturgists, some of the most liberal, loyal, and spiritual of our laymen, is denounced. The law "with lime twigs set to catch their winged souls," only seems framed to crush them, or to drive them (if possible) into the arms of another communion to which they most properly refuse to go. May not they, without any breach of charity, exclaim to their prosecutors, "Yet none of you keepeth the law." I have a strong conviction that if a wholly different course had been pursued, if the trusted leaders of the Ritualists, priests and laymen, had been summoned to meet the bishops in friendly conference, after solemn prayer for the gentle wisdom of the Holy Ghost, with Holy Communion, and these men had been asked to state their reasons, and their difficulties, and their wishes, and the bishops had patiently heard all, and as patiently replied, and that then both parties had considered how practically to meet the difficulty, and to keep on friendly terms, I feel very hopeful that "God would have revealed even this unto us," and a way would have been found for a tolerance of some things deemed by them essential, and the abandonment of others as idiosyncracies, or the eccentricities of hasty, impatient minds.

And if some customs had been tolerated, which are held up to public odium, who would have been the losers? Not the Church, which would have been commended for its fatherly wisdom, and the increase of its love; not the bishops, who would have been saved all their law suits, and useless expenses, and all the distrust and fear with which many now regard them, who are their natural friends, and who ought to love them; not the Evangelical body, who would have been saved all the hard speeches and reprisals of those who think they are injured by them,; not the Broad Churchmen, who professes to look on such proceedings from so lofty an eminence, that they can afford to treat them with contempt; not the State, which has gained no strength, and won no loyal regard by prosecution. No! the Devil and his angels are the only beings who have gained anything, for he who gnashes his teeth with rage, when he sees us all loving and united, now laughs with fiendish joy when he beholds us torn and bleeding with continual dissension. The lesson which I draw from a long, anxious, and attentive consideration of these grave dangers, of which no one can see the end, is not to follow the example set us by an established Church in one that is not established, at all events, not established in the same sense. In our condition, to attempt to force every man into the same narrow groove, according to decisions which have been declared by one of the highest legal authorities, to appear to even legal minds, inconsistent with each other, and which not one Bishop in Canada has yet entirely complied with, would be little less than insanity, and it would be better, it appears to me, to wait till men's minds are more calm, and can look on matters in dispute with more knowledge, toleration and judgement.

O my brethren, if "the time will come when three words uttered in charity and meekness shall receive a more blessed reward than those thousand volumes written with disdainful sharpness of wit," be mindful of the loving patriarch's precept: "See that ye fall not out by the way." Bishops, priests, and laymen, have you not the strongest bonds of charity that can bind souls together for time and eternity? This "consolation in Christ, this fellowship of the Spirit, these bowels and mercies," shall they not lead you to fulfil His joy, who has bought you with His blood? If you must differ, act on your convictions in truth, but in love. If you must be separate in some practices, be separate in love. Bear with those who cannot see with you, not only *tolerate* but *love* them. "Work your

work betimes," but work in love. Acknowledge goodness wherever you find it, that you may love the goodness, and forgive the error. O let not the bitterness of party spirit blind your dying eyes to the necessity of entering the presence of the Holy One in love. So may the God of peace and love be with you all. Amen.

Miscellanea.

For the Church Eclectic.

THE CRUCIFIX—THE EMBLEM OF CHRISTIANITY.

BY A GERMAN SCHOLAR.

The Crucifix has nothing at all in common with the doctrine of the holy sacrament of the Altar, called "Transubstantiation," as some persons seem to suppose. Since it pleased God, by His infinite mercy and love for man, in the Person of God the Son to be made man, even Jesus Christ our Lord, taking manhood into the Godhead; and since the crucifixion is the consummation of Christ's work of atonement, reconciliation and redemption, Christians bear the Crucifix as the sign, note and emblem of Christianity; they bow before it, because it represents their Lord accomplishing their redemption by His passion and sacrificial death; they hold it dear and honour it as an image or likeness of their Lord, who purchased them and redeemed them with His own precious, holy Blood, from the bondage of sin, everlasting death, and the devil, that they should be His property forever, to live with Him in His kingdom (the Church) in holiness and righteousness forever; they pray to God before it, in order to direct their intention and to fix their mind upon Him through whom alone they can approach to God; they place it in their churches and their houses, because it is the distinctive, characteristic sign by which Christians are distinguished from Jews, Mohammedans and Gentiles. To declare the making of a likeness of Jesus Christ our Lord as MAN a sin, is a false, heretical interpretation of the commandment, Exod. xx. 4, an interpretation started by the great heretic, John Calvin (Jean Chauvin). A Christian cannot be compelled by any person to have a crucifix, but if any person prohibit him to have it the words in Galat. ii. 4, 5, will make it his duty to keep it. The Crucifix is placed on the altar, in order to declare to all the world that this is a house of God, a place where the living God is worshipped, where Christ is served and adored as the Lord, and it is kept there during the administration of the sacrament of the Holy Eucharist, in order to direct and fix the intention of the priest more steadily; because "the catholick form" and "the right intention" are absolutely necessary for administering "a sacrament." A crucifix is found on the altar in every preaching-house of the Lutheran school; before a crucifix every Lutheran says his confession and receives absolution; before a crucifix every oath is sworn on the continent of Europe. Every Christian educated on the continent of Europe is apt to consider the absence of the crucifix in a church as a characteristic sign of its being occupied by a sect; and the absence of it in a house, as the sign of its being occupied by heretics or non-christians, or

such people as are ashamed of confessing Christ before the world. I maintain that the sight of the crucifix has prevented the commission of innumerable sins; and that it has increased the fervency in devotion and adoration of many faithful Christians. The crucifix is the emblem of Christianity, and says more than many modern sermons; it represents the whole Gospel of Christ most expressively, and in such a manner as to be understood by every man.

In the seventeenth century, when Hurtado in Spain published his collection of testimony on the holy sacrament of the Altar, it was permitted yet in the Roman branch of the Church to deny that the substances of the bread and wine in that sacrament disappear; Hurtado says that the greater number of Doctors, even in later times, and he also, hold that those substances remain at the same time when the Person of Christ, God and man, according to the substance of His Holy Body is present at the same place. The assertion that the former disappear, whilst their accidents remain, when the latter appears, is called the doctrine of "transubstantiation." The whole Church of Christ, in all places and at all times, universally and unanimously, has taught, believed, and declared, according to Holy Scripture and all the Tradition of the Church, that the Person of Jesus Christ our Lord, God and man, according to the substance of His Holy Body which was born of the Virgin Mary, which was crucified for our redemption, is given and is received with each of the consecrated elements, and is received by every communicant (either unto salvation or unto damnation); the Lutheran school teaches and confesses the same article of the Christian faith, and excommunicates every one that denies it. This article of the Faith cannot be subject to any discussion, because God asserts it in His written word, Holy Scripture, plainly and expressly; and His Church has always faithfully proclaimed it unanimously and universally. Whether the substance of bread and that of wine disappear, whilst their accidents remain, or whether they do not disappear and are present there where our Lord is present at the same time, is entirely indifferent, and of no consequence at al.

Our Lord is present there according to the nature of the higher world, of which He also is the Lord, which world is all around us, but cannot be perceived by our senses. Christ the Lord has three different modes of being present. S. Augustine says: The Lord carried Himself in His hands, He carried His own Body in His hands, and gave it to the Apostles when he instituted the holy sacrament (Ps xxxiii; Serm. I. n. 10; Serm. II. n. 2.) They saw Him present there, according to the nature of this lower world; they received Him from His own Hands according to the nature of the higher world. Holy Scripture states that God gave to Christ according to His *manhood*, to have Divine Majesty, to be omnipotent and omnipresent. Whilst Christ was present with Nicodemus according to the nature of this world, He, at the same time, as man, was present in heaven according to the nature of the higher world (John iii. 13). The manhood of Christ, by being united with the Godhead in One Person, participates of the properties of the Godhead at second hand; and this participation commenced with the holy act of Conception. He left the womb of the Virgin, without destroying her virginity; He left the tomb and went through the stone of His grave; He went through the wood of the door in the room where His Apostles were assembled; before His death and resurrection, He made Himself visible or invisible among men according to His will. The first principle in interpreting Holy Scripture is, as all Christians well know, to take every sentence literally, exactly such as it has been written, except God, in the same Scripture, plainly

give an order for admittiug a figure or metaphor. Christ is not a real, natural door; Christ is not a real, natural vine; but Christ has a real, natural body, and His Holy Body has real, natural flesh, and real, natural blood. In Hebrew there is no copulative verb (copula, to be). He who says that in Hebrew "*is*" was sometimes used figuratively, shows himself entirely ignorant of the Hebrew language. He who contends that with the words of our Lord (Matth. xxvi. 26–28; Luke xxii. 19, 20; Mark xiv. 22–24; 1 Cor. xi. 23–26), there is connected any metaphor or figure or simile, overthrows all Holy Scripture, contradicts all the testimony of the Church of Christ concerning that sacrament, and destroys for himself an essential part of the foundation of Christianity. Innumerable passages in the writings of the Old Testament, very plain and definite passages in those of the New Testament, and all the testimony of the Church from the time of the Apostles to the present, absolutely require of every Christian to believe and to assert that in the sacrament of the Holy Eucharist, from its first institution to its last, the Holy Body of Christ, God and man, which was crucified for our sins, and His Holy Blood, which was shed for our redemption, are received truly, really, and substantially, by every communicant. He who doubts this, has no faith at all. He who denies this, is one of the worst heretics; he gives the lie to God, he denies the Divinity of Christ, he denies one of the plainest statements that God ever has made to man.

What heretics who externally were members of the Anglican branch of the Church may have denied or may have asserted, is entirely indifferent, and is of no importance at all. The plain words of our Lord, and the unanimous testimony of the Church in the most ancient times, suffice for making that fundamental article of the Christian Faith certain and indubitable for every faithful Christian, even though a million of infidels may deny it. Whether bread and wine are received at the same time or not, is indifferent, and of no consequence at all. The pronoun "*this*" which our Lord uses in giving Himself to His Apostles at the first celebration of the holy sacrament, is, in the Greek original, in the Neuter gender; it does not agree with the gender of the words, "bread" and "wine," which in Greek are of the Masculine gender. It is at the administration of this sacrament, and not on the cross, that our Lord says: "This is My Body which is given (is being given) for you;" "This is My Blood which is shed (is being shed) for you." Glory be to Thee, O Lord! "When the Son of man cometh, shall He find the faith on the earth?" (Luke xviii. 8.)

It is evident from Holy Scripture, from the (genuine) Tradition of the Church, and from History, that the use of the crucifix and the opinion which holds that the substances of bread and wine disappear whilst their accidents remain (called "transubstantiation"),have nothing in common with each other. The Roman opinion has no other argument than this, that two substances cannot be in the same place at the same time. But, there is no reason for this assertion. The substance of bread, according to the nature of this lower world, and the substance of our Lord's Holy Body, according to the nature of the higher world (invisible for us at present), may be in the same place at the same time. There is no reason for saying they cannot. The one thing necessary, needful, certain, indubitable, undoubted by any Christian, important, essential, evident, and plainly asserted by Holy Scripture and by the Tradition of the Church in all places and at all times is this: Our Lord, Jesus Christ, God and Man, is present, as man, according to the substance of His Holy Body, in the holy sacrament of the Altar, and as such is truly, really, and substantially received, under the form of bread and again under the form of wine, by every communicant

(with different results). Since God Himself, for us and for our salvation, in the Person of God the Son, has taken the form of man to Himself, has as man redeemed us, will as man judge us, is as man our Lord, even Jesus Christ our Lord, it is evident, and the practice of many centuries in ancient times confirms, that Christians justly and properly may have a likeness of their Lord as MAN. The commandment in Exod. xx. 4, forbids us to have idols or to worship them or to make a likeness of God as a Spirit. This last attempt, besides, is impossible, because it is impossible to make any visible likeness of a spirit which is invisible for the senses of man on earth. Instead of contending against the use of the crucifix would it not be much better to contend for the true doctrine of the sacrament of the Holy Eucharist? G. A. W.

Baltimore.

From the Literary Churchman.

LIFE OF THE ABBE PLANCHAT.

The Life of Henri Planchat. From the French. By Maurice Maignan. Burns and Oates. Pp. 190.

Very rarely has it been our lot to take up so interesting a memoir as this brief life of Abbé Planchat, or one which so combines the keen excitement of tragedy with the calmer events of a singularly beautiful ordinary life. If *ordinary*, indeed, a life may be called, which was spent in most extraordinary self devotion in a country undergoing social earthquake, and in a period of most sensational and terrible historical commotion.

Henri Planchat was born Nov. 2nd, 1823, his father being a judge of the Civil Tribunal at Chartres, and later at Lille. His early days were pious and loveable, but the real interest of the memoir begins with Chap. III., entitled "The Apostle of the People," when we find him at the Parisian suburb of Grenelle, as one of the Brothers of S. Vincent de Paul, labouring like another S. Vincent himself among the half-heathen and neglected population of "the low districts by the water-side, . . . and the filthy slums of the Rue Croix Nivert, shabbily dressed like the people he sought, . . . universally welcomed as the workman's special friend and pastor." Probably few of those "who live at home at ease," either in France or England, have any notion of what the inhabitants of such low suburbs are. "Unbelief is rife among the lower orders," says M. Maignan, "and the great bulk of the population never cross the threshold of our churches." The Abbé Planchat continually had more than a hundred couples, who were merely united by civil contract, on his hands for holy matrimony; and one is reminded of apostolic times by the numbers whom he brought to the Sacraments and to a knowledge of the faith. A few examples recorded by some of his faithful lay-helpers fill us with reverence for the noble-hearted priest, whose "shabby exterior, worn and patched cassock, and somewhat peculiar appeprance," were known wherever suffering and sin cried out for succour. We have rarely read anything more touching than the account of his sitting through great part of a cold night on a stone near a house whence he had been driven forth with threats, but where a dying man lay, life fast ebbing, to whom he believed a summons possible up to the very last. And he was rewarded, for in the middle of the night a woman came rushing forth in wild haste to seek a priest, and had Henri Planchat not waited and watched, surely none could have ministered to that death-bed or helped the tardily wakened soul to part in peace.

In 1861 he was sent to Arras to work a large orphanage and asylum for young apprentices and workmen, and in 1863 he returned to Paris as Chaplain of the "Patronage de Ste. Anne," an immense work of the same character, where at once he became as a father to 400 young men. The temptation to make extracts from the details concerning his work here is checked by the difficulty of knowing where to stop, all is so intensely interesting.

When the war of 1870 broke out there were 400 men and boys habitual members of the Partonage, and 540 more who, unable to attend regularly, kept up their connection with it, and on the Easter Day of that hapless year 340 boys were gathered at the first celebration in S. Anne's Chapel. The war shook this, like all similar institutions, to its very foundations. "The oldest members, whose good example made them patterns, were called to military service; in the case of the younger ones, work at first grew slack, and finally ceased altogether. As a further result of the siege, the inhabitants of the Faubourgs had to endure terrible privations in addition to their ordinary sufferings. Pernicious habits, formed whilst on guard on the ramparts, finished their demoralisation; the thirty *sous* which formed the daily pay of the National Guardsman were seldom brought home intact, although they were at that time all his family had to rely on for support."

Thereupon came heroic, almost preternatural efforts on the part of the Abbé Planchat, and the record of his labours during the siege of Paris surpasses in interest any tale of adventure we have ever read. Half ruined, deserted, and three parts starved as the great city was, he managed to collect alms and food not only for his own boys even, but so as to

keep open house for all comers; he did not content himself with relieving the wretchedness that came to ask aid, but went out to seek it. He explored the tortuous streets and out of-the-way alleys, to acquaint himself with well-nigh incredible amount of moral and physical suffering which lurked in nooks and corners. . . He did not trouble himself about the growing hatred to the clergy, increasing day by day, as he had undertaken to multiply the assistance given to the poor at a time when the resources both of societies and individuals were at the lowest ebb, so did he also give a fresh impetus to his apostolic zeal. The chapel of St. Anne was transformed into a permanent mission-house. . . . . The house was open to all on week-days and Sundays alike, from the very beginning of the war, about a hundred and fifty boys and young men receiving their meals there daily, and being thus kept out of the streets, and preserved from vagrant habits. Every morning at least six of these *protègès* of the Patronage went to Communion, and even on week-days a goodly number of Mobiles and National Guards contrived to get off service for the purpose of hearing mass in the chapel of St. Anne. The class of first communicants increased; on Christmas Day, 1870, a hundred and twenty-five made their First Communion. One hundred and seventy persons were present daily at the preparatory retreat.

The Abbé Planchat worked for all the Mobiles as for his own children—"the house, garden, gymnasium, chapel, were all placed at the disposal of the numerous regiments which successively occupied the barracks of Charonne and the Bastille during the siege." By October 18, 4,000 Mobiles had found a refuge at St. Anne. Often on the coldest nights of that terrible winter the Abbé Planchat with a few devoted fellow-workers, medical and priestly, was to be found on the scene of the battles fought under the walls of Paris, ministering to the bodies and souls of the wounded, and not neglecting either the soldiers who were as yet uninjured. The simply told tale of their work on the night of Nov. 30th during the battle of Champigny will make the coldest heart thrill—from the devoted efforts of the priests and surgeons, to the National Guardsman, who stood on the step of the omnibus in which they were conveying some mortally wounded men from Fontenay to St. Antoine, to intercept as much as possible of the icy

current of air which blew in. So it went on—but those unhappy suicides, the Communists, were bent on self-destruction; the club of the Boulevard Charonne decreed that the House of St. Anne should be closed, and domiciliary visits followed fast one upon another. A lay helper describes one of these, of which we can only give a few sentences:—

"Why do such numbers of Mobiles come here?"

"When you give an order to your men, do you blame them for carrying it out? . . All the commanders of the various battallions have approved of their men coming here."

"It is well enough in the day-time if it amuses them. But what business have they in your chapel in the evening?"

"They come to pray, sing hymns' and listen to an address instead of frequenting objectionable places of resort; and their officers are glad that they should come."

"If the officers of the Mobiles like your sermons, let me tell you we do not. There is a motto which we find everywhere in your Houses: For God, our Country, and our King, &c., &c."

It was in vain that those working under him warned the Abbé Planchat and entreated him to conceal himself; deaf to all entreaty he toiled on after the Archbishop and others were arrested, and even after being informed on Maundy Thursday that he was about himself to be arrested, he refused to seek an offered refuge, because he had some confessions to hear by appointment. That day at 1 P.M., while in the act of distributing clothes to some poor women, he was arrested, and conveyed to the *depôt* of the Prefecture. From this point of the narrative, we seem to be reading the "Acts of the Martyrs," and he who could follow that simple record unmoved would, indeed, be cold and hard of heart.

It is too long to quote, too earnest for abbreviation. Unhesitatingly we say let every one, from the Queen on her throne to the young apprentice in the garret, read it; they will be the better, the more steadfast for so doing.

The Martyr (for who more so?) was moved to Mazas, April 13th, and while public and private exertions were made (his own mother made devoted efforts which were all but successful) to save him, the most pathetic efforts to minister to his relief were made by some of the devoted poor of his flock. In spite of the danger involved, certain poor women deprived themselves of common necessaries to alleviate his prison regimen, and few could read without tears of the bunch of wild flowers conveyed to him by a boy of the Patronage, who had no other means of expressing his affection, and thus strove to brighten the gloomy cell of his best friend.

One of the most touching parts of the book is the record of this time written down by one of the apprentices who lived at St. Anne—now actually in the Vaugirard Orphanage. But it must be read entire.

On Monday May 22, 1871, the Abbé Planchat and his companions (among whom were Pére Olivaint, M. Allard, Sabattier, &c.,) were moved to La Roquette; and the Abbé Perny, one of the few survivors, has contributed some most valuable records of that week, from which we cannot presume to quote any more than some familiar records—they must be read entire.

Suffice it that on the 26th a list of names was read aloud, and those so designated were dragged, amid contumely and insult of every kind, to an enclosure behind the Rue Haxo, and there brutally murdered, without even the pretence of a formal execution.

One of the men later on tried for his participation in the deed could not forbear exclaiming that these victims "must be something more than human to meet death in such a manner" as they did. The bodies were thrown *pêle mêle* into a pit, and it was not until May 29th that a few devoted men

and women searched the horrible gulf for the bodies of those they loved. Among these some Brothers of S. Vincent de Paul and some poor women from Charonne discovered Henri Planchat's disfigured corpse, and removed it for reverent burial at Vaugirard, where the tomb which marks its resting-place bears the sadly suitable words—

"Oh, my people, what have I done unto thee!"

ORNATE PURITANISM.

In the Westminster Bridge-road, in close proximity to the Roman Catholic Cathedral, stands "Christ Church," a building which, surveyed by the most practiced eye, whether from without or within, would at once be classed as an Anglican church, although in reality but a meeting-house, belonging to the "Independents." This edifice, opened July 4th, 1876, is a perpetuation of Surrey Chapel, opened in 1783 by the eccentric and popular Rowland Hill. The new chapel, with its schools, clergy-house, and lecture-hall, form a striking architectural group on a triangular piece of ground, where stood the Female Orphan Asylum. Nearly detached from the church is the Lincoln Tower, named after the late President of the United States, and intended as an international memorial of the abolition of slavery. The spire rises to the height of 220 feet, and half the cost was subscribed in America. The church, built of Kentish-rag, faced with Portland stone, is in the First Pointed style, freely treated. There is a cross on each gable, and the roof of the central octagon is crowned by a wooden lantern fliche, 140 feet high. The interior can accommodate 2,000 people, and is cruciform, the plan being an octagon (an adaptation of the octagon in Ely Cathedral), with four arms which form the nave, transepts, and choir, the latter having an apsidal termination. The piers and arches are of white stone, with bases of black marble, and each pier has detached shafts of Purbeck marble carried up to the capitals. The windows in the transepts and choir are of stained glass, and depict scenes in our Lord's life, one in the apse portraying the crucifixion. The chancel is reached by a flight of ten marble steps, and on one side is the organ chamber, and on the other the choir-gallery. The reading desk is placed stallwise, the lessons being read from a brass eagle lectern. The Communion-table, which stands in the chord of the apse, is of oak, carved and panelled, and a handsome dossall hangs across the apse. The pulpit is apparently a temporary one. Worshippers at this gorgeous fane, the most "ambitious" of conventicles, which it seems a solecism to call anything but a "church," are summoned by the tolling of a bell.

On Sunday morning, in spite of its being the "dead season," a crowd, as usual, assembled about the porches, Mr. Newman Hall still occupying the pulpit. It is the custom here not to admit non-seatholders till just before the commencement of service, and the public in waiting are treated to extempore addresses, interspersed with hymn singing. Among the elements of this "raw" Christianity was an old Methodist preacher from Ireland on his way to a neighbouring chapel, who delivered a brief address, stamped with the eloquence and warmth characteristic of his race. It was touching to hear him bless the people as he departed, and ask their "prayers for Ireland, for she needed them."

The service inside the church (whatever license may be permitted at the gates) is to all appearance that of the Church of England. At 11 o'clock Mr. Newman Hall and his assistant minister took their places in the chancel, clad in surplice and stole, the former also wearing the M.A. Dublin

hood. The service was semi-choral, the canticles being sung to Anglican chants, and the "Amens" accompanied by the organ.

The manual here in use is oddly enough styled "The Liturgy of the Established Church, adapted for general use." Though it follows its prototype pretty closely, there are some important alterations in the text, thus "minister" is substituted for "priest," and "He descended into Hell" omitted from the Creed; the Communion Office is substantially the same, but the directions for the manual acts are omitted; the saints' days have also been erased, but all other holydays are retained, with their special services.

The sermon was a long but graphic and interesting discourse from Acts xvi. 25. The conversion of the gaoler at Philippi, so often chosen as the theme of revival meetings, was temperately treated by the preacher. Mr. Newman Hall has many qualifications of an attractive and popular preacher; great command of language, a good, clear voice and emphatic delivery. The tone of his discourses is that of a man of far higher culture than the ordinary Dissenting minister; his intellectual power, too, is of a very different type to the humorous, homely vigour of Mr. Spurgeon. His Calvinism is of the gentlest kind, and he has no sympathy with Antinomianism or "Creedlessness." "If we would be saved," he said, "we must be prepared to work for it, simple trust and real work," and "there were those who thought to get to Heaven their own way without Church or creed, but Christ's teaching was to join the Church by Baptism and by other appointed ways to be confederated with His people."

"Christ Church" and its services are a great improvement on the ordinary traditions of English Puritanism which has ever leaned to Calvinism, both in doctrine and practice, but the sting of Calvinism is Reprobation, and Calvin himself disowned a Gospel from which it was eliminated. Speaking of those of his followers who in his own day were better than their creed, he says in his "Institutes," "Many so preach election as to deny that any is reprobated, but very ignorantly and foolishly, since election itself would not stand unless opposed to reprobation."

Thus it may seem that Puritanism has broken away from its old moorings. The Independents, who are the historical descendants of Cromwell's Ironsides, are beginning to adopt the practices of the Church they persecuted and would have destroyed. It is gratifying, as a striking and significant sign of the times, to record such marks of progress, but it is to be hoped good, simple people will not be led to imagine that a few externals can bridge over the fundamental difference between Church and Dissent. For after all is said, it is still Puritanism, though in a new and more attractive form; and though it assume the garb of Anglicanism, yet, in spite of surplices, liturgy, and chanting, without the ordained priesthood of the Apostolic Church it remains as far as the poles asunder, removed in spirit from the doctrine of the Church of England as expressed in her formularies.—*Church Times.*

A SOLDIER'S LETTER.

The *Guardian* prints the following remarkable epistle:

THE SACRAMENT OF PENANCE.

Sir—I have only just arrived in England, and consequently have only recently seen the debate in the Upper House of Convocation of the 6th of July. May I state my own experience as briefly as possible as I see that the matter is still under discussion.

I made my first confession to that devoted, but now much abused, servant of God, the late Rev. J. C. Chambers, in 1863; from that time till I left England in December, 1864, I confessed to him on an average of about once in two months. He put to me no questions of an *improper* nature—indeed, he very seldom asked me a question at all. He *never* urged me to go to confession more frequently than I felt needful for my own spiritual good, and certainly he knew that I went often to Holy Communion without first going to confession. On my return to India I was unable to get confession for nearly two years, and grievously I felt the want of it. At the end of '66 I had the happiness of meeting a priest (a good Churchman, but *no* ritualist,) who was willing to receive me; and since then, when possible, I have always gone to him for confession. The Bishop of Oxford says that he has reason to believe that "the pressure upon young clergymen was very considerable from those who wished to come to them, and that laymen and women did very much urge upon the clergy the duty of hearing these habitual confessions." I do not exactly understand what his lordship means by "habitual confessions," but I certainly can bear him out, in his opinion, that the laity frequently force unwilling priests to receive their confession. I have myself forced at least four priests to receive me to confession, and I have done my best to force two more, but failed just because they were not loyal to the Church of England. One of them actually sent me a "Church Association" book against the confessional, which contained an extract from St John Chrysostom against sacramental confession, which had been exposed in your own columns as a forgery, and also as if taken with the context, very far from teaching what our Protestant friends would like! In 1873, I requested the late excellent Rev. Charles Warren, of the Society for the Propagation of the Gospel, to receive my confession; he declined on the ground that the Chaplain of Tonghoo, Burmah, was my spiritual pastor, to whom I ought to go. I replied that I had what I considered good and sufficient grounds for not applying to him, and again pressed my request, but as the *right* of an English Catholic, whose Church gives him the liberty of selecting his own confessor. Mr. Warren still refused. Every one has been loud in the praise of the late Metropolitan of Calcutta, who laid down his life for the sheep. Well, sir, I then appealed to his Grace through Mr. Warren. Bishop Milman's reply was to the effect that I had the right to choose my own confessor, and he directed Mr. Warren to receive me whenever I wished. I have good reason to believe that Bishop Milman was in the habit of receiving confessions himself.

The Chaplain General may call us "irreconcilables" or any other name he likes, but we are determined not to be deprived of our Catholic privileges; and if the "Church as by law established" defrauds us of them we shall have, however reluctantly, to go elsewhere for them. We at least know what we are contending for. Experience has taught us the value of confession, and consequently we are not going to risk our own souls, nor those of our wives and children, by renouncing with the time-servers of the day, at the bidding of the *Times*, *Punch*, and the rest of the godless press, a sacrament of the Church of God.

As I have mentioned other persons' names, it is only right that I should sign my own.

H. C. B. Barnett, Lieut Col. Madras Staff Corps.

THE BISHOP OF CHICHESTER ON THE CUMMINS SCHISM.

Some few of the inhabitants of Littlehampton having left the Anglican Church, and formed themselves into a schismatical sect, to be called the "Reformed Episcopal Church," and having erected a building in the town, styled "St. Saviour's Reformed Episcopal Church," which building was opened on Thursday, the Bishop of Chichester has addressed the following Pastoral to the members of the Church of England residing at Littlehampton:—

"My Dear Brethren:—A notice having been put forth that on Thursday next 'St. Saviour's Reformed Episcopal Church will be opened by the Right Rev. Bishop Gregg,' it is my duty to remind you that the Church of England, as by law established, is the Reformed Episcopal Church in this realm, and that no other body of Christians has any right to that title. From the time that your forefathers were converted to the faith of Jesus Christ the Church of the South Saxons has continued within this county and diocese to the present day. The succession of Bishops, first of Selsey, afterwards of Chichester, has never been broken. The Church of England, in which Sussex was comprehended, reformed itself more than three centuries ago. It then rejected the ursurped authority of the Pope of Rome, and the false doctrines and superstitions by which Rome had overlaid the true faith. But it remained, and is still the original Church of the nation. Reformed, because it has cast off Roman error; episcopal, because it adheres to the Apostolic form of Church Government. The reformation of the Church was affected in a solemn and legal manner, and ratified by the Clergy in their Convocation and by the laity in Parliament. But the so-called Reformed Episcopal Church now for the first time appearing among you is the creation of certain individuals who, of their own will and motion, have set it up in plain opposition to the ancient and lawful Church of this nation. It is simply a self constituted body, and if it stood on the same ground as the Nonconformist bodies in England I should not have thought it necessary to interfere; but there is a great difference between the Nonconformist bodies and this new 'Reformed Episcopal Church.' The Nonconformists bodies, with the single exception of the Roman Catholics, reject the authority of the Bishops; and therefore' are so distinctly separated from the Established Church that none can mistake the one for the other; but inasmuch as the self-styled 'Reformed Episcopal Church' professes to adhere to the government of the Church by Bishops, there is danger that members of the Church of England may be misled and may join the new Church, being ignorant that by so doing they separate themselves from the communion of the Church of England. It is also announced that a Bishop of this Reformed Episcopal Church will shortly hold a Confirmation in Littlehampton. I am, therefore, constrained solemnly to warn you that any Bishop officiating in this diocese without my sanction is an intruder. Whether a Bishop or not (and there are grave doubts whether the Bishops of this 'Reformed Episcopal Church' have been lawfully consecrated), he commits, by thus intruding, an open act of schism, in direct violation of the laws of God and his Church. And I do hereby further warn you that if any members of the Church of England shall, after this notice, seek Confirmation at the hands of such a Bishop they will be partakers of his transgression, and that no blessing can be expected to follow such ministrations. I address these words of serious caution to you because—however unworthy of so great a charge—I am, by God's permission, the chief pastor of this diocese, and I earnestly and affectionately commend them to your consideration; being now, as always, your faithful friend and Bishop,

R. CICESTR."

THE BISHOP OF ROCHESTER (DR. THOROLD) ON RITUAL PROSECUTIONS.

Some half-dozen ultra-Protestant opponents of the Rev. G. W. Berkeley in his work at All Hallows, Southwark, have again written to the Bishop of Rochester on the matters of which they complain. His Lordship, in a lengthened reply says that the matters complained of resolve themselves into points of doctrine, ritual, pastoral practices and private devotion.

"Under the head of doctrine you charge him with teaching the real presence, the seven sacraments, encouraging the invocation of saints, and prayers for the dead. In the absence of documentary evidence to substantiate the complaint, the only course open to Mr. Berkeley is to furnish an explanation of his own. It is as follows: In respect to the doctrine of the real presence I have to state that I have never taught the Roman doctrine, but have always endeavoured that my teaching upon this subject should be that of the Church of England as expressed in our formularies, and to the best of my belief and judgment it has been so.' In an interview he further assured me that he had never taught either the seven sacraments or the invocation of saints, though he admitted that a work circulated by him called 'The Little Manual of Devotion for the Holy Communion,' (of which a word further on,) encourages prayers for the dead. As to ritual Mr. Berkeley admits the use of vestments and lighted candles, but has decided at my instance and under existing circumstances to discontinue them for the present. He distinctly denies soliciting auricular confession further than in the words of the Communion Service, and is at a loss to know how he can legally refuse to receive confession from any one who requests to make it. While emphatically deprecating the practice of systematic confession and pressing on him the sober and secure teaching of the Prayer Book with respect to it, I have also assured him that if in the interviews he offers for religious counsel and help, he clearly explains that they are to cover the entire ground of the spiritual difficulties of his people and not a corner of them only; if, further, in declaring a full and free forgiveness through the blood of Christ he is careful not to thrust himself into the holy place of the Divine Mediator, and to pronounce absolution, not in a form taken out of any other service, but by the Ministry of God's Holy Word, no man will make him afraid for the faithful discharge of an essential function of his office.

"'The Manual of Devotion for the Holy Communion' has never been used by Mr. Berkeley in his school, as you have been led to suppose; but he has been in the habit of giving it away to young persons after their confirmation. Having carefully read it and utterly prohibiting the use of it as far as I can do so within the limits of the diocese, I have acquainted Mr. Berkeley with my wishes, and he consents to act on them. Here, however, my jurisdiction ends; for while on the other two matters to which you invite my attention I might be disposed, as an individual, entirely to concur with you, I set far too high a value on the independence of the English clergy. I recollect far too keenly the jealousy with which, a few months ago, I should have guarded my own, to interfere even in a good cause with the proper liberty of my brethren. The Clewer Sisters are communicant members of the Church of England; and if Mr. Berkeley thinks proper to invite their aid among the poor of his flock, the responsibility is entirely with him as a matter of personal liberty with which a Bishop, as such, has nothing whatever to do. . . . Mr. Berkeley will, of course, remain at All Hallows, but what his future is to be in the English Church, and what the result of his labour in a dark corner of the town,

sorely in need of self-denying ministration, will depend on others besides myself. While a severe and unrelenting opposition must goad him eventually into a bitter and irreclaimable isolation, a wise and kind charity may win him yet further back within the lines of the English Church. It is certain that the nature of our communion depends very much on the kindly wisdom with which the younger clergy are treated by their brethren. Where argument fails, kindness often touches. If we fail, it is better to try and fail than fail but not try. My duty, at any rate, is clear. Mr. Berkeley claims my protection, and while he deserves it he shall have it. Knowing what I should like another Bishop to be to any son of mine under similar circumstances, I have assured him that just so far as I can find a son in him shall he find a father in me."

ANGLICAN SUPERSTITION.

Few circumstances have more hampered the progress of salutary reforms in the Church of England during the present century than the very singular notion entertained by a considerable body of the clergy as to the effect of episcopal consecration. To the canonist and theologian the ceremony means simply conferring upon certain persons the power of administering the rites of Confirmation and Ordination, with the further capacity of exercising certain kinds of ecclesiastical jurisdiction, should the supervision of a diocese be committed to them. And in addition, it is to the collective body of the bishops of a province in synod that the legislative power of enacting canons belongs.

But this is not enough for hyper-episcopalian clergymen. In their view, a mitre confers, if not absolute infallibility, at any rate immunity from criticism, and a claim to unquestioning obedience. Now there is only one remedy against this evil. Let our readers remember, for example, that not one bishop has yet dared to censure publicly Dean Payne Smith for his schismatic communion in America, when he studiously avoided communicating with the daughter Church there, nor even Dean Stanley for his profanation of the Holy Eucharist in Westminster Abbey, in which Bishop Ellicott was art and part throughout. And why? Because superstitious and servile High Churchmen have never ventured to call them to account for their silence, and to put pressure on them. Place them between two fires, and let our fire be the hotter, and they *must* give in, and do their duty, however unwillingly.

Why should a clergyman who yesterday was an unconsidered nobody, without reputation for abilities, learning, organising power, pastoral success, or any other notable and useful quality, whose opinion no intelligent person would have taken on any subject whatever, least of all a theological one, be treated as inspired because he has had the "luck" to be selected for a mitre? The thing is ridiculous on the face of it, and yet it is done with the gravest face by men who ought to know better, and who encourage nonentities of the sort exactly as the camarilla of the Vatican encouraged Pius IX. till he deified himself officially, and then wonder why their own Church opinions do not make more way, and prove more acceptable. This is no attitude for consecrated priests, for freeborn Englishmen, it is simply a fetishism as degraded as that of a negro of the Gaboon, and the sooner it gives way to a dispassionate recognition of the true limits of Episcopal qualities and powers, the better for the Church of England and all parties concerned.

WORKING MEN SOCIETY'S MEMORIAL TO THE PAN ANGLICAN SYNOD.

The Church of England Working Men's Society have drawn up a memorial which they intend presenting to the Metropolitan and Colonial Bishops who attend the forthcoming Pan Anglican Synod. The last paragraph of the memorial is as follows: "Whereas the Synod of 1867 declared that the Church should be governed by its own assemblies, and that the majority of your Lordships comes from lands where the State does not interfere with the Ecclesiastical body; in England here, on the other hand, Parliament, instigated by some of the Bishops, has not merely refused to strike off the fetters put on the Church in a despotic period of history, but has added new ones; has invented new jurisdictions, and passed laws on subjects far beyond its province, for the sake of weakening the hands of those faithful Churchmen who have raised the Church out of the squalor and shame into which the hatred of her enemies and the apathy of her own children had plunged her, and who, by their devotion, are making her, in despite of opposition, too strong and too beautiful not to arouse the hostility of the world power. And, whereas, your Lordships urged in 1867 that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, contrariwise the pretended Spiritual Courts set up by the State have, by judgments stated to be based upon policy and not upon law, denied that which is the ruling principle of every Anglican formulary without exception, viz., the persistent appeal to the Primitive Church as the standard of faith and practice; have declared that certain plain provisions of the Prayer Book penally forbid those very things which they expressly enjoin; and have ruled every doubt in favour of a faction that has always been noted for its hostility to the doctrine and discipline of the Church of England, and by whose policy when it last became powerful the forces of Nonconformity have been swelled from one-seventh to nearly half the nation. Nor have outrages on the principles aforesaid been confined to mere words and writings. Persistent and embittered litigation, cruel molesting of pious, zealous and successful clergy (in one case reaching the extreme form of imprisonment in a common jail;) the closing of once crowded churches, the forcible dispersion of peaceable, united and devout congregations; the encouragement of ribaldry, unbelief, and violence; and determined refusals on the part of the Church's rulers to listen to any supplication however lowly, to any remonstrance, however telling, coming from the suffering members of that school to whose unaided efforts the marvellous revival of the last forty years in the Church of England is due; are charges, we grieve to say, which must be laid against some of those in authority in their struggle to enforce so-called law upon their clergy, which so-called law they themselves constantly violate. Such are the sorry sights which await your Lordships here instead of that peace and unity which you had a right to expect amongst us, but which may return under God's blessing, if your Lordships will lift your voices, which must needs be listened to, in protest against the continuance of this evil state of things, against which our previous and more feeble complaints have hitherto proved in vain."

Correspondence.

DEAR MR. EDITOR: My communication seems to have had at least the merit of calling forth valuable matter from "A." So, with your permission, I will make another effort in the same direction.

To begin with a few words concerning Manichæism and Pantheism. I said the Christian doctrine is of a created Dualism—matter and spirit, both the work of a single Creator. I am told, first, that if my created Dualism is to be eternal, I am but one step from Manichæism; and second, that if I hold sin to possess a positive character, I make a near approach to Manichæism. I answer as the English Churchman did, when told there was but a paper wall between his Church and Rome: "Yes, but it has the whole Bible printed on it." Giving the title of B. to the person intermediate between A. and C., I will ask, does B. suppose that either matter or spirit will cease to exist in the eternal world? If not, his doctrine and that of C. so far coincide. I call a uni-created Dualism the Christian doctrine, because it agrees better than any other with the general tenor of Scripture, and the statements of the Catholic Creeds, I will add, with the common sense of mankind. The doctrine of the Incarnation, in particular, involves the reality of both matter and spirit, and their distinctness from each other. "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." And the Resurrection of the Body is an Article of the Christian Faith. As for Berkeleyanism, it is simply a philosophical Heresy, the amusement of a few speculative minds. I am not aware that it has ever been seriously applied to Theology. It is more difficult to refute than Materialism, but it also is opposed to the catholic belief of men, and to the natural sense of Revelation.

Whether holding sin to possess a positive character is Manichæan or Christian, I will discuss farther on. At present, a few words about Pantheism. A.'s statement that Pantheism is not the "opposite pole" of anything is more peremptory than courteous, but let that pass. A.'s doctrine seems to me to smack of Pantheism, because most of the recent efforts to get rid of the sinfulness of Sin and the positive character of Penalty have emanated from the Pantheistic School. For instance, an able writer in the *Church Review* four years ago, marred the excellence of a series of brilliant articles on "The Spiritual Essence of Christianity," by informing his readers that the Fall of Man was necessary to human development; that the Fall, as well as the Redemption, lay eternally in the Divine Mind; that Evil is a necessary element in the system of His Universe; that Evil, in its ultimate truth, is not Evil, but a means to Good; that it is God's Instrument, which He knows how to use for His own purposes; that Evil is the spiritual negative, and that the key to the whole matter is the comprehension of the negative in general. Having thus made God responsible for sin, he advises his readers to study the works of

"Plato, Proclus, Spinoza, Fichte, and Hegel." Now I do not say that the writer in the *Church Review* is a Pantheist. But I do say that his Theory of Sin, and the arguments by which he supports it, come out of a Pantheistic mint. His theory and his arguments are Hegelian, and though I suspect he would deny that Hegel was a Pantheist, the distinction between Pantheism and the Hegelianism of Strauss and Bauer is too fine to be perceptible to ordinary minds. So I have not said that A. is a Pantheist. But I do say that the doctrine of the exclusive negativity of Evil, although he got it from St. Augustine, is one that he holds in common with Hegel, and the other philosophers of the modern Pantheistic school.

I come now to the main question. In my former letter I set forth two points: First, that St. Augustine's doctrine of the exclusive negativity of Sin and Evil is not true. And second, that as St. Augustine held it, it did not militate against there being *pœna sensûs* as well as *pœna damni* in the future world. Now this second point, I do not see that A. has touched in his reply. And it is infinitely the more important, because the more practical of the two. The real question is not whether Augustine or Leibnitz was right in his Theodicy; but, what are we to preach to men concerning "the Terrors of the Lord?" Are we to tell them that by sinning they may *lose* something (something for which they probably care little), but that they are in no danger of positively *suffering anything* (for which they probably would care a good deal)? Why, an ordinary family needs the rod to control it, and I believe experience has not shown the expediency of abolishing corporal punishment in the navy or in common schools. Earthly society requires positive inflictions, and I think what made Felix tremble was something positive connected with "Judgment to come." God's temporal judgments are positive. Did the Jewish nation suffer nothing except *pœna damni* for its sins against God? Do moral "vipers," "wolves," &c., have only a negative "Wrath to come?" When Christ said "these shall go away into everlasting punishment," the word κολασις, which He used, implied positive infliction. Christ Himself suffered *pœna sensûs* as well as *pœna damni*, physical anguish as well as spiritual desertion, when He was "made sin for us." And A.'s imagined scene, of Satan and his crew occupying the lowest story of the Father's house, needs supplementing by touches borrowed from "the lake of fire and brimstone," (Revelation xx. 10.) "Where he shall be tormented day and night for ever and ever." Amiable people may construct milk-and-water theories concerning a God Who is "nothing except good natured;" but, if you will take God's *own* Word for it, He is "made of sterner stuff." *He* will say, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." Some are to be beaten with many stripes, some with few; but, if any are to be beaten at all, there is a *pœna sensûs*, positive infliction, added to the mere *pœna damni*, the loss of the joys of Heaven. Now St. Augustine was not the man to argue against plain facts, whether of human life or of Divine Revelation. He recognized sin and suffering here, and sin and suffering hereafter, and suffering the Penalty of Sin, and brought all under one broad category. He applied his doctrine consistently throughout. But A. plays fast and loose with it. Sin and suffering are negative in this world, because all Evil is negative. But there is no *pœna sensûs* in the next world, because *there*, *pœna sensûs* would be positive. On his principles, either *pœna sensûs*, everlasting fire, is negative, or else it is no evil. He has no right to use St. Augustine's theory for this world, and adopt the opposite theory of Evil as regards the world to come.

A few words respecting the positivity of Sin. A. says "nothing can start rom zero." I suppose if anything was *at* zero, and did not "start from"

there, it would stay there. I have not made anything originate in zero. I use the term to denote the point where negative passes into positive, or *vice versa.* I see a good many people who seem to me morally to be very near at zero. There is little positively bad about them, and very little positively good. It is hard to say on which side of zero Death and Judgment will find them. I see others, or hear of them, who have in them positive malignity of evil,—seducers of innocence, enemies of humanity, blasphemers against God,—criminals for whom this world has no Punishments bad enough; whom men are sometimes fain to leave to the just retributions of Almighty God. The human soul instinctively believes in punishment hereafter for some sins that meet no adequate punishment here. The extreme case of a depraved will and a wicked character is Satan. The origin of sin is in the abuse of Free Will. Now I believe that a creature's abuse of his freedom is capable of making a change in his nature. A good nature in the state of probation, can change itself into an evil nature by free will. But an evil nature cannot change itself into a good nature by free will, without the help of Grace. Hence there is no Repentance for Devils; but only through Christ, for men. And the innate evil by which men naturally stand aloof from God becomes permanent in its deserving of "Curse and Damnation," if they refuse the offered pardon, grace, and reconciliation.

It is comparatively easy to settle the problem of Evil from the standpoint of the intellect. Only, the mere intellect is almost sure to explain away Sin and Evil in order to bring unity into its conception of the Universe. The fact that created wills are *new* sources of moral action destroys the unity in which mere intellect rests. You must start anew from the standpoint of the conscience, and find the desired unity in the moral government of God. That one God has created all substances, and that one God will judge all moral agents, and that the source of Evil is not in matter but in spirit, are conceptions that sufficiently distinguish the Christian from the Manichæan Philosophy, without our being required further to believe that sin is nothing but lack of holiness, and that the torments of Gehenna mean nothing but the loss of Heaven.

I wish A. God-speed in his refutation of the Annihilationists and the Restorationists. But, when he has finished that, he will do well to tear down his own theory, or rather to supplement it with the elements which it lacks. If God has no positive punishment for sin in the next world, He has so constructed His Revelation as to deceive most of its readers; and far be it from me to charge such deception upon the Lord most high. As Butler reasons, "The Laws of God are what they are; His Judgments will be what they will be," however much any man may be patted on the back for the ingenious stating of any human hypothesis concerning them.

C.

P. S.—In addition to the high authority of Julius Müller, whom Joseph Cook calls the greatest of living German Theologians, I notice the declaration of Principal Tulloch of St. Andrews, in his work on "Theism," against the Augustinian and Leibnitzian theory of Evil. "Sin," he says, "is of an essentially positive character."

LETTERS FROM SWITZERLAND.—No. IV.

BY DR. VAN RENSSELAER.

GENEVA, Switzerland, Easter-tide, 1878.

MY DEAR DOCTOR: If one wishes to study the nature and workings of Erastianism, pure and undiluted, here is the place for it. Here he will find a State in which the Church is reduced to a Bureau of the government, and the clergy are content to be political functionaries. It is a curious and instructive condition of things, and time will not be wasted in tracing its development from the semi-theocracy of Calvin, and showing its effect on Christian doctrine and practice.

Calvin desired to make Geneva a "Christian republic," where magistrates and citizens alike took the oath of fidelity to the Gospel, and the decrees of the Church took the place of Law. They were kept apart, however, in idea, an edict in 1560 declaring that, while State and Church are united and inseparable, they are "not confused," since God has clearly made a distinction between them. But that theory did not hinder the magistrate from repeatedly interfering as judge in doctrinal and ecclesiastical affairs, and the ministers from doing the same in political matters in the name of the superior rights of Protestantism and Morality.

Whatever we may think of the doctrines or proceedings of John Calvin, there can be but one opinion of the transcendant ability of the man who, at the early age of twenty-four, made himself a controlling power, in Church and State, and organized a system which, at least, endures to this day, Under that system no lay control was admitted. The pastors were organized into a "Company" in 1541, shortly after his return from exile. The number was not large—eight in all, afterwards increased to an average of fifteen. Their duties would be considered laborious in this degenerate age. On Sunday the services began in summer at *five*, and in winter at *six* o'clock, and lasted till *three* in the afternoon, almost without interruption; nor were the week days forgotten in the calendar. Every Sunday "*five* sermons on the pure and simple word of God" were preached, but on other days only *two;* and the hours were so arranged that all these could be easily heard, one after the other. The popular American idea of the superior spirituality of extempore prayers does not seem to have possessed the minds of Calvin and his followers. Six years before the Book of Common Prayer was published, Calvin wrote a preface to the Genevese Liturgy, declaring its design to be "that each one may learn to say what he ought to say and do in the Christian assembly," and expressing his conviction that "the *form* there set forth will be found holy and pure." This was used without essential change till the beginning of the last century. It has been revised from time to time, and there is now, I believe, no uniformity, the evangelicals" using one form, and the "liberals" another, differing according to their opposite views.

In addition to the public worship, the pastors were required each year to visit all the families of their parishes, in company with the elders. At this visitation they examined each person in his faith, so that at least no one might come to the Holy Supper without knowing what was the foundation of his salvation. The Holy Communion was celebrated at Christmas, Easter and Pentecost, and on the first Sunday in September. We may see from this whence came the greatest of the shortcomings in the Church of England, some remnants of which still linger there in rural parishes.

The instruction and examination of candidates for the ministry; the direction of public instruction, and the management of the public charities, were all committed to the Company. In addition to these, they were employed as mediators in the civil strifes which frequently disturbed the city, and caused great bitterness and often bloodshed. The stormy times of the Reformation gave them ample employment in advising, encouraging and defending their fellow-reformers against the tyranny and cruelty of the Papal princes. To their honour be it said that they never failed in this, and that this little walled town among the hills was the fortress that sheltered many a righteous soul who, "for conscience toward God, endured grief, suffering wrongfully."

The recent interesting discovery by M. Henri Bordier, in the National Library at Paris, of the French translation which Calvin made of his Catechism in 1537, and which was supposed to be lost, recalls the character of their ordinary instruction at that day. It was not entirely what we should have supposed. There was no direct and violent controversy with the Roman Church. It embraced the knowledge of God: Man, sinful, but reinstated by the Divine Law: Exposition of the Decalogue: Powerlessness of the Law for Salvation: Necessity of Faith in Christ: Conditions, Marks, Consequences of the Christian Faith: Interpretation of the articles of the Apostles' Creed: Importance of Prayer: Explanation of the Lord's Prayer: Sacraments of Baptism and the Lord's Supper: the Government of the Church and the Duty of the Magistrate in society: the Pastors of the Church and their Powers. On this last point the highest ground was taken: "Using boldness in all things, according to the word of God, of which they are dispensers: making all the greatness and power of the world subordinate and obedient to it: enjoining it upon all, from the greatest to the least: edifying the House of Christ: demolishing the kingdom of Satan: feeding the sheep, slaying the wolves, instructing and exhorting the docile: arguing, reproving, trying, convincing the rebellious, but all by the word of God: absolute freedom of speech from the pulpit, and the right of excommunication by the body." Their authority was ample, as far as human arrangements could make it, but in separating from the Apostolic order and mission, and allying itself to the powers of the world, it sowed the seeds of decay and destruction.

A successor of that ancient company, Professor Bonvier, looking back with fond regret upon its past glories, has given us a sketch of one of its palmiest days; "That grave and learned assembly, often rather heated in its discussions, might then have been seen regulating all the details of public worship; listening to letters which had arrived from the most distant parts of the Protestant world; appointing now a professor of the Academy after a competition; now a regent of the college or the schools; proceeding at the time fixed, to an inspection of each of its members and subordinates; discussing programmes of lessons for the class, and conversing sometimes on the principles, sometimes on the least details, of public instruction; another time listening to long papers from its members on all

those subjects, and on the question of its rights, with which it is often occupied. Again it might be appointing the deacons of the *Bourse Francaise*, established for the relief of the Huguenot refugees; hearing their reports and auditing their accounts, or those of the managers of its own finances. Then it would summon before it a student for admonition, or the whole body of students, to be addressed by the Moderator with exhortations, always varied, but still always similar, on their work, their good conduct, their piety; listening to the answers of the candidates at the principal examinations, and warming up in the discussion of their theses. Then they would rise for an official visit in cap and gown to the Magistrates or the public bodies; or to accompany the youth and school children to their annual fête of "Promotions" at St. Pierre, surrounded by a crowd of curious visitors and the festive citizens; or to support its chosen advocate in the General Councils of the nation. Sometimes it would mingle in the streets with the excited groups of the opposed parties, an ever-speaking, ever-acting organ of the religious, intellectual, and even patriotic life of the restless city. In truth, then it offered an extended field to the ardour of men, endowed with talents for administration, the management of affairs, instruction, finances, as much as with those of preaching and the cure of souls; and it was, in other respects, a charge held in high consideration."

But, alas! "how are the mighty fallen." Literally to-day, "none so poor to do it reverence." However its members may be esteemed as individuals, no veneration is given to the body. That "power of the Civil Magistrates," to which it allied itself in such condescending fashion, which it hoped always to keep subordinate to it, has proved itself that ingenious instrument of torture which embraces its victim at once, and crushes him limb by limb —a veritable boa constrictor, mashing and devouring its prey. And thus the worthy author whom I have quoted sings its palinode: "What a difference between its past and its present! Then what multiplicity, what diversity of functions. Now the Company is only a consultative body, which is hardly consulted, because its present state of division makes it unfit to give advice: it is a wreck, a shadow: *magni nominis umbra.*"

The steps by which this result has been reached are very clear, and it is little creditable to our common Christianity to know what influence Rousseau and Voltaire and their schools have had in it. The Calvinistic influence seems to have lasted till the close of the seventeenth century, or about one hundred and fifty years. Then an Arminian reaction set in, which brought on a slow, silent, but sure destruction of Calvinism." Under this new influence, from 1697 to 1756, the authoritative formularies were suppressed; natural theology, apologetics and ecclesiastical history were added to the course of studies for candidates: Lutherans were allowed to celebrate their worship; the version of the Bible, the liturgy, the psalter, the worship, the instruction of catechumens, was reformed: the Academy and College were improved and enlarged, and opened to the sciences; the Public Library was enlarged; the strifes between the aristocracy and the bourgeoisie were appeased.

Then came dark days. Rousseau was a native of Geneva, and Voltaire took it into his head to transport himself here, with his sneering, cynical, uncanny leer, and his loose morals and licentious pictures. The "philosopher" established himself at the gates of Geneva in "Les Delices," where he set up the first theatre which the city of Calvin had seen. The clergy resisted his deistical and anti-Christian philosophy. Even Rousseau reproached him for his innovations on Genevese manners and morals; and finding the place too hot for him, he left the canton, and established himself on French territory at Ferney, where he built a chapel with the char-

acteristic if profane inscription, "Voltaire to God." There may be seen the tomb which he built for himself in the entrance hall of his house, on which you read that while "his body is there, his spirit is elsewhere," and his pictures, which show better than any thing what he was. From this retreat he poisoned the springs of faith and morality secretly among the people. But Rousseau had a decided influence on the sentiments of the clergy, and it was not long before a unitarian party grew up, and gained the absolute mastery. The catechism and liturgy were modified in accordance with it, and the sermons were tinged with a supernaturalism at once rationalistic and sentimental." The pulpit of Calvin resounded with denials of the Divinity of Christ, and the spirit of Servetus was avenged in sight of the hill of Champel, where he had been burned alive in 1553, under Calvin's undisputed rule in the "Christian Republic," for the same heresy.

But a reaction took place, in which Ami Bost, Cæsar Malan, Gaussen and Merle d'Aubignè were the standard-bearers. They demanded a return to the doctrines which are claimed as evangelical, and to a corresponding religious practice. They were met by their associates with defiance. The majority at first tried to impose silence on the revival in 1817, and after a contest of fourteen years they deliberately rejected it. In doing this they were acting strictly according to law, and their adversaries, the evangelicals, were breakers of the law. The power of the State was with the majority to uphold them in denying the foundation truths of the Christian Faith, and in proscribing and punishing their defenders. All sorts of pleasant names and charges were heaped upon these "law breakers," as they usually are in similar cases, where it is attempted to stifle the cries of conscience by the use of outward force. But after all, if the teaching of Christ and His apostles be true, the claims of "the Higher Law" of conscience must be respected, and any attempt to answer them by the *sicjubeo sic volo* of the magistrate must recoil on its perpetrators.

So it was in this case. Those who had been expelled formed a free church, which subsists to this time independent of State control, professing and inculcating evangelical, as distinguished from rationalistic, doctrines.

But in the meantime what has become of the "Establishment?" The direction of the Public Instruction was taken from "the Company" by law. In 1847 the same secular authority relieved it of the chief administration of religious affairs, which it committed to a "Consistory," composed of twenty-five laymen and six pastors, chosen by universal suffrage! The evangelicalism, which they had attempted to expel in 1831, recovered silently a place among them. An activity developed itself in missionary work, in religious publications, in popular discourses, and open-air preaching, in benevolent institutions, in the publication and distribution of the Holy Scriptures, in efforts for the suppression of the prevailing vices of intemperance, licentiousness and the violation of the Lord's Day. But in the meantime it submits without protest, and even complacently, to the *abolition by public law of the ordination of the clergy, and of all profession of faith according to the Holy Scriptures.* It has reached the ultimate analysis of the theory of Church and State united, and takes its faith and practice from Cæsar, rendering to him both that which is his and that which is God's. Having no historical basis, having severed itself from the ancient Catholic and Apostolic Church, in casting off the corruption which had grown upon it, it can find no point of support against the treacherous ally which has strangled it.

To this then it is reduced. The administration of religious affairs, the general supervision of the interests of the Church, the regulation of all that

concerns public worship and religious instruction, are entrusted to "the Consistory." The authority of this body embraces a variety and minuteness of details which is quite bewildering. If a congregation needs a bell-ringer, or a sexton, or a chorister, it must apply to the Consistory to appoint one for them. If a pastor wishes an assistant, he cannot have him without a solemn decree of the Consistory; if he would preach an extra sermon, he must get the same authorization. It appoints the hours of service in every parish in the Canton, which must be rigorously followed. It issues pastorals, which every pastor must read. It puts forth special forms of prayer on occasion. The least infraction of its rules is punished unrelentingly, having within a year suspended for *six months* a pastor who had declined to read a pastoral letter, because it contained rationalistic sentiments! As it is composed of twenty-five laymen, and six ministers, all elected by universal suffrage, it necessarily reflects the prevailing opinion, and as these are now decidedly anti-Christian, its undivided influence is given to rationalism and irreligion. There are many earnest and religious men in the establishment, in spite of these influences, but the Consistory never loses an opportunity of thwarting and hindering their work. One of the most eloquent preachers, Pastor Coulin, devoted his Sunday afternoons last winter to gratuitious services in a public hall, and he was publicly attacked for it by the organ of the rationalistic party, the "Liberal Alliance," as if he had violated his duty to the State Church in preaching in an unauthorised place, and at an hour not appointed by the Consistory.

This sketch would be incomplete without some account of the two great parties in the Genevese Establishment, which, I am informed, is a fair sample of the state of religion throughout Switzerland. No one can complain of its comprehensiveness *in theory*. In the pulpit of St. Pierre, the old Cathedral where you are shown the pulpit and chair of Calvin, one may hear, on a given Sunday, such utterances as these: "Liberalism is in its period of development, and has nothing definite or decided in its details." "With such a system no uniformity is possible in doctrine; it has not, it cannot have a creed; *tot capita, tot sensus*, as many different beliefs as liberals." "Man appears on the earth a monotheist, according to a Hindoo reformer." "He appeared first a polytheist, or perhaps even a fetichist, according to an English naturalist." "The dogma of the Divinity of Christ must be rejected because it is not in the New Testament." "Three or four books of the New Testament must be rejected because they are filled with the Divinity of Christ." All these may be heard according to the bias or last reading of the liberal preacher, who may exhort you to believe, and follow the teachings of Christ, or deny the fall, the tempter, gehenna, and the plainest utterances of the Master, according to his shade of theology. And the next Sunday you may hear in the same pulpit; "We believe in the Divine Revelation given through the sacred writers of Holy Scripture." "We accept the special mediation which God has made for the salvation of all mankind." "With the church of all ages we bow the knee before Him who is Lord, to the glory of God the Father; and we humbly invoke His name, the only name by which we can be saved." "With joy we all make our confession of faith in the same symbol, we recite the same Liturgy, we sing the same hymns, we worship the same Saviour." Repentance, conversion, a new spiritual life are preached, in contrast to the pagan morality of the others. But the Trinity is not taught, Sabellianism is the prevailing doctrine on the Deity; and their most famous preacher, in discoursing on *Redemption* this spring, was obliged to use great circumspection lest he might give occasion to his adversaries to close the doors upon him, as they would have done infallibly had they dared.

And this year comes the centenary of the death of Jean Jacques Rousseau, to be kept by a *three days national fete* beginning on Sunday, June 29th., when the services of the national churches are to be held at 8 A.M. instead of 10 A.M. the usual hour, so that they may not interfere with the processions and festivities! To this the clergy have surrendered themselves without remonstrance, and will take their share in it. It is not hard to understand how, under such a system and such influence, the pure, the disinterested, the devoted, the heavenly-minded, are borne down and overpowered, aspirations after better things are stifled. Yet there are those so minded, there are such aspirations, to their honour be it said, struggling and protesting, labouring and suffering against an opposition which must be seen and heard, to be understood.

The moral is, that when American Churchmen send their boys and girls to be educated where such influences prevail, they should be careful to commend them to their own spiritual guides, and to insist that they shall be kept from all that may prevent them from enjoying the teaching and the worship of the Church of which they are members. Without that there can be no guarantee that they will not make shipwreck of their faith and morals.

M. V. R.

For the Church Eclectic.

THE AMERICAN CATHEDRAL.

I beg respectfully to say a few words concerning the *American Cathedral.* Our Cathedral is simply the Bishop's Church, and should be under his exclusive jurisdiction and government, he being the spiritual head and Rt. Rev. Father in God of the whole Diocese. If he is not really all this, then he is nothing. Keeping in mind that the Bishop is thus the Spiritual Centre of all that pertains to the Church, his Cathedral *is also the physical or geographical centre* of Church Work. If we act from the principle of common sense, and in view of common experience, we will not attempt to hamper, tie down or restrict the freedom of this Head of the Diocese, by any set of rules based upon the English Cathedral System, or any other system known to the wisest among us. The system of *abstaining* from making Cathedral laws and rules for the Bishop's Church, is the present system for us. After all, if the Bishop be Catholic, the Cathedral *Services,* at least, will be Catholic. If he be simply Protestant, they will be what no one beforehand can guess; but . . . who can help it?

A LAYMAN.

Quincy, Ill., April, 1878.

HYMN LIX.

Of Hymns on the Eucharist, by John and Charles Wesley.

God incomprehensible,—
  Shall man presume to know,
Fully search Him out, or tell
  His wondrous ways below?
Him in all His ways we find;
  How the means transmit the power,—
Here He leaves our thoughts behind,
  And faith inquires no more.

How He did these creatures raise,
  And make this Bread and Wine
Organs to convey His grace
  To this poor soul of mine,
I cannot the way descry,
  Need not know the mystery:
Only this I know, that I
  Was blind, but now I see.

Now mine eyes are open'd wide
  To see His pardoning love,
Here I view the God that died
  My ruin to remove.
Clay upon my eyes He laid
  (I at once my sight receiv'd),
Bless'd and bid me eat the Bread,
  And, lo! my soul believ'd.

Church Work.

CALENDAR FOR JULY.

1	Mon	Green	
2	Tues	White	Visitation of the Blessed Virgin.
3	Wed	Green	
4	Thur	White	Translation of S. Martin, Bp.
5	Frid	Green	.. .. Abst.
6	Sat	Green	§S. Palladius, Bp. Oxford Term ends. At Evensong, Collect for 3rd Sunday after Trinity.
7	Sun.	Green	THIRD SUNDAY AFTER TRINITY.[1] *Translation of S. Thomas of Canterbury, Abp. M.
8	Mon	Green	
9	Tues	Green	
10	Wed	Green	
11	Thur	Green	
12	Frid	Green	.. .. Abst.
13	Sat	Green	At Evensong, Collect for 4th Sunday after Trinity.
14	Sun.	Green	FOURTH SUNDAY AFTER TRINITY.[2]
15	Mon	White	Translation of S. Swithun, Bp.
16	Tues	Green	
17	Wed	Green	
18	Thur	Green	
19	Frid	Green	.. .. Abst.
20	Sat	R & G	S. Margaret, V. M. At Evensong, Collect for 5th Sunday after Trinity.
21	Sun.	Green	FIFTH SUNDAY AFTER TRINITY.[3] Give notice of S. James and Vigil.
22	Mon	White	S. Mary Magdalene.
23	Tues	Green	
24	Wed	V & R	Vigil of S. James. At Even., Coll. for S. James. .. Fast.
25	Thur.	Red.	S. JAMES, Ap. M.[4] Athanasian Creed. Proper Collect, Epistle and Gospel.
26	Frid	White	S. Anne, Mother of the Blessed Virgin. .. .. Abst.
27	Sat	Green	At Evensong, Collect for 6th Sunday after Trinity.
28	Sun.	Green	SIXTH SUNDAY AFTER TRINITY.[5]
29	Mon	Green	
30	Tues	Green	
31	Wed	Green	

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	1 Sam. 2: 1 to 27. 1 Sam. 12.	Acts 13, 26. Acts 18: 1 to 24.	1 Sa. 3, *or* 4, 1 to 19 1 Samuel 13, *or* Ruth 1.	S. Matthew, 2. S. Mat. 6: 19 to 7: 7.
[3]	1 Sam. 15: 1 to 24.	Acts 21, 37 to 22, 23.	1Samuel, 16 *or* 17.	S. Mathew, 10, 24.
[4]	2 Kin. 1: 1 to 16.	S. Lu. 9: 51 to 57.	Jer. 26: 8 to 16.	S. Mat. 13: 1 to 24.
[5]	2 Samuel 1.	Acts 27.	2 Sam. 12: 1 to 24, *or* 18.	S. Matthew 14, 13.

JULY 7. This festival was instituted by Abp. Stephen Langton, who translated the body of S. Thomas from the crypt to the upper part of Canterbury cathedral, fifty years after the martyrdom. The festival, together with that of Dec. 29 was arbitrarily removed by Henry VIII. from the Calendar several years before the Reformation. It never had a place in the Roman Calendar.

In giving out the Lessons say "Here beginneth — chapter or — verse of — chapter." If the chapter is not read to the end, or if another chapter is read in addition, still the same form is used.

If the Epistle is not taken from one of the Epistles, say "The portion of Scripture appointed for the Epistle is written" (not taken) &c. Otherwise, say, "The Epistle is written." At the end *always* say, "Here endeth the Epistle."

In giving out the Text for a Sermon it is well to use our Lord's formula, "It is written."

THE CONSECRATION OF BISHOP SEYMOUR.

This event was the occasion of a religious service magnificent and solemn to a degree rarely witnessed in this country. It occurred on Tuesday, the 11th of June, the Feast of St. Barnabas. The place chosen for it was Trinity Church, New York, whose massive proportions and rich stately architecture, along with its historic associations, render it still pre-eminent among American churches. In spite of the rainy weather, a vast but orderly multitude had thronged the spacious edifice by the hour appointed; and meanwhile about two hundred clergy from various States, but chiefly from the city and its vicinity, had gathered in the sacristy and robing-rooms. Nine Bishops were among them, including Bishop Lay of Easton, Md., who had been chosen by the Bishop elect to preach the consecration sermon. At a given signal, the procession of surpliced clergy began to move from the robing-rooms down the south aisle of the church. Reaching the main alley it was halted and divided into two parallell rows by the ushers. Then the great organ in the gallery, which had been grandly pealing forth the strains of the Sicilian Mariners' Hymn, ceased almost abruptly, and there was a deep hush throughout the building. Immediately the ear caught the faint, but distinct notes of distant music, so sweet and clear, but so far away, that it was not difficult in such a place to imagine that one heard a choir of angels singing in the courts of Heaven. It was the choir of fifty boys and men proceeding from their vesting rooms along the passage in the rear of the Altar to lead the Bishops and Parochial clergy through the waiting procession in the main alley. As they began to emerge into the church at the head of this second procession, their strains, no longer remote, swelled nearer and louder, the great organ suddenly awoke, and smoothly joined, with deep but softened tones, in the noble hymn "The Church's One Foundation." Loud and louder swelled the holy song, now taken up easily by clergy and people; deep and deeper sounded the diapason of the mighty instrument, like the roar of the ocean mingling with the many-voiced winds.

The first procession now joined this last, falling in two by two as before, but in reverse order; and as we thus advanced up the main alley seemingly borne on the tide of song and sound, the lofty groined roof overarching us, and our faces towards the great chancel window, with its full-sized figures of the Christ and the Apostles, its rich varied hues shedding an unworldly splendor over the sanctuary; and as we saw, many of us for the first time, that wondrous work of sacred art, that beautiful "sermon in stone," the great *Reredos*, or screen, behind the Altar, extending the whole width of the chancel; and as we looked on the noble Altar of various marbles, adorned with precious stones, and surmounted with its cross of brass flanked on either side with a tall lighted candle of pure wax, in a silver candlestick, and a silver vase of rare flowers, and with its Holy Table arrayed in fair linen and sacred vessels for the Lord's Feast; our hearts, moved alike by what we saw and what we heard and sang, swelled and glowed until they well-nigh melted within us, and we were fain to confess, "this is indeed God's House, this is the gate of Heaven." The service, which now promptly began, was choral throughout, interspersed with several splendid anthems rendered in a masterly manner by the choir, aided

by the two organs playing sometimes together, sometimes responsively. To rural ears this grand music was a rare indulgence, in the highest degree delightful, as it was also elevating. But in all the stately succession of majestic hymns and magnificent Glorias and anthems, which alike moved the soul and pleased the ear, those which stirred the heart the most deeply were the simplest of all; namely, (1) the *Litany*, intoned by the Bishop of Maine, with the vast congregation and the clergy singing the responses in unison; (2) the *Veni Creator Spiritus* in the consecration office, sung by the same Bishop and the people and clergy responsively and (3) the *Nicene Creed.* The effect of the *Creed* was perhaps most striking. It was simply intoned, yet the various voices, male and female, boyish and manly—gave to it a wondrous variety of expression, even had there been no organ. But meantime the great organ as well as the less, were playing the most beautiful symphonies; each keeping time with the other and with us, with a marvellous precision; so that the words seemed to be actually set to elaborate strains, and we to be singing them.

The sermon by Bishop Lay, was strong, impressive and eloquent, on the needs of the Church and the means of strengthening and making more effective her general economy. It contained a handsome, complete vindication of the Bishop elect from the aspersions and misrepresentations from which he suffered some years ago; and closed with a few, well-chosen, touching words, bidding him God-speed in his high and arduous office. One thought suggests itself and this long story shall end. Such churches as Trinity in New York, and such imposing religious functions as that sought to be described, can never become common. Towns of small size cannot afford them, even if the enormous expense of maintaining so many differing religions were ended by having only one. But it is a good thing that some places can afford to have a noble Christian temple, where no pains or expense are spared to enable men to offer unto God a worthy adoration, and where all that the eye sees and the ear hears, combine harmoniously with a scriptural, ancient, reasonable worship, to re-edify the soul and rekindle the heart's best affections. One's time and money, however precious, are well employed, it would seem, in going sometimes to witness and bear a part in such sublime service towards God. It gilds and hallows anew the quiet sphere and homely duties to which one must perchance return; and gives, by a prophetic foretaste of the better world, fresh hope and courage for our struggles in this. †

SCHOOLS OF LEARNING.

Trinity College, Hartford, has the *prestige* of age among our Church institutions, as also the association of some honored names. Its advantages of location seem, likewise, considerable; remote enough, as it is, from the great cities for retirement, yet near enough for convenience of needed intercourse; while at the same time situate in a city of some importance as being one of the State Capitals. Thus the students are largely shielded from the bad influences of larger cities, without being in danger of mental stagnation or narrowness of culture. The College is of a more pronounced Churchly tone, perhaps, than it has been. Its "visitors" are the Bishops of Connecticut, New York, Rhode Island, Maine, New Hampshire, Vermont, Pittsburgh and Massachusetts. Its "corporation" is headed by the

Bishop of Connecticut, the Chancellor, and embraces also the Bishops of Massachusetts and New Hampshire. Its Faculty of sixteen names includes seven clergymen, one of whom is Bishop Williams. The "Requirements for Admission" necessitate no small knowledge of the elements of the Classics, Mathematics and English. The *Curriculum* for the lowest academic degree (B. A.) is full and thorough. Lectures in course are delivered every year by the ablest members of the Faculty. Special courses of "Voluntary Studies," covering a wide area of knowledge, are open to undergraduates. The Religious Services and Sacred Studies fill a conspicuous place; all the students being required to attend daily Morning and Evening Prayer in the Chapel. On Sundays there is a Communion at 8 A. M., attendance at which is voluntary; and at mid-day the students attend any city churches (in Hartford) which parents or guardians may elect; but all must attend Evening Prayer in the College Chapel.

A Library of 18,500 volumes, a Reading Room, and free access daily to the *Watkinson Library* and others in the city, together with a full cabinet of minerals, fossils, &c., afford good facilities for self-culture. A liberal system of Prizes, covering the whole curriculum, stimulates to honorable rivalry. Numerous scholarships have been founded by individuals or by Parishes; some of them on a munificent scale. The College is about to be moved from its old site in the heart of the city to its new one outside. The plan of the new buildings as completed gives a frontage of 1,300 feet. An engraving of it on the last page of the *Catalogue* represents an edifice, which, for extent, solidity, beauty and adaptation to its uses, will scarcely have been equalled in America. The style is "Early French Gothic," one "devoid of excessive ornamentation, and depending for its effect upon simplicity and boldness of detail and the harmonious grouping of windows and other prominent features."

When completed it will remind the traveller strongly of the grand mediæval structures of Oxford, and some of the old French cities. The plan embraces three connected quadrangles, of which the central one is twice the size of the other two.

But these magnificent buildings exist, as yet, only on paper. Only *one side* of the central quadrangle is in process of construction. The Corporation "hopes that the larger and more extensive buildings will be erected by benefactors." Thus the completion of the architect's design seems far in the future.

But with all its advantages, past, present and prospective, Trinity College, it must be confessed, does not occupy the position, or wield the influence, to which it would seem to be entitled. Why this is we do not undertake to say. We but state a fact, and leave the answer to the supporters of the institution, and those who should know where the difficulty lies. But it is a question worth considering why this is so. By no means can the College be pronounced a failure—very far from it. But neither can it be called a conspicuous success, and conspicuous it ought to be with its *prestige*. We venture a suggestion, hoping that it may not be offensive: Let the New England Bishops imitate those of the South and the North West, and adopt Trinity as a nursing Mother for the Sons of the Church in their Dioceses. Let the College herself confer decent burial upon all dead traditions of "Connecticut Churchmanship," and let down her bars and open wide her gates, with the generous welcome of sanctified learning, and become the great Church University of New England. With schools like S. Paul's, Concord, for her Rugbys and Etons, she may yet become the Oxford of the North Eastern Dioceses, and before another generation has departed, may see her spacious quadrangles finished, and her stately

halls equipped, for a new and higher career, according to the intention of her founders and the desires of her well wishers. On such a foundation as that here suggested, what a future opens before her!

S. Stephen's College, Annandale, N. Y., is pre-eminent among our Church Schools for its thorough Churchly character. In a stricter sense, perhaps, than any other, it is a nursery of the Church. In a restricted sense it is a school for young men having Holy Orders in view, and is therefore a feeder to the General Theological Seminary. The whole course of instruction and the general discipline seem to be shaped to these ends. No young man can pass his Collegiate life there without being strongly influenced, if not biased, toward the Church; and no unprejudiced mind could well avoid being deeply imbued there with a love of the Truth, and of the Church as its Witness and Keeper.

The Board of Trustees comprises some distinguished names, clerical and lay; first of whom is the venerable Bishop of New York, visitor *ex officio*. The Bishops of Albany and Long Island are also among the number. The academic course is strict and full in the old Classics. The Greek Testament is read in every class, and Hebrew also enters into the Senior Year. The Mathematics, Chemistry, Geology and Natural Science have their place, and much attention is paid to Reading, Declamation and Composition. There is a Preparatory Course for Candidates for Holy Orders, who do not wish to obtain a Degree. This requires two or three years, and is nearly identical with the full curriculum. A system of close examinations, mostly written, prevails, occurring at the end of each term.

The Library numbers 2,400 volumes, and there is a valuable philosophical apparatus. A fine telescope was given in 1865, now mounted in its own suitable building. The College grounds include twenty acres of land amid the fine scenery of the Hudson, beautifully varied by wood and lawn, and giving ample space for enjoyment and exercise.

The College Chapel stands conspicuous, a beautiful, well-appointed edifice of stone, the gift of John Bard, Esq., of Annandale. It is also the Parish Church of the vicinity.

The expenses of the College are far more moderate than those of most of our schools. Students looking to the Ministry are aided by Scholarships, of which several have been liberally endowed. Of the five "societies," authorized by the College authorities, three are literary, one missionary, and a third is a Brotherhood devoted to good works, and open to any men or youths who attend the Parish Church. The students in attendance this year number 80, while Trinity College has but 112.

THE MAINTENANCE OF FREE CHURCHES.

This question is most practical, and needs a thorough discussion. It has been recently urged in a conspicuous manner, that *finance* has nothing to do with Free and Open Churches. It is said, with some plausibility, that the Gospel being free by its very terms, is "free from" all money consideration, and that the Preachers of it are, under ordinary circumstances, to leave out of sight the matter of sustenance, as if that would take care of

itself. At any rate, "God will provide," say the advocates of this view. "Take no thought for the morrow," but preach the Free Gospel in Free Churches, and depend on the hearers to give as they are moved by your preaching, or stimulated by your modest *requests* for aid. Now as a *Theory*, this may be allowed, in a sense, to be true. But it must be taken only in a sense, and with important limitations. Undoubtedly, the Free Church is the only true Christian Temple. No one would seriously maintain that there were pews in the august Temple at Jerusalem, in which our Lord and His Disciples worshipped; or that any trace of the pernicious pew-system which curses and hampers *us* can be found until within the last one hundred and fifty years. Equally beyond doubt it is, that the Gospel of our gracious Lord is offered without money and without price. It is not "for sale," it cannot be "bought," like articles of merchandise. And so, when Christian Missionaries proclaim it to the Heathen abroad, or the Heathen here, amongst us and around us, to White men, Red men, Negroes, Mongolians or Mexicans, they must make it known that it is the privilege of all alike to hear of Jesus, Who hath purchased them all with His precious Blood; and that the Christian Brotherhood is free of all distinctions created by caste or wealth. But are they to stop here? By no means! Else, the newly evangelized would know but part of the truth. The duty of *giving*, of *free* giving, of making *offerings*, is a true part of this Gospel. The Master has so declared. His missionaries are to be "received," *i. e.* lodged, fed, sustained in their work; and, said He, if they do not receive you, "depart" from them, and shake off their very dust from your feet when you leave them, for a testimony against them. By an expressive sign in use among Orientals, they were to testify *His*, as well as their own, condemnation of this rejection of Him manifested by the refusal of men to "receive," to provide entertainment and sustenance for his ambassadors.

Again, He yet more strongly insisted on the support of His ministry in declaring, on principles of common equity, that "the labourer is worthy of his hire." No just man, Christian or heathen, requires another to work for him without compensation. And not only the man who in any nation preëminently wins the title of "first," but all human society acknowledges this simple rule in worldly matters. It is only when He, the Just One, the Source of all our notions of equity and order, bids men apply this recognized principle to His messengers, the labourers in His vineyard, the Church, that they are "fools and slow of heart" to see the right and do their duty. What confusion of ideas, what purblindness to elementary duties, does human selfishness bring about, when God calls men to do His reasonable service!

The truth is then, that when the Gospel has been proclaimed by the preachers and embraced by the people, when the provisional and precarious arrangements peculiar to a "missionary station" must give way to something *certain* and *fixed* in the way of maintenance; when men have emerged from the wilderness and wanderings of that middle condition between heathenism and established Christianity; when the "Land of Promise" has been attained in the possession of a parochial or congregational organization, with a church edifice, stated services therein, and regular pastoral ministration; then, surely, it must be *enforced* as a *law of the Kingdom of God*, as well as of the states of this world, that the Christian establishment is to be sustained by the Christian people. And how is this to be effectually done? By the clergy establishing an "offertory," daily or weekly, and telling people that they ought to give, that it is their duty to give, and leaving them to do their duty or not, as they choose; much less, is it enough to entreat, or to beg, and thus to abdicate all authority in this

matter—thus assuming the tone of Mendicants, and lowering the Christian Priesthood in the eyes of men? No, the practical result of this policy is, that numbers of professed Christians, or at least believers, enjoying the services of the sanctuary or the ministrations of a Christian pastor, are under the delusion that free churches mean to them freedom from all obligation to give anything, or anything but a trifle, a *minimum*, of their means toward the sustenance of pastor and sanctuary. Hence, while many, under the free system, are more and more liberal in giving, the failure of so many to give anything worth giving renders the success of the system still a problem unsolved. It is a fact, as far as the evidence goes, that our free, or *freed*, churches with few exceptions lead a very precarious existence, under the purely voluntary system which they have adopted. It is a continual struggle with them to meet their expenses and carry on their actual or projected good work, even by strictest economy. They live from hand to mouth, and in a daily uncertainty which is doubtless a wholesome exercise of faith, to begin with, but which may put a strain upon faith which it cannot bear, and result at last in a "lame and impotent conclusion" to the church seeking to live by such means. No, the question of finance is inseparable from religion, and the true plan is, to combine a definite financial system with preaching. Men must be told without mincing or circumlocution, and with the authority vested in the Christian Priesthood, that it is their religious duty to give to the church, and that they *must* give or else bear the imputation of being unfaithful Christians; nay, more, that they must sustain the church if they expect to have her presence and blessings among them; and that if they refuse, these will be withheld from them; for that this is the command of the Master.

This preaching must be supplemented and made effectual by a system of *taxation*, without which no society of men can live. And taxation must be based upon *assessment*, in some shape. Call it "the envelope system," the "pledge system," or "individual subscriptions," or anything you choose; yet every Christian who has the means of living, who is not a pauper or bankrupt, ought to be assessed for a definite amount, and called upon as a Christian duty of course, but still called upon to pay his tax for the maintenance of God's Church. To some, doubtless, this may seem to savour of absolutism, or of an impracticable union of Church and State. Some may think it even a monstrous invasion of "religious freedom" whatever that means. But if we consult the Mosaic Law and the history of the Jewish Restoration, or the Jewish Polity in our Lord's time, we find that this was at all times the way in which the religious establishment was supported. But what is more to our purpose, if we look at the internal administration of all the Historic Churches, we find this principle of taxation ever avowed and acted on in one or the other shape. There are among them, numerous and splendid "endowments," indeed; but these are insufficient to carry on the work of the Church everywhere. There are, other offerings, and "free contributions" of the faithful, from time to time, and on stated occasions. But, increased as these are of late years, they also fall short of the demands of the cause. Hence, taxation in some shape is found necessary in all parts of Christendom, in order to sustain and extend the Christian religion. Now the necessity for taxation to the support of the civil government is admitted as a matter of course by all loyal citizens, and we in the United States have for years submitted to very onerous taxes; under which we often groan, but which we prefer to pay because the law requires them, and which we pay often at much cost to ourselves rather than resist at greater cost. For our refusal to pay voluntarily is certain to be followed by co-ercion or the seizure of our goods, on the part of the State.

Yet many Christians who as loyal citizens of the earthly state submit without a murmur to its strictest requirements, cry out against the principle of taxation when applied in the Divine Kingdom of which they are subjects! It is to be feared that those who are most pronounced in the Free Church movement yield to this outrageous inconsistency, and are vainly trying to carry on a really righteous warfare against appropriated seats, and "club" churches, and the exclusiveness and selfishness of the pew system, without making due provision from the start for "ways and means." Every Christian Church consecrated for public use, ought to be free to all comers; but this is the extent of their freedom. No man is "free" to come to a free church and hear a free Gospel, and give nothing for the sustenance of the Priesthood and the sanctuary. A letter recently received from a venerable and distinguished clergyman in Philadelphia, puts the case for assessments so strongly, that we print his words as a fitting conclusion :—

"The only characteristic of 'free church' that ever prevailed, was *freedom* to *sit or stand where you saw fit.* The Jew had no freedom of contribution. He was forced to pay tithes, to purchase sacrifices (hence his presence in the temple selling doves, &c.,) he was compelled to support the priests. If he neglected to do these things, he got a pretty sharp reminder (see Malachi iii. 8.). The people might stand or sit where they pleased (with, however, certain limitations), but they must pay, and just as much as they were *assessed*, for the services of the sanctuary. If they exercised their 'freedom' by refusing to pay or absenting themselves—then the priests, choir and sexton left, and the church was vacant! Nehemiah 'contended' against this matter and *made* the people 'pay up,' and appointed faithful 'wardens' who saw that the *tithes* were collected, the priests and singers supported, and the expenses of the *church* met. The Romanist has many 'free churches' (though locked pews are found in some), and he can sit or stand where he sees fit; but he *must pay*, and is more heavily taxed, according to his means, than any Christian with whom I am acquainted. The Methodist is 'free' of his meeting house (generally), but he also *must pay*, and his clergy are not called on to deny themselves and sacrifice their comfort, to sustain free services. The people are taxed and required to pay their preachers according to a scale adjusted to the size of their families, &c. The Quaker, too, has his assessment and is not even allowed to sit where he pleases, if he chance to 'please' to sit on the woman's side of the house! It is impossible, I think, to separate this matter from considerations of finance—God has not separated them. The labourer is worthy (He says) is worthy of his hire. Pay My servant, honour My sanctuary. Do not rob God by refusing supplies (see Mal. iii. 10.) "Provide food and entertainment for My Evangelists." Deny yourselves if My people let you go hungry and footsore, "but shake the dust from your feet and go elsewhere." †

FREE CHURCHES.

The Free Church Movement progresses steadily in England. "Its organ" the "*Free and Open Church Advocate*," the Monthly Paper of the London Association, indicates the growth of the movement not only by the interesting facts which it gives from time to time, but by its own enlarged size and improved shape. Encouraging reports come from Scotland, as well as various portions of England; and proof is daily accumulating of the increasing popularity and strength of the free Church Cause.

The *Advocate* feels strong enough openly to arraign the *Ecclesiastical Commission*, declaring that the Commissioners "are in the habit of persistently straining the provisions of the various Church Building Acts in order to encourage the pew system." It accuses the Commission of "a want of principle" in dealing with public interests, and asks, "What is the expression applied to the trustees under a will, who, in the face of an express direction to apply a certain proportion of a testator's property to the use of the poor, direct it to be sold for the benefit of somebody else?" This, it adds is just what the Commission has been doing.

The Association keeps up its *monthly meetings* in London with regularity. At the March meeting, the latest of which we have any account, there were a number of prominent lay men present; fourteen additional Local Secretaries were chosen and another Bishop (of an Australian Diocese) gave in his adhesion and was added to the lengthening list of "Patrons."

At intervals a great *public meeting* is held in some one of the principal towns. In January, Nottingham was the place selected; in March there was a meeting at the old Cathedral City of Exeter, at which the Mayor presided; and Earl Nelson, President of the Association, made an address which was received with great applause. His lordship took strong ground against the renting and allotment of seats; and ended by remarking that he "would not go so far as to say that the pew system was absolutely sinful," but he asked them to "consider whether it was not selfish and inconsistent with the true idea of a National Church."

At the close of the address, the Rector of one of the Churches in Exeter (S. Olave's) took occasion to say, that since his Church had been made free, the *congregation had doubled*. On the day after this meeting Earl Nelson repeated his address at an enthusiastic meeting in Newton Abbot, which was well attended, although held on a market day. A number of influential clergy and laity, and several Non-conformist Ministers were present.

Hampered, afflicted as they are, by state traditions and state enactments, our English brethren carry through with vigor any good work that they undertake. And the striking part of the matter is, the active, personal, zealous interest taken by the *Laity* of all classes.

What is the cause, we almost passionately ask, of the inertia of our Laity? and in the same breath we answer, our *Vestry-pew-parochial system!*

†

A CORRECTION.

In our June number it was asserted, under the head of "Parochial," that "in Connecticut they have a fashion of reëlecting the Rectors of Parishes every year in Vestry meeting." This was a direct inference from recent information. A friend in that Diocese had already set us right; and now Bishop Williams also points out our mistake, in a private letter. It is not a prevalent custom of the Diocese so to reëlect Rectors; and the Parish referred to is declared to be exceptional.

Certainly, it is a satisfaction to learn that the Lay Popes have not so much power in Connecticut as we thought they had. But they still have enough to give trouble, even there. It was only at the last Diocesan Convention (on June 12th and 13th), that a constitutional change was effected, which at last gives the Rectors a seat and vote in Vestry meetings; and this was stoutly opposed by some of the older laymen.

†

"RALLY!"

A Song of the Holy Cross.

From the heart of a Christian nation
Goes up a Pagan cry—
"They have honored the Lord too boldly,
They have raised His cross too high,
They have sung to the Lamb in glory,
They have worshipped towards the East,
Scatter the congregation,
Break the heart of the Priest!"

How do they wage their warfare?
Do they fight with sword or spear?
The rush of the joyous battle?
The soldier's ringing cheer?
No—with the shameful slander
The breath of a purchased lie,
The eyes of a bribed informer,
The oath of a craven spy.

Alas for the darkened churches:
Alas for the songs laid low!
Alas for the alleluias
We delighted in long ago!
O Britain! thou queen of freedom
How can thy glory stand
When Christian priests and altars
Are struck by thy Christian hand?

When Elijah sat despairing
Under the juniper tree,
Little he knew that thousands
Were loving and brave as he.
Little he knew the angels
Watched every step he trod,
And the lonely path in the desert
Would lead to the Mount of God!

Rally around your standard
O men of the loyal host,
Not a man must shrink from trial,
Not a man must leave his post—
Wait till the shades of evening
To reckon your gain and loss—
March with a cheer for your leaders
The priests of the Holy Cross!

Look on to the glorious future,
Forget the suffering past,
The cause that is crushed and slandered
Is the cause that will win at last.
The leaven is working surely,
The Cross shall be raised on high,
And the heart of a Christian nation
Shall awake to a Christian cry!

Elizabeth Harcourt Mitchell.

Literary Notes.

Turning Points of English Church History. By the Rev. Edward L. Cutts, B. A., Vicar of Holy Trinity, Haverstock Hill. London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1878. Pp. xv. 320. Cloth, 12mo. $1.25.

The venerable "Society for the Promomotion of Christian Knowledge" has within a few years past been doing its work more distinctively for the Church than ever before. This volume is one of many which it has lately put forth, containing positive and definite teaching about our Church history. Next to knowing that *there is a Church* on the earth, *Christ's "Very Self below,"* as Keble calls it, in his Poem on St. Matthias' Day, the most important thing is to know *where* is the portion of the Catholic Church to which the allegiance of all English-speaking people is due. And to know this you must know its history—for history is the Providential order through which alone we can know any thing.

The gross ignorance and insensibility among us in regard to the supernatural constitution and gifts of the Church are simply appalling. No wonder everything with us languishes when clergy and people have so little sense of the mystery of Christ's incarnate presence on earth. The fashion now is with a timid sort of half-and-half Churchmen to talk of the Holy Spirit as being 'Christ's Vicar on Earth," as having come to take Christ's vacant place, instead of to accomplish His presence, so that really they seem to believe the Holy Spirit is our Mediator with the Father, and there is little or no sense of the new creation actually established among men. It is nonsense to talk about Regeneration in Baptism, unless we believe there is a Divine Body or Order to be regenerated into. But with this belief first, then the doctrine of the supernatural efficacy of the Sacraments and Priesthood is a necessity. And yet we have Bishops charging their Dioceses about all sorts of social evils, and about the temporal machinery of parishes, and about Cathedrals, and about anything and everything except that which their people need most to be made to feel, the Real, Mystical, Personal Presence of the Living Christ among them, claiming their homage and bestowing His gifts of grace and pardon now and here.

This small volume is invaluable as a clear and vigorous presentation of the

facts and principles with which every Churchman must be acquainted in order to justify his position when challenged by Papist or Evangelical. The style is spirited and graceful, and the book is thoroughly readable. As a guaranty of its accuracy, it is enough to say that it has been carefully revised by Prof. Stubbs of Oxford University, of whom Freeman has lately said that he is the highest living authority in matters of English History.

Questions About Our Church, for people who desire information concerning the Episcopal Church: by Rev. Geo. W. Shinn. T. Whittaker, N. Y.

Mr. Shinn is a prolific writer of useful manuals for parochial use. This seems well adapted to its purpose, though very elementary for a Churchman. It does, however, with good skill, moderation and judgment meet the popular objections of sectarianism around us, and is considerably in advance of most of the old standard tracts for this purpose. Nothing shows the progress of recent years better than the change of tone about "revivals," ',' prayer meetings," temperance, and the use of the words "altar," "priest," "credence," &c., &c.

The Fitness of Man to Christianity: being the Bohlen Lectures for 1878. By F. D. Huntington, S. T. D., Bishop of Central New York. Thos. Whittaker, New York.

These are four Lectures delivered on the Bohlen foundation of the Church of the Holy Trinity, Philadelphia, and tho' intended for a popular audience are characterized by the usual fresh and felicitous style of Bp. Huntington. The subjects are, 1. Christ among Men; His approach to the Human Heart. 2. Christ declared to men of a false religious culture; St. Paul at Athens. 3. Christ in the presence of Doubt and Disbelief. The World without Him, and with Him. 4. The Religion of Christ in the power of Action: its Appeal to the Human Will.

Among many other excellent points in these lectures, it is refreshing to see the short work he makes of that sickly fancy which some of our literary rationalists have for the ancient Buddhist ideas of religion and morality, and the fashionable cant about Vedas, Zendavesta, Brahma and Kung-fut-se. We are never to forget that the starting point of Christianity is God come down to earth—Emmanuel.

—Dr. Dix's Sermon on the death of Dr. Ogilby, so long the faithful and honored Assistant of Trinity Chufch, printed by order of the Vestry, is a pure, sweet and beautiful tribute to a holy man, which no one who begins will fail to read through. Dr. Ogilby was born in Ireland in 1813, graduated at Columbia College in 1834, was ordained in 1837, spent his diaconate in Grace Church, New York, then took missionary work in New Jersey, became assistant to Bp. Doane in 1841, was afterwards rector of Ascension Church, Philadelphia, and was called to be assistant at Trinity, New York, in 1855, where he died on the Feast of the Annunciation this year. He was the first clergyman in American orders that ever preached in England (at Leeds, 1840). He preached Bp. Doane's funeral sermon in 1859, and while in Philadelphia, edited the *Banner of the Cross*.

—It appears the R. E. *Bishop* Dr. Gregg has settled in a Low Church precinct, at Southend, where no ritualism "drives people to dissent." He got a congregation that were turned adrift because the good Evangelical Vicar had sold their iron church to the Baptists. As to Ritualism being the cause of the R. E. Schism, the *Church Times* gives the following bit of history which seems to show that the difficulty is *all in the Prayer Book*.

In February and March, 1877, Dr. Gregg, then vicar of East Harborne, near Birmingham, delivered a series of lectures to his parishioners on the official doctrines and usages of the Church of England. "He dwelt," says the *Birmingham Gazette* of March 17, 1877, "upon the changes in the various Revisions in 1552, 1559, 1604, and 1662, showing that of these the Prayer Book of 1552 was the most Protestant and the present Book the least so. He spoke fully and freely on the legal decisions which have been given both in matters of doctrine and of ritual, and he gave the Church's teaching on Baptismal Regeneration, Transelementation, Tactual Succession, Transmitted Grace, the "Real and Essen-

tial" Presence of Christ in the Lord's Supper, the Eucharistic Vestments, Altar Lights, the Ornaments Rubric, Ecclesiastical Colours, Auricular Confession, Priestly Absolution, &c. He explained that "Catholic" and Sacrificial doctrines are the aim of the so-called "Catholic party," that they use all their external symbols, whether of dress or of ritual, for the purpose of teaching by the eye as well as by the ear; and he left upon the minds of his hearers the definite impression that, painful as it was for him to acknowledge it, yet endeavouring to view the subject fairly, *Sacerdotalism and Ritualism are not, in his opinion, parasites* attaching themselves as adjuncts to the Church, *but the logical development and outgrowth of the teaching contained in the Church formularies;* that the Book of Common Prayer is, and ever has been, a compromise; that there are in it many elements of an anti-Protestant character; that having been revised to suit and include "Catholics," they ("Catholics") *are now only using it for the very purpose for which its authors and revisers framed it;* that so long as it is retained in its present form, Ritualism, Tractarianism, and Sacerdotalism cannot be "stamped out," but will continue to grow as surely as a seed produces a plant *sui generis;* and that while the Prayer Book remains as it is, *the victory of Sacerdotalism, with the consequent downfall of Protestantism in the Church of England,* is only a question of time.

From this the paper infers that Archbishop Tait and the Church Association are the real disloyal troublers of Israel, and ought to take themselves with their P. W. R. Act, to the new Sect, where they can have their fill of the *Record's* "Protestantism."

—A volume of "*Prayers with a Discourse on Prayer,*" by George Dawson, a Congregationalist Minister in Birmingham, illustrates the dreadful taste of Dissenting worship. The next thing we shall hear of will be an apology for prayer against Tyndall in the midst of public worship. The following are specimens of the prayers in the book:

"Almighty, we could almost lift up a reproach unto Thee; only three score years and ten in which to know Thy goodness; only three score years and ten in which to marvel at the summer in its brightness and winter in its majesty. Thou hast stooped in Thy tenderness over Thy works and kissed them because they were so lovely."

"Almighty, we bless Thee that Thou hast spared us again to see the beauty of this world in all its budding glory. Grant that our hearts may be touched, and that these sweet earthly flowers may remind us of the flowers of the life eternal. Would that we trembled more at the exquisite beauty of the garment of God. Would that we could rise to the glory of the Wearer; we thank Thee if we may touch the hem of Thy garment."

Here, too, is a passage from one of Dr. Parker's prayers "before the sermon:"

"May there be no dumb tongues in the Church, no silent hearts in the sanctuary, but, conspiring the one with the other in the emulousness of loyalty to Thy throne, may each strive to be sweeter in His praise, and louder in his testimony and more beautiful in his temper and action than the other. Let us in holy rivalry, in sacred and persistent emulation, continue to exalt the great Cross, which is the only way to the true and abiding throne."

—Bell & Sons publish *Geron; the Old Man in Search of Paradise*, a delightful volume of meditations by a retired Bristol merchant, Jno. L. Anderson, who was born at Bristol in 1792, being the third son of John Proctor Anderson and Anne, daughter and co-heiress with her sisters of Thomas Oliver, Esq., of Broghill Castle, Cork, afterwards Governor of Massachusetts. From Harrow, where he completed his education, he was early removed to the office of Messrs. Manning and Anderson, in which firm he became a partner about 1816. It was in the same counting-house, we believe, that the present Cardinal-Archbishop of Westminster began his career as a merchant; but, unlike the young Edward Henry Manning, who speedily retired to the more congenial studies of an English university and took holy orders, Mr. Anderson spent the best years of his long life in the midst of commerce, yet the instincts of the higher life never left him and he devoted his leisure to his life of Ken, the publication of various reprints of that Bishop's works, to the composition of his well-known "Messiah," and some translations from Roman spiritual writers. He retired from business in 1854, and spent the years until his death in 1874 in the composition of this volume.

"I have need to be baptized of Thee, and comest Thou to me?"

How didst thou start, thou holy Baptist, bid
To pour repentance on the Sinless Brow!
Then all thy meekness, from thy hearers hid
Beneath the Ascetic's port and Preacher's fire,
Flowed forth, and with a pang thou didst desire
He might be chief, not thou.
And so on us, at whiles, it falls to claim
Powers that we fear, or dare some forward part
Nor must we shrink as cravens from the blame
Of pride, in common eyes, or purpose deep;
But with pure thoughts look up to God, and keep
Our secret in our heart.

δ. (*Lyra Apostolica.*)

Summaries.

FOREIGN.

It is said the Church Association has applied for a mandamus against the Bishop of Oxford, to compel him to allow proceedings against Canon Carter.

—The Annual Meeting of the E. C. U. on the 18th of June, was to propose the following Resolutions, which show concisely the position of the Ritualist and High Church party in England.

That the peace and well-being of the Church imperatively demand the frank recognition on the part of the State of the Church's inherent right to interpret her own Formularies in all matters touching the Faith and the conduct of Divine Worship.

That the approaching assemblage at Lambeth of so many Prelates of the Anglican Communion is viewed by this Union with the deepest interest, in the hope that their united counsels may tend to the peace and well-being of the Church, the reunion of those separated from her fold at home, and the restoration of visible communion between the various Apostolic Churches of Eastern and Western Christendom.

That the thanks of this Union be given to Mr. Mackonochie, Mr. Edwards, Mr. Ward, and to their faithful people, (1) for their refusal under circumstances of the greatest difficulty to surrender the accessories of Divine Worship with which since the foundation of the See of Canterbury the Church of England, in common with the whole Western Church, out of respect for the dignity of the Holy Sacrament, has desired that the Celebration of Holy Communion should be accompanied; and (2) for the protest which they have made by such refusal against the depravation of the Ornaments Rubric of the Book of Common Prayer, and against the claims put forward of late years by the Privy Council to adjudicate as a supreme Ecclesiastical authority on matters affecting the Spiritual interests of the Church of England.

That this Union calls upon all Churchmen to show their sense of the obligations they are under to those Priests who suffer for the Liberties of the Church by contributing largely to the E. C. U. Sustentation Fund, in order that as far as possible they may be spared the further distress of pecuniary difficulty.

—Since the prosecution begun by the C. A. against the Rev. C. F. Lowder, vicar of S. Peter's London Docks, his congregation have unanimously sent him the following address:

Reverend and dear Sir,—We, the undersigned communicants and parishioners of St. Peter's London Docks, having heard that three persons calling themselves "aggrieved parishioners" have complained to the Bishop of the diocese in respect of the services of the church, desire to express our most respectful and affectionate regard for you personally, and our deep sympathy with you for the pain you must feel in consequence of such an unjustifiable attack.

We have to acknowledge with the deepest gratitude the godly example and Christian teaching of yourself and assistant clergy during the twenty-two years you have devotedly laboured amongst us for the good of souls and the glory of our Blessed Lord, the Supreme Head of the Church.

We can personally testify to the important change morally, socially, and religiously which has been brought about by your instrumentality in this poor and once spiritually neglected district.

We sincerely hope that whatever persecution may be brought to bear against you by the "Church Association" that your life and health may be spared to provide for us those services and ministrations which we so much value.

We also humbly trust that the heart and judgment of our Bishop will induce him to prevent any further action in this matter, and that you and your flock may still be allowed to worship God in peace. —We are, reverend and dear Sir, your most sincere and devoted friends.

—The Church Association has commenced another suit against Rev. Pelham Dale of S. Vedast, and now three complainants have been obtained against Mr. Lowder of S. Peter's, London Docks. His congregation have presented him an address of sympathy and approval.

—A Baronet got up three "aggrieved parishioners" against Mr. Chapman, rector of Donhead S. Andrew's, by falling back on his own son as one. The Bishop of Salisbury quashed the proceedings, by getting the rector to make concessions, among others requiring him to give up so harmless a matter as the mixed chalice.

—Among the recent deaths are those of Lord John Russell, at the age of 86, Rev. Crawford Tait, son of the Archbishop, who feels the loss very deeply, the Duchess of Argyle, Russell Gurney, M. P., W. Martin, M. P., Canon Jenkins of Durham, Dr. Gregg, Bishop of Cork, in his 80th year.

—The memorial to Dean Hook (a recumbent figure,) has been placed in Leeds Parish Church. A great bell, as another memorial to the Dean, has been placed in Chichester Cathedral.

—Mr. Harris, a Wesleyan local preacher, has been churchwarden of Robert Hawker's Church at Morwenstow for more than forty years.

—The Stations of the Cross have been restored to S. Raphael's, Bristol, and the crucifix replaced over the pulpit. There are no regular services, but the Church is open all the time for private prayer. It is denied that Bp. Ellicott sent a statement to the Queen as "chief ordinary." At an ecclesiastical *conversazione* at Colston Hall, of church guilds, &c., among other objects of church art and furniture, the chalice used by the Sisters' house of charity connected with S. Raphael was exhibited, worth £600. It is of solid gold, and set with gems given up by ladies entering the Sisterhood.

—The Bishop of Exeter publicly laments the strong words in the exhortation of the Communion Office, and thinks they keep many away from the Eucharist. He wants Communion every Sunday. He wishes the clergy to explain that part of the service. Dean Stanley always substitutes the word "condemnation" for "damnation." Won't that also be too much after a while?

—Lord Penzance on June 1 suspended Mr. Mackonochie for three years. The question is to be raised whether he has a right to do this. It is claimed that he can be proceeded against only for contempt. The matter will come to the civil courts. The Persecution Co. wishes to avoid sending its victims to jail, but there is no other way. They were too late in serving process on Mr. Edwards, and so have commenced *de novo*. The London Branch of the E. C. U. had a great meeting and presented Mr. Mackonochie an Address, to which he replied in a speech that must ring all over England, the burden of which was that "her spiritual jurisdiction must be *restored* to the Church."

Another Branch had a great meeting at Bristol to express sympathy for S. Raphael's and Mr. Ward, Dr. Marshall presiding, who gave an account of the vast work done there, all now broken up by Bp. Ellicott, who had not visited the Church during his Episcopate, and also concealed the names of the complainants. Letters were read from Mr. Miles, the founder, and from the Earl of Limerick, condemning the Bishop's action. Strong speeches were made by Hon. C. L. Wood, Dr. West, Rev. Mr. Randall, Viscount Kilcoursie, Archdeacon Denison and others. A fund was raised to replace the stipend of Mr. Ward. A lay service was held in the church June 2d, by two medical men (in surplice and hood), for the S. Raphael's league, embracing the old congregation, no others being admitted.

Even the *Guardian* reads Bp. Ellicott a severe lecture, and claims it was *not* the Bishop's duty to break up the ritual at such a ruinous cost as stopping the great work going on in that district, and which no agents of the Church Association *could* do. It appears too that the witnesses against Mr. Mackonochie were paid £2.2s. for attending his church on Sundays, and £1.1 for week days as spies.

Our friends in this country appear to suppose the Ritualists are punished for disobedience to their Bishops. Not so. The question is as to obeying a law of Parliament passed against the protest of the Church, in its highest representative body, to enforce a decision of the Privy Council against the plain letter and rubric of the Prayer book. To this law and

secular court, the Bishops are taking the position of *policemen*, abdicating all judicial character, though they have power to *prevent* proceedings under it.

We must print Mr. Mackonochie's speech, though all the most important matter seems to reach us only at the end of the month.

—The details of the Berlin Congress must be left to the secular press. We all devoutly pray it may end in permanent peace. The Emperor William is hardly more frightened at the spectre of Socialism in the State than at the terrible apostasies from the Faith in the "Church" of which he is the head, and which thus becomes a main element of anarchy. States that persecute or ignore religion, will have to suffer for it. No political system can be so good as to get on without religion and the religious training of the people.

—There is a story that the Pope is so discouraged at the opposition he meets with in his reforms that he wants to abdicate. It is the old story, the poor infallible Pope is allowed to do nothing except by permission of the Jesuits. He is greatly changed in appearance, and almost broken down.

—A prosecution is begun against Rev. Mr. Enraght of Bordesley, for ritual.

—Rev. E. Carr Glyn, vicar of Doncaster, has been appointed in Mr. Maclagan's place at S. Mary Abbotts, Kensington. He is Low. It seems Mr. Maclagan cannot be consecrated in Lichfield Cathedral.

HOME.

—The bishops present at the consecration of Dean Seymour as Bishop of Springfield, were Bp. Potter, who acted as the Presiding Bishop, Bps. Quintard and McLaren, who were the presenters Bps. Clarkson, Scarborough and Odenheimer, who took the "Ante-Communion" Service, Bp. Lay, who preached the Sermon, Bp. Neely, who sung the Litany, and the *Veni Creator*, and acted as Celebrant, Bp. Southgate, who said the Post-Communion (Bp. Odenheimer pronouncing the Benediction), and Bp. Harper of Christ Church, New Zealand. Dr. Dix and Dr. Hodges were the attending Presbyters. All the bishops present took part in the laying on of hands. In his Sermon, which was worthy of the occasion, Bp. Lay made the following statement:

When the controversy first began touching the teaching or practices in the General Theological Seminary, involving subsequently what has been debated in connection with Illinois elections, the House of Bishops delegated its powers to a commission for the visitation of the seminary. The commission was composed of the Bishops of North Carolina, Easton, New Hampshire, and the late Bishop Whitehouse. Their duty was thoroughly done, occupying the full working hours of nearly a week. They did not constitute themselves into an Inquisition, nor did they put anybody on the rack of confessional. But the statements of professors and students were freely heard. Their conclusions fully exonerated the Professor of Ecclesiastical History from any suspicion of doctrinal unsoundness or extravagance. Subsequent allegations were proved to be the purest misconceptions. There has been no smoothing away of protests against mediæval errors. His teachings have been in direct accord with God's laws and the teachings of the most eminent doctors in the Church.

—It has been a matter of no little rejoicing, out of Brooklyn as well as in it; that S. Ann's Church (Rev. Dr. Schenck) has been relieved from debt, chiefly thro' the bounty of one noble layman, and on the condition of its being made forever a "*Free Church*."

At a public service of thanksgiving for this auspicious event (which the papers called a "jubilee meeting"), the Church was richly decorated with flowers and Sunday-school banners. Upon the chancel-rail appeared the word "Free," in large floral letters. Bishop Littlejohn presided. In the chancel were seated fourteen clergymen, and thirty-seven others occupied the front seats. The attendance was very large. Bp. Littlejohn made the first address, as the representative of the Diocese of Long Island. He was followed by the Rev. Drs. Snively and Hall of Brooklyn, and Henry C. Potter of New York, all of whom made congratulatory addresses.

—At the late annual meeting of the Trustees of the General Theological Seminary, the following nominations were made:

For Dean: The Rev. Eugene Augustus Hoffman, D.D.; Philander K. Cady, D.D.; Andrew Oliver, D.D.; William E. Eigenbrodt, D.D.; Francis Harrison, D.D.; Jas. DeKoven, D.D. For Professor: The Rev. George W. Dean, D.D.; Thomas Richey, D.D.; William Allen Johnson; Edward H. Jewett, D.D.; George W. Douglas; Joseph M. Clarke, D.D.; James I. Helm, D.D.; John H. Egar, D.D.; S. Chipman Thrall, D.D.; Philander K. Cady, D.D.; Benjamin Franklin, D.D.; William S. Coffey; Charles H. Hall, D.D.; and Francis Harison, D.D.

We understand from the Secretary that a special meeting of the Trustees will be held Oct. 23d at 3 P. M. for the election of these officers, but that the Bishop of Springfield will continue to discharge the duties of both positions until June 15, 1879.

—Bp. Williams' Address to the recent Convention of Connecticut, had some very weighty remarks upon the Lambeth Conference, which he rather deprecates at this time, and declines to attend: But we rejoice to see that he comes out with a very emphatic expression of his conviction "reluctantly reached" of the necessity of a *System of Provinces* for our Church in this country. What the Bishop says on this subject must carry great weight with the whole Church. It is *the* thing needed, to allow the normal expansion of the Church, and prevent the Tree from becoming "*hide-bound*."

—We have received reports of the first three Lectures delivered by Dr. Ewer at Newark on Protestantism; the next three, we believe, being devoted to Romanism.

In the first, Dr. Ewer vindicates the position taken by him ten years ago on the failure of "Protestantism" as such, and shows that its logical processes have practically ended in unbelief: that Parker, Frothingham and Adler are its natural development, and this because it proclaims its own fallibility, and makes private judgment supreme. If Christ is God, His Church must speak not doubtingly but "in the Name of the Father, and of the Son, and of the Holy Ghost." On the other hand the Papal assumption of infallibility rests only on the decision of a Council which repudiated infallibility for itself, or else only upon the Pope's own assertion. If God came into the world and departed leaving only a Book, then we are Protestants: if He came and remained in a visible teaching body, His mystical Body, by union with which we are saved, then we are Catholics. His incarnation was to be perpetual—and by it and in it He still speaks audibly to us. The Holy Catholic Church, as one Body, not some officer of it, is our infallible teacher.

The second Lecture shows Catholicity as the organic Life-force from God going forth to reorganize and reintegrate humanity, by the unification of manhood with God through the Incarnation and the Sacraments which graft us into Him. Catholicity alone holds the creed as a *unit*—a perfect flower—not as a bundle of propositions separately hammered out—a flower torn to pieces and its *life* gone; synthetic and constructive, not analytical and destructive. The creed is but the history of the successive steps through which the saving life has come down from the highest Heaven to unify humanity with Itself. The natural body of Christ on earth gave way for His mystical Body to perpetuate the Incarnation, and to bring all men *en rapport* with Him through the Sacraments. The Life from Him is the source of all beauty in man's being and works, and is the opposite of the destroyer, Death. It is Christ that acts through the ministry and Sacraments. There are several very beautiful passages in this lecture we shall try to give our readers.

In the third lecture Dr. Ewer answered the objection from the evil and sin that are in the Church as the Body of Christ, by showing the struggle between the divine and human elements, and proves that Catholicity preserves both the rights of the individual and the unity of the Faith, while Protestantism dissolves not only dogmatic belief, but also all Christian discipline and moral obligation, for which he quoted the works of Luther, Calvin, Beza, Erasmus, &c.

—The Address of Bp. Perry at the Diocesan Convention of Iowa in May last, is one of the most practical we have ever seen, showing a mind thoroughly imbued with the Church System. His remarks on clerical changes, his solemn exhortation to the laity as to the relation of the parish priest, his remarks on education and secular schools, on catechising and preparation for confirmation, on missions and vacant parishes, on the Lambeth Conference, &c., are all excellent, and such as would do great good in a tract for general circulation.

The Bishop tells us of the plan he has put in execution to illustrate the "Cathedral System." The three parishes in Davenport are united as one Church under the Bishop, who appoints the clergy to officiate in them, these latter receiving their stipends out of the common treasury. There is no rivalry, and each Church stands on the same footing. Certainly we shall all wish to know how this plan works.

—We have several pamphlets and papers in regard to the *Labor Question* which is looming up with threatening aspect all over the world. Labor Unions, we fear, as well as many capitalists, have forgotten the Golden Rule. Common school education does not help to solve this problem, but rather aggravates it. There is no solution but practical Christianity. If Communism gets the upper hand, we may expect to see the bloody code of capital punishment restored for all felonies. Without Christian education and principle, it is impossible to get any but mercenary legislators and officers to fill any place of trust. This is the chief disease of our present body politic. And yet the State must do nothing for Christianity but tax it!

The Christian *Labor Union* of Boston, appears to be a move in the right direction, yet in the vast confusion of ideas that seems to prevail, it is hard telling at what point to meet this question first.

—As will be seen from our German Student correspondence on the "Crucifix," traditional Lutheranism (which was he original Protestantism) takes very high views both of Ritual and Doctrine. He may have to give us a positive definition of what really constitutes *Idolatry*. Its essential idea of course is, *giving up God* for something else.

—At the late Commencement of Hobart College, the degree of Doctor in Divinity was conferred upon Rev. C. P. Jennings, Dean of S. Andrew's School, and author of the valuable paper in the ECLECTIC on the Tithe.

—The subject of Bp. Littlejohn's Triennial Charge at the late Diocesan Convention of Long Island, is "Theology and Practical Religion, as affected by the humanitarian tendencies of the Day," a subject as it seems to us of the deepest importance, which the Bishop has here handled with profound force and originality. The world asks the Gospel now to minister only to its temporal wants, and to remove only its temporal evils, and is ready to rebel against it and reject it if it does not help everybody to be as comfortable as Dives. It forgets that its primary object is to deliver us from the one evil of all, *sin*, and in giving us the promise of a better inheritance hereafter, to make the Lazaruses content with their present lot. That parable for the first Sunday after Trinity, shows a law of *compensation*. The word put into the mouth of Abraham is, that Dives had *had out* his good things, just as our Lord elsewhere said that the Pharisees *have their reward*, i. e. the only things they sought for or cared for. It is one way in which our religion is turned into Materialism, and the creature is worshipped, instead of the Creator. Not the glory of God, but the welfare of man, is the all in all.

The Bishop fully follows up this tendency, as it shows itself in Literature, Sociology and Politics, and tries to reclaim Theology to its original starting point, the nature and attributes of God, leaving those of humanity to come after in their subordinate place; to say more of what the Gospel claims *from* man, than what it does *for* man. This certainly is a lofty line, and in the very spirit of St. Augustine. No doubt this "Enthusiasm of Humanity" is crumbling all Dogma, and

destroying all real worship. He shows very well how this chimes in with the infidel spirit and philosophy of the age, and he administers a tremendous rebuke in a note (p. 32) to the imitators of Farrar, Kingsley and Maurice, who pretending to avoid dogmatism, have ended in the most intolerant of all dogmatism. It is the same spirit—putting man in the place of God—that pares down all the statements of God's eternal justice and righteousness. The Bishop stands by the Catholic Faith, and amid such popular tendencies he can hardly find fault with attempts to revive the religious life, and the higher ritual of an objective worship. *Ad majorem gloriam Dei* is one of the elementary principles of Catholic worship.

—The Episcopal Address at the Diocesan Convention of Central New York this year, was characterized by Bp. Huntington's usual felicity of style, and was moreover exceedingly practical. The affairs of the Diocese were very thoroughly and wisely dealt with, and some general subjects were also handled. Among these were the duties of Standing Committees in regard to elections to the Episcopate, as to which the Bishop appears to hold views similar to those well known as strenuously maintained by the Bishop of Western New York. He protests against the view that the duty of Standing Committees in consenting to consecration "consists of a mere endorsement of the technical and legal formalities of the election:" that "all they are expected to do, is to pass on the legality of the proceedings, to see that there are no frauds, and if the count and the papers are correct, to let the electors have the men they want, or think they want, after their dispute over his qualities is over." The Bishop says, "if this interpretation is the right one, the canons are absurd, and the makers were not in their right mind." And he adds that instead of several hundred able divines and civilians being called upon to perform this ceremony, it might better be done "by a committee of attorneys and notaries public on the spot." This is certainly very plausible, though it might be taken as a slight reflection upon the whole American System of Standing Committees. But on the other hand, the Bishop does not point out by what fair and judicial mode of procedure Standing Committees are to travel out of the record, and constitute themselves a court of "triers" (like Oliver Cromwell's) in each case, or how to allow the friends of a candidate to answer vague insinuations or charges against him put before them by means of private letters or documents emanating from secret enemies. If we are a court let us have a definite question raised, with which the accused or the diocese electing him may be confronted. If new matter be discovered, or some fatal fact transpires which becomes notorious, we have no doubt the case may be relegated to the diocese concerned, with a request to reconsider their testimonials, as would be done in case of canonical defect: but nothing seems to us *more* "absurd," than that every Standing Committee in the United States should be a court to try the proceedings of some distant diocese, and the orthodoxy and good report of some candidate personally unknown to them, of all which things it is the very *object* of the testimonials to inform them. The testimonials are not in the nature of an *appeal* by a minority, to be adjudicated, but of a *notification* by a Diocesan Convention as such, that recognizes and asks the comity of its peers, and should have it, unless some grave disqualifying *fact*, not mere opinions and party prejudice, should intervene. The attempt to force Standing Committees to *anticipate* the grave responsibility of the Episcopal Bench as to admissions to their own order (as was done in the secret session of 1874), must eventually fail. They alone have the discretion locked up in their own breast, and they must face it, subject to no other earthly tribunal.

We have already treated this subject at large in the ECLECTIC (see vol. iii. No. 8), and do not therefore go into it here at length. But our view, we conceive, is only strengthened by the description which the Bishop, in this same address, gives of what he regards as *another* dangerous teudency in these days, to wit, "the practice of putting forward as candi-

dates for a vacant jurisdiction, without their knowing what is to come, Presbyters so far removed, by training and residence from the region, or at any rate so little known in it, that at the election a very free public discussion is held, probably in a church, with copious assertion and contradiction over all his personal peculiarities of body and mind, person and property, aspect and temper, belongings and relations, biography and diet, his wife and children being included in this savage vivisection, and the reports cast out over the country in the newspapers."

Now, certainly, however it be with the diocese most concerned with such a question, where indeed investigation should be thorough and both sides heard as they generally are, nobody would wish the same process to be gone over in every Standing Committee of the whole country, guided only in its "vivisection" by what is thus "cast out over the land in the newspapers." We quite agree with the Bishop as to the "practice" above mentioned, and have often before this, as an editor, called attention to the principle laid down, as illustrated in the Church history of the State of New York.

CLERICAL CHANGES.

The following are the Bishop's remarks on the crying evil of continual changes among the clergy:

Not much credit is put in any quarter on the rule of change which seems to be gradually drifting the ministry, whether for good or ill,—only He who knows all things knows which it is—into a system of practical though unregulated itinerancy. Were it regulated, I sometimes think it would be less hurtful to the religious peace, honor and equity of all concerned, than while it acts sporadically and lawlessly. In some of our own congregations—here and there one—no sooner is a Rector "settled," as we say—for by force of habit we still continue to use the word that once had a meaning—than some restless spirits begin to set going a conjecture whether some other Parish's Rector would not answer their turn in a better fashion, and as soon as this badly born inquiry is well on its feet, some grudge to be gratified, some whim to be indulged, some personal interest to be promoted, or some mere despicable appetite for novelty, begins to agitate the neighborhood, and turn it into a wretched wrangle of political chicanery, wicked gossip, and vulgar detraction, till the poor shepherd, who would probably have been glad to mend his faults if he could only have known what they were, is worried out of his home and living, on the sole condition that the salary belonging to him, which has been running behind, shall be paid up. On the other hand, there are too many Rectors who, after a little experience of a situation, slide into a habit of studying its disadvantages instead of its blessings and opportunities, fancy their annoyances and hardships are exceptional, whereas they are really the common lot, talk quite too copiously of their parishioners' personal peculiarities, occupy Lent with schemes to better their prospects at the Easter election, in short are busy about several matters not at all alluded to in the awful charge of the ordination office, and presently begin to write letters to a variety of Bishops, assuring each one how particularly pleasant it would be to serve under his administration, if he would only open the way. Nothing can persuade me, for one, that these proclivities, on the one side or the other, tend to put forward either virtue or prosperity, righteousness or happiness, thrift or character,—or any object whatever for which Christ our Lord brought His Spiritual Religion into the world. How much better breeding, how much better Christianity it would be if, as soon as this sacred pastoral relation is formed, each of the parties should resolve in earnest to seek out everything in it that is best, to withdraw attention from infirmities and foibles, train the critical tongue to promote its permanence in spite of defects, rather than to invent or magnify defects on purpose to disturb and shorten it, if all should appoint themselves to the graceful and Christlike task of sinking selfish preferences or prejudices in a noble ambition for the strengthening of confidence and charity in the whole. If this is utterly impracticable, if it is beyond all our Christian good sense and Christian self command and Christian justice, then I should most certainly favor an expeditious resort to the humiliating device of John Wesley—putting laity and clergy into a decent quietude for at least two or three years at a time.

DEFERRED MATTER.

—The *Western Church* publishes the following letter from a correspondent:

Editor Western Church: In your issue of November 2 you write, "It is known to those familiar with the facts of the case, that it was the withdrawal of the support pledged to him (Bishop Cummins) and the attempt to bully him into obedience by those who ought to have known better,

which mostly wounded the good man's pride and put him in the position of hostility."

I do not understand you as even apologizing for the heinous sin of Bishop Cummins' apostasy, but exhibiting the facts in the case with reference to others' responsibility, and as illustrating the wisdom of endowment.

With more particularity it might have been mentioned that there was always trouble with Dr. Cummins as a priest. as to his support, and he accepted the assistant Episcopate of Kentucky under a pledge of $4,000 support for four years, the sum having been subscribed by individuals of the Diocese. During a part of this time he was receiving a salary from Jay Cooke for attending to his interests, both railroad and as an agent for the religious society, of which Jay Cooke was President. When he seceded, Cooke had failed and the four years for which an especial sum had been secured had expired. The Bishop was therefore without any reliable promise of support. He had estranged the Diocese from him and was the subject of correspondence between two Bishops of the Church as to a trial for his conduct as to the matters with Jay Cooke. He also feared the result of his action in New York City, in the Church at large and in his own Diocese.

I have the best of reasons for declaring that if Bishop Cummins had been assured that he could have relieved himself from his complications, by the Bishops permitting him to retire to one of the cities and take charge of a Church, he could never have been tempted by men who had been previously degraded from our ministry and by certain Presbyterians to have attempted the founding of a new sect.

It is a matter of fact that he did not consent to act until he was assured of his travelling expenses and $4,000, which was paid him; and this mainly by those who have never been in the Cummins' movement.

—The December Session of the English Church Union in London passed the following resolutions:

"That this meeting of the E. C. U. observes with satisfaction that the recent judgment of the Court of Queen's Bench in the case of the Rev. Arthur Tooth (in which all the judges present were agreed) entirely confirms from a legal point of view the position taken by the E. C. U. in regard to the P. W, R. act, and the judge appointed under its provisions, as the Lord Chief Justice laid down, with the entire concurrence of the other judges, that 'The statute created a *new jurisdiction*,' and that 'it is *not* as Dean of the Arches that the judge exercises this jurisdiction,' but that 'his jurisdiction is the creation of the statute,' and that his office 'is an entirely new office, and one with which no former Dean of the Arches had anything to do;' and further in regard to the Bishops that 'the former jurisdiction of the Bishop—*i. e.* as it existed before the Act—is *taken away*,' and that 'a *new* jurisdiction and authority is vested in the Archbishop of Canterbury."

"That, inasmuch as the principles above stated and thus affirmed by the Court of Queen's Bench were the very principles on which the E. C. U. took its stand in regard to the P. W. R. Act, and on which it has grounded its support of those clergymen and congregations who have felt it their duty to ignore all proceedings taken against them under the provisions of that Act, the recent judgment affords a strong justification of the course hitherto taken by the E. C. U. and strengthens the Union in continuing to maintain that course in the future."

Speeches were made by Dr. Irons, Dr. Littledale, Col. Childers, Mr. Lendrum and others.

The Chairman, Hon. C. L. Wood, announced that the number of members of the Union at present amounted to 17,045 communicants, the net increase since the 1st January in the present year having been 3,100 members. (Applause.) So far from the accusation that they were a merely clerical society being true, out of the total of 17,045 only 2.551 were clergymen, the rest being lay members.

—The founders of many great families have shown how much humour was once appreciated by using it in their mottoes. Thus Onslow has "*Festina lente*," and Vernon more happily. *Ver non semper floret*," Some puns are amusingly ingenious when the reference hinges well on both words, some additional verbal or other connection is shown, and the words are exactly alike. When there are not two words, but one is used in two senses, there is still greater improvement. Thus the Rev. R. S. Hawker—a man of such mediæval tastes that he was claimed, falsely, I believe, as a Roman Catholic—made an apt reply to a nobleman who had told him in the heat of religious controversy that he would not be priest-ridden:—

> "*Priest-ridden thou!* it cannot be
> By prophet or by priest:—
> Balaam is dead, and none but he
> Would choose thee for his beast!"

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LIFE IN CHRIST.

I have come that they might have life, and that they might have it more abundantly.—*John* x. 10.

What do we mean by Life, and what is the special sense of the word as used in the New Testament?

In common use, according to the definition in Webster, life is "that state of animals and plants, or of an organized being, in which its natural functions are performed, or in which its organs are capable of performing those functions." Another definition which answers to common usage is, "the manner of living, conduct, deportment in regard to morals."

There is, however, a scientific sense of the word, when it is used to indicate the active principle or force by which all things live. We mean by it, in this sense, the invisible, imponderable and intangible force or principle which actuates the material forms in which we recognize its existence, but which we separate in our thoughts from the material form. When a plant or an animal is dead, we say the life has gone out of it. In using these words we recognize the existence of a distinct force, which we call life, which pervades all nature. If we carry on our enquiry, we come at last to regard it as an emanation from the eternal fount of Being, which manifests itself in accordance with a certain superimposed order, or system of law. The life in every being, whether it be vegetable or animal, is the formal cause of that being's mode of existence—*i. e.*, the cause why the being exists in the form it bears, and not in any other. This is true with regard to man, subject to the conditions of a moral free agency, and comprehending his intellectual and moral, as well as his physical existence. The peculiar disposition, temperament, tendency and capability for any kind of work in every man, is the outcome of the life that is in him, modified in its manifestations by outward circumstances and movements of his own responsible moral nature. Man is not a mere bundle of habits. Every individual is a growth, and whatever be the form of the growth it is the product of the life.

Life, then, is a power and a force. It is not a substance, but it presupposes a substance in which it inheres and is manifested. It has no abstract existence, but exists only as it acts.

With this preliminary remark, the following essay proposes to consider the peculiar use of the word as it occurs in the New Testament, especially in its application to the Life in Christ.

The use of the words rendered life in the New Testament, is in the Greek very exact, and one may say strictly scientific, and the loss of the distinctions in the original resulting from the use of a single word for them all in the English Version, is the occasion of an imperfect apprehension of important truths.

The Greek words so rendered in English are three, chiefly: *Βιος* (Bios), *Ψυχη* (Psyche) and *Ζωη* (Zoe). The first of these signifies the means, or the course or habit of living, and is not of very frequent occurrence. It is found in such passages as 1 Tim. ii. 2; ii. Tim. ii. 4; 1 Pet. iv. 3; 1 John ii. 16. Also in Luke viii. 14, xv. 12, 30, and a few other passages.

The second word (*Psyche*) occurs, as will be found from counting in a concordance, ninety-five times. It is rendered indifferently by the English words life, or soul, according as it seems to signify the vital principle or force, or the principle embodied and organized in the individual, in which case it sometimes stands for the whole personality. In all cases it has a distinct reference to the natural life of man.

The third word (*Zoé*) is used one hundred and thirty-five times. It occurs in all the Gospels, most of the Epistles, and the Apocalypse, being most frequent in the writings of SS. Paul and John. In all but a very few cases, about seven in all, it has a distinct reference to the spiritual life, or the life of the world to come, which is brought to light and imparted and manifested through Christ. In some passages the antithesis between the two words is striking, as it is evidently designed. Thus in John x. 11: "the good Shepherd giveth his life (Psyche, *i. e.* his natural life) for the sheep." While in the previous verse He says, "I am come that they might have life (*Zoé*), and that they might have it more abundantly." So also in verses 15, 17, He speaks of laying down His natural life (Psyche) for the sheep. Also John xii. 25, "He that loveth his life (*Ψυχην*) shall lose it, and he that hateth his life (*Ψυχην* again) in this world, shall keep it unto life eternal (*Ζωη*). A few texts are referred to, in which the different words are used, for the purpose of illustration and comparison: *Psyche*—Matt. ii. 20, vi. 25, x. 28, 39, xx. 28; Luke xii. 22, xiv. 26; John xiii. 37, 38, xv. 13; Romans xvi. 4; Phil. ii. 30. In all these cases the natural life is evidently referred to. *Zoe*—Matt. xviii. 8, 9, xix. 16; Luke xii. 15; John i. 4, iii. 15; also in chapters v. and vi. In the Epistle to the Romans it is used almost exclusively. 2 Cor. iv. 10, Gal. ii. 20 and Colossians iii. 3, 4, are also very significant passages.

I have cited only a few of these passages, but enough to show that a very broad distinction is intended between the natural life of man in this world, and the eternal life which is brought in by Jesus Christ.

What now is the scientific meaning to be attached to the word life, when it is put as the equivalent of Zoe in distinction from Psyche?

Many readers would say that it signifies the condition of happiness to be enjoyed by the righteous after death. Others, with more discrimination, would take it as meaning the form of living, or course of life of a true Christian, issuing for him in a state of future blessedness. But either of these interpretations would miss the exact and antithetical significance of the word as used in the sacred writings.

I shall assume, and attempt to show, that the inherent meaning of the word *Ζωη* is that of a *new vital force or power introduced through Christ into the world, distinct from and higher than the life of nature;* and that this meaning is implied with only the few exceptions I have referred to in the ordinary use of the word. That this was in St. Paul's mind especially, his philosophy of salvation, so to call it, is I think equally clear, and such an assumption gives definite meaning to many forms of expression in his epistles, besides furnishing the key to many other phrases, which abound throughout the New Testament.

We must recognize God the Father as the fount and author of all life. Life in Him is *Ζωη*. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." All life proceeds from Him—the life of the minutest animalcule that the most powerful microscope can discern, equally with that of the loftiest seraph. We all live and move and have our being in Him. He is the Living God—the eternal, immeasurable fount of being. But to the Son, who in fulfilling the Father's purpose has come down and entered into manhood in order to redeem it and manifest the divine glory in it, the Father has granted to be the fountain and source of a new life which shall flow directly from Him, and which it belongs to Him to bestow upon all whom the Father gives to Him. What is this but to declare that a new vital force is to become operative in men through Christ? The analogy between the life that is in the Father and that which the Father hath given to the Son to have in Himself, lies not between different developments or forms of manifestation, but between distinct powers or energies which have to be manifested.

The life which pertains to man as a member of the natural creation proceeds from the Father as the Source of all being. It is derived to us from our first father, who received his existence direct from the hand of God, through the various generations which have come down from him. It is essentially the same in all that are by natural generation descended from Adam. However various in its developments, in its root it is identical. At first derived from the Father as the source and fountain of life, it has passed down according to a preördained law.

The Gospel reveals to us Jesus Christ as the second Adam (1 Cor. xv. 45), a designation which implies a new generation, with a new life derived from Him. The first Adam was made a living soul, having the principle of productiveness in himself; the last Adam was made a life-giving Spirit, able from Himself to generate a new creation of sons to God. Here is the revelation of a new *life principle*, which as contrasted with the natural life is *super*natural.

But it is not the man Christ Jesus in His natural life that is made known as the Second Adam. As the natural man living in natural flesh, Jesus derived His humanity through His mother from the first Adam, and was thus an offshoot of the first man. "He was man of the substance of His mother born into the world." Not being however naturally engendered of the race of Adam, He was without sin. But it was by His Resurrection from the dead that He became the Second Adam. The first man is of the earth earthy, the second man is the Lord from heaven.

Christ's resurrection was not the mere resuscitation of the natural body. It was a fresh act of creative energy put forth by God the Father. The old nature in His death became perfectly extinct. The life principle of His mortal body had ceased all organic operation, as in the case of all men who die. But as the natural body of Jesus had been essentially united to God the Word, it was not possible for it to see corruption; and resurrection was a necessity. His Resurrection, however, was the introduction by a new and hitherto unknown creative act of God, of a new life principle into the dead body of Jesus, whereby He came forth from the grave in the power of an endless life. "Christ being raised from the dead dieth no more; death hath no more dominion over Him."

We have thus a second Adam, constituted a new head of a new race to be raised up; not merely a renovated old man, but a new man, having in Himself a life not derived from the old man, but which as the new head of a race He stands ready to impart to those who are given Him by His Father.

This course of thought may seem somewhat abstruse, but it is in close analogy with what most persons of reflection and education are familiar with. The methods of modern philosophical thought treat freely of the vital forces in nature as distinct from material forms, and the conception is not difficult to grasp. The vital principle in man, in the animal or the vegetable creation, and its transmission by organic law, every one can comprehend and recognize. There need be no more difficulty in forming the conception, or grasping the idea of a life principle in the person of the Risen Man Christ Jesus—the life of His risen manhood to be imparted to men who believe on His name.

The analogy between the modes by which the natural and the supernatural life are respectively imparted, is remote. The one is by the operation of a natural law, the other by Sacraments divinely constituted, and so far as we know, not otherwise. But the agency by which life is imparted is the same. In the divine economy of Creation it belongs to the Spirit, whom we confess as the Life giver, to impart the life which comes from the Father. In the economy of Redemption it is the work of the Holy Ghost, appearing now as the Paraclete, the Spirit not alone of the Father, but the Spirit of the Christ—the anointed One—to impart to men the life of the risen Christ, the new supernatural life which constitutes Him the Second Adam. We are born anew of water and the Spirit. Herein we see the true function of the Holy Ghost. It is through His operation that the life of Christ is imparted to men in regeneration, and increased and developed through other ordinances. It belongs to Him to effectuate the presence of Christ with His Church, because as the Life giver He imparts the Resurrectiou Life of Christ to those who receive Him. The Incarnation is made effectual by the operation of the Holy Ghost through faith.

The Life of Christ then is a present reality in the faithful, and we see the meaning of such words as these: "He that believeth on the Son *hath* everlasting life." "He that heareth my words and believeth on Him that sent me *hath* everlasting life and shall not come into condemnation, but *is*

passed from death unto life." It is not a future, but a present condition, because the principle of life has entered into him. Then again, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." "I am the bread of life." "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." [1]

Let us look at a few more examples of this use of terms by St. Paul: Rom. vi. 3, "The gift of God is eternal life by Christ Jesus our Lord." viii. 2, "The law of the Spirit of Life in Christ Jesus, hath made me free from the law of sin and death." Here he recognizes the existence of a supernatural life principle operating according to a law, in antagonism to the operation of another law, which he calls the law of sin and death working in his members—the old corrupt and sinful life that led to death. 2 Cor. iv. 10, 11: "We who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in your mortal flesh." Col. iii. 3: "Ye are dead, and your life is hid with Christ in God," *i. e.* your new life, not your natural life. "When He who is our life shall be manifested, then shall ye also be manifested with Him in glory:" *i. e.* at the appearing of the Lord, when they who are Christ's shall receive their perfect consummation through the life of the Risen Christ in their Resurrection bodies. In the Epistle of 1 John the use of the word in this sense is too manifest to need special exposition.

The expression which is common, "the Life of Christ," may now be used in two distinct senses; either as it has been set forth above, as referring to the vital principle of His risen manhood, or as to the manner of living which He exemplified in His mortal flesh and which we are called upon to follow in our lives. Between the two ideas there is a broad distinction. In the latter sense He is an example of righteousness for us to follow; in the former He is the starting point of a new creation, and the foundation of a new life.

In this conception there is a reality in the ideas of Union to Christ, Life in Christ, which is wanting when these terms are used metaphorically. It is not merely a mental condition which these expressions represent; the result of an intense mental effort to reproduce in oneself what is conceived to be the disposition or the mind of the Lord; it is a vital union by virtue of a supernatural operation effected in the believing soul by the Holy Ghost. S. Paul says, "I live, yet not I, but Christ liveth in me." The very life of Christ was imparted to him and was the controlling power of his whole life.

This conception of Life in Christ gives reality to Sacraments and all sacramental institutions, which are thus seen to be not empty signs, but means for the transmission and perpetuation of a supernatural life to be operative in transforming both the individual into whom it enters, and society. The life of a Christian man appears, not as the effect of a change in his purposes and intentions merely, but as the operation within him of a supernatural grace, transforming him into the likeness of Christ. Christianity is said to be a vital force operative through the Church and Church ordinances to mould and subdue society by effecting its renewal. It was under such a conception of its nature that it won its victories in the earlier ages; it is because this conception has been lost and Christianity has come to be regarded chiefly as an intellectual and moral agent, that it is losing its hold and giving place to the devices and schemes of men for the regeneration of human society. The conception however, is so fundamental that there would be no end to the inferences that could be made to flow

[1] John iii. 36. v. 24; vi. 48, 53.

from it. Its recognition would revolutionize modern Christianity, as it would serve as a light to show wherein we have departed from the ways of God, and to point out the pathway of return.

Hartford, 1878. JOHN S. DAVENPORT.

From the Church Quarterly Review.

THE SPIRITUAL CLAIMS OF THE CHURCH OF ENGLAND, OR, THE CHURCH AND THE SECTS.

1. *A Treatise on the Church of Christ.* By WILLIAM PALMER, M.A. FOURTH edition. 2 vols. (London, 1842.)
2. *The Church of England cleared from the Charge of Schism,* By T. W. ALLIES, M.A. Second edition. (Oxford, 1848.)
3. *Dissent in its relation to the Church of England.* Bampton Lectures for 1871. By GEORGE HERBERT CURTEIS, M.A. New edition. (London, 1876.)
4. *Apostolic Succession in the Church of England.* By ARTHUR W. HADDAN, B.D. (London, 1869.)
5. *The Church's Broken Unity.* By W. J. E. BENNETT, M.A. 5 vols. (London, n.d.)

I. There are at this moment (1878) in England and Wales *one hundred and fifty-four* different religious bodies which have certified their places of meeting to the Registrar-General, and there are probably some more which have not yet done so, making altogether, about *one hundred and sixty*. All these, except two Jewish bodies and some three or four more, claim to be Christians of one kind or another. Very many allege themselves to be THE CHURCH, to be the only true representatives of pure Christianity, while all others, they say, are in partial or total error. How is a plain man to decide on all these rival claims, and to have any ground of confidence that he is choosing right in joining any one of them?

II. No one is bound to inquire into every claim, to examine the belief and practice of each sect, before making a choice. Were it otherwise, a lifetime might be spent before coming to any conclusion. The first rule that common-sense suggests is, that very small societies, which sprang up only the other day, whose founder is still alive or but just dead, may be left out of the reckoning at the outset; not because they are small, new, and obscure, for that was once true of the whole Christian body; but because there have been millions of good Christians for many hundreds of years before these societies were founded, and, therefore, it is quite certain that they were not wanted formerly, and very likely that they are not wanted now. Such of them as say that they have something *new* to tell us from God, some *fresh* revelation of his will (as a few do say), may fairly ask to have their title-deeds and proofs looked into; but those which merely profess to be working on the old lines of the old Gospel are at once discredited by their very newness, since what their claims really amount to is this: that they are the *first* persons who have ever taught pure Christianity, and that every one who came before them was more or less wrong. They may be very good and pious people, there may be a great deal of truth mixed up in their teaching, but they cannot be the Church of God. The most that can be said of them is, that they are doing over again what has been as well and probably better done before.

III. Another way of clearing the ground is to classify the rival sects a little; when it is at once seen that a great many of them are mere varieties or off-shoots from some larger body, and especially from the Methodists, Baptists, and Presbyterians. Consequently, it is quite enough to examine the claims of the parent society in each of these cases. If those claims will stand inquiry, then it is quite right to ask next, which of the various kindred bodies (whether the original stock or one of the branches) is the best and purest; but if the claims of the parent society break down when tested, then it is quite unnecessary to look any further in that direction. If a man who laid claim to an estate had several sons and daughters, it might be worth a lawyers' while to find out which of them was the true heir to the estate; but if the father himself clearly had no right at all to it, then there would not be any use in examining the children's claim, derived solely through him. Accordingly, no man need look into every little branch sect. It is quite enough, and often much more than enough, for him to examine the parent stem; and unless it prove to be now, or to have once been, the Church, they fall with it. And, thirdly, most foreign religious bodies in England, such as the Greek Church and the German Lutherans, which undertake to look after their own countrymen alone, and do not try to make converts here, may be practically left out of account also.

IV. These three clearing processes shorten the inquiry very much, because they enable the searcher to confine his attention to about a dozen bodies instead of a hundred and sixty. These are the Church of England, the Church of Rome, the Presbyterians, Baptists, Independents or (as they now prefer to call themselves) Congregationalists, Moravians, Quakers, Methodists and Unitarians, in one group; and, in another, the Swedenborgians, Mormons, and Irvingites, who lay claim to a new message or revelation.

V. Of all these, the most important every way in this country is the Church of England. It is not only larger in numbers than all the other bodies put together, but it differs from them in another very noticeable way. That is, it is *everywhere* in the country. There are scores of the smaller sects which have to be hunted up with great difficulty by people who wish to learn anything about them, and which when found at last, prove to have no members outside a very narrow district, perhaps a single meeting, so that very little is ever known of them. Even the larger and older sects are not always to be met with. There are hundreds of places where there are no Roman Catholics, Quakers, or Presbyterians; there are scores where there are no Baptists, Independents, or Methodists. But there is no spot whatever in England and Wales which is not part of some Anglican parish, and there is no parish in the whole number which has not a clergyman of the Church of England in charge of it, and a church either actually in it, or, in the very few cases where there is not one literally within it, at any rate close by and easily reached.

VI. There is yet another most remarkable difference between the Church of England and the other religious societies in the country. It is much more *public* than any of them. If a Roman Catholic clergyman give notice that no one shall be admitted to his chapel for worship without paying an entrance fee of so many pence, he has a perfect legal right to do it, and, in fact, it has been very often done. If a Baptist or Methodist pastor should refuse to let any one in to his meeting who is not a member of his society, that too would be an arrangement with which the law could not meddle, because it looks on all these sects as private societies, with just as much right to settle who shall be present or not at their meetings as the Freemasons or Oddfellows have. But every English parishioner has a

right at common law to a seat in the parish church, and in no church, even when extra-parochial, unless the mere private chapel of some institution, can the clergy shut the doors during public worship against any one who chooses to come in and conduct himself quietly. This custom has come down from a time when every one living in England, except a few Jews, was a member of the Church of England; and though many religious changes have taken place since that day, yet the rights of all Englishmen to the benefits of the National Church have been left untouched. And thus it is that very large numbers of Nonconformists resort to the Church of England for marriages and funerals, though the services of their own pastors are open to them.

VII. But one great law of morals is, that wherever there are *rights* there are *duties* also. No one may justly *take* without *giving* something in return. A child takes food, shelter, clothing from its parents, and is bound to show them obedience on its part. A servant must give labour in payment for wages and board. Even in countries where slavery is kept up, the slave-owner is required by law and custom to provide for his slaves in sickness and old age, in consideration of his being able to compel their service during youth and health. People who are defended by an army and protected by a police are rightly obliged to pay taxes for their maintenance, and so on. And though the law of the State with us has piecemeal discharged Nonconformists from all legal obligation to make any return to the Church for the rights in her which they enjoy, no one but God can dispense with the moral obligation, so long as Nonconformists do exercise those rights, and do not give them up as having no just title to them. And the Church of England on its part claims duty and obedience from all English citizens. If the parish church be their parish church, as it undoubtedly is, they in turn are the parishioners of the Church clergyman, who claims all of them as his flock; exactly because he is bound to minister to every one of them who asks him, and to offer his services even to those who do not ask him; whereas no Baptist or Methodist minister is responsible in any sense for people who do not voluntarily join his society and congregation.

VIII. The outcome of all these facts, that the Church of England is *everywhere* in the land, that it is the most *public* of all institutions wherever it is found—even the Poor Law, though also in every parish, meddles with only the pauper class—and that, by calling itself the *Church of England*, it lays claim to the obedience of all English folk, is that it is forced on the attention of every man, woman, and child in the country. It is God's will that they all must know something about it. They cannot say, as they might say of Quakerism or of Irvingism, "It has never come in my way, so I need not trouble myself about it." Nor can they say, as they can say of Jews, "It makes no call on me, and I have nothing to do with it. I go my way and it goes its way—it keeps to its people, and I keep to mine." Nor, again—and this is another very noticeable thing—can they say, "The Church is a new-comer here, and I like old ways best. I am too old-fashioned to change." For it is exactly the Church which is the oldest thing in the parish. In most places there are a good many people who can remember, or who have heard their fathers or grandfathers tell, how and when the first Dissenting meeting began amongst them. Only here and there, and that chiefly in a few towns, are there any Dissenting congregations which have been so long settled without breaking up or dispersing, that they are older than the grandfathers of those who are aged men now. But the Church has been in every parish long before the great-grandfathers of those grandfathers were born, before the oldest family in any

county was heard of, before the oldest oaks now standing were planted. Men must see it, they must know of it, they cannot help having something to do with it at one time or another, and so they cannot shut their eyes to it, but are bound to ask, "What is it, how did it come here, and what does it all mean?"

IX. Now, so far, nothing has been done to prove that it is The Church of God in this country, for the same antiquity and widespread character are found attached to false religions in other countries, such as the heathenism of India and China, and the Mohammedanism of Persia and Arabia. But no person who is a native of those countries or a settler in them can avoid taking notice of their chief religion, for it is thrust daily on his attention. He is bound to look into it somehow, and to be able to give some good reason why he does not follow it; why, indeed, he sometimes actually fights against it; for its being there, and his being there, prove that God meant him to know something about it, and not shut his eyes to its existence. But the enormous majority of English Dissenters have never troubled themselves to examine the claims of the great religious society which confronts them every day of their lives, and so far they have failed in a clear matter of duty.

X. How are they to set about it? The answer is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). In the first place, the Bible tells us plainly that God set up a visible Church with known officers and definite laws, and revealed it to the Jewish nation through the agency of Moses. To enter into covenant with God, it was not enough to believe certain Mosaic doctrines, nor to practice certain Levitical rites; it was also necessary to become a member of the visible Jewish Church, to obey its laws, and to be in full communion with its ministers. Out of this Jewish Church as the germ, the Lord Jesus Christ formed His new Church of Christian believers. It too is *visible*, for He said when He first founded it, and taught His disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid" (St. Matt. v. 14). It has its own *officers*, for "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (1 Cor. xii. 28); "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers" (Eph. iv. 11). It is *one*, and one only, for "there is one body, and one spirit, even as ye are called in one hope of your calling," (Eph. iv. 4); "So we, being many, are one body in Christ, and every one members one of another," (Rom. xii. 5). And that because by one spirit are we all baptised into one body (1 Cor. xii. 13). This body has only *one* creed, for there is "one Lord, one faith, one baptism," (Eph. iv. 5). And that faith is "the faith which was once [for all] delivered unto the saints (Jude 3). It is a sin to disobey this body, for it is commanded by our Lord Himself, that if any man "neglect to hear the Church, let him be unto thee as a heathen man and a publican" (S. Matt. xviii. 17). Its doctrines, laws, and even customs, may not be departed from, at any man's pleasure, for the Apostle Paul gives it as a sufficient reason for discountenancing a mere outward ceremonial usage, that "we have no such custom, neither the churches of God" (1 Cor. xi. 16). And he therefore lays down this stern rule, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions ye received from us," (2 Thess. iii. 6). And the manner of preventing such schisms and divisions is set forth: "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (1 Cor. i. 10). "I beseech you,

brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ" Rom. xvi. 17, 18).

XI. But the hundred and sixty sects do not form one body in any sense; they have no unity of faith, for they contradict one another's teaching in every particular; their officers and ministers are rivals and competitors, not colleagues in the same service; their customs and traditions are unlike; they actually take pride in their divisions, instead of regarding them as sinful. It is quite clear, therefore, that the "common Christianity" which some people talk of, as being jointly held by all these together, is not in the least degree like the sort of Christianity which our Lord set up and S. Paul preached. Nor is there any hint in the New Testament of another popular opinion, that the Church is a secret, hidden society, known only to God, and that people differing from each other on almost every conceivable point may equally belong to it, though to outward appearance they have no connexion with one another. It is quite plain that every believer in S. Paul's day must have known whether he was a member of the same body as S. Paul was, or one of those divisions and heresies against which he warned his hearers (Acts xx. 30). There *is* an Invisible Church, true enough, but it consists of the Angels and Christians who now rest in Christ, and is part of that *one* Church which is visible here on earth. But we are told of no way to enter the Invisible Church save through the gates of the Visible Church. God can, and doubtless will, save countless multitudes who have never been in this Church on earth, but Holy Writ does not teach that they will rise to the dignity of those "kings and priests" who were made members of His kingdom here.

XII. What marks, then, does the New Testament give us, by which we can know the True Church from counterfeits? The same as those which betokened the first converts made on the Day of Pentecost. They were baptized, and they "continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 41, 42). Here, then, we have a few very simple rules which will help us. First of all, we may strike out all sects such as the Quakers, which do not baptize at all, or those like the Unitarians, who do not baptize in the way Jesus Christ ordained, "In the name of the Father, and the Son, and the Holy Ghost" (S. Matt. xxviii. 19). Next, there must be agreement in the Apostles' *doctrine*, and this strikes out all sects which go outside the Bible, and have a private revelation of their own, like the Swedenborgians and Mormons, whose doctrine is in many respects new, and cannot be traced back for any long time. For it is quite clear that no doctrine which cannot be found set down in the Bible, nor in any book more than a hundred years old or so, can be part of the *Apostles'* doctrine, seeing that the last survivor of the Apostolic body died nearly eighteen hundred years ago. It strikes out also even those sects which profess to show chapter and verse in the Bible for all their opinions, if they cannot also show that Christians have all along held them, and that it is not merely a wrong explanation they have given to Scripture texts, like that of the young man who literally cut off his own right hand and put out his right eye, because he thought such was the meaning of S. Matt. v. 29, 30. But this is a difficult inquiry, not easy for any but learned people to make, since an ordinary reader may think some meaning of various texts so plain, especially if he have been taught that meaning carefully by the minister, that he will be quite surprised at hearing that any other sense is ever put on those texts, and will not believe at all that his favourite explanation of them was ever heard of till quite lately. But the next test is a plainer one, that of belonging to

the Apostles' *fellowship*, that is to say, their company, society, or union. This goes a long way beyond agreeing with them in opinion. Just so, all people who spend their lives at sea are *sailors*, but those sailors who enter on board private merchantman or foreign ships do not belong to the fellowship of the *Royal Navy*.

A new Shipping Company, no matter how rich and respectable, or how fine a fleet it had, or how well it paid its officers and men, could not ever be the same thing as the famous service which fought England's battles under Drake, Benbow, Rodney, and Nelson. Now suppose that the captains and crews of one of these Companies were to claim to belong to the Navy, and to be as good or better than any other sailors, people would naturally ask to see the ships' commissions and the officers' warrants. And on finding that they ran in the name of a private firm, and not of the Queen, it would at once appear that they could not make out their case. Again, if any man lay claim to the title or estates of some noble family, he is bound to prove in a court of law that he is really the true heir. It is not enough for him to show that he comes from the same original stock as the present owners, nor even that they have no right to what they hold, unless he can also show that he himself, and no other, has that right, and has been in some way or other unjustly ousted. Now, if it turned out on the trial that the present owner could not only produce the title-deeds, but could show that he and his ancestors had held the very same estate from father to son for centuries, while the claimant could neither trace his descent beyond his grandfather, nor tell anything about the generation before that, nor give evidence that any of his people had ever possessed the disputed estate, he would not only lose his action, but would be thought a very dishonest man for having brought it at all.

XIII. Now let us apply this reasoning to the rival claims of the Church of England and of the Dissenting sects. Any society which claims to be "the Apostles' fellowship" must be a very old one, quite the oldest in the country, because, as said already, all the Apostles died nearly eighteen hundred years ago. A later date for the beginning of any religious body at once disproves its title; just as it disproves the claim of a man to be heir to an entailed estate or title as his father's eldest son, to show that he was born many years after one of his brothers still alive. What are the facts about the chief Protestant Dissenting bodies in England? First of all, every one of them consists of the descendants of people who broke away from the Church of England, and set up for themselves, or else of seceders from these again. So they are all *younger* than the Church in this country, and thus, on the face of things, their claim is not nearly so good.

XIV. But it may be said, "It is true that these sects are not so old *in England* as the Church is, but some of them have gone back to an earlier and purer pattern, and are joined to societies which arose abroad, and which are much older than the Established Church is." This is a very good answer, if only it be true. But is it true? If we try to trace back the Presbyterians, we cannot find any source or parent for them before John Calvin, who was born in 1509, and who invented this new society about 1534. If we take the Baptists, they were never heard of anywhere till 1521, and then almost immediately as guilty of the most frightful crimes against religion and morals. The Independents or Congregationalists can show no pedigree going back earlier than 1550 or thereabouts, and they are, moreover, above all others sects unable to allege continuous fellowship in the same society, because their fundamental principle is that every separate congregation is a complete and independent

Church in itself, having full right to settle its own doctrine and discipline, and elect its own pastors in its own way—a principle which at once shows that it has no relation whatever to the one Church of the Gospel, separation from which was a sin, nor to the Apostolic ministry, claiming authority over the flocks, not in virtue of election by them, but of commission from Christ Himself, as in the case of the twelve, or from Him mediately through the Apostles, like Timothy and Titus. The Moravians are a good deal older, but even they cannot bring proof of origin as a distinct body before 1467, when they broke away from the older Church in communion with Rome. The Unitarian body in this country, though agreeing largely in doctrine with some very ancient but extinct sects, is barely a century old as an English society; and as to the Quakers, they begin in 1650, while many of the original members of the Irvingites are alive still. As to the Methodists, their position is the most untenable of all, for John Wesley, their founder, never meant them to be more than an inner fellowship or guild of strict members of the Church of England, working in it and for it; while he himself, as well as his brother Charles, lived and died a clergyman of that Church, forbidding almost with his latest breath any of his disciples to separate from it or set up as a rival body. And in any case, even were this not so, the Methodists go back no further than 1739. Now, when any one of these societies calls itself *a* Church or *the* Church, it is bound to show its right to the name, and that it cannot do without being able to trace back many hundreds of years earlier than the oldest of them does show proof for. The force of these dates is this: Unless there were no Christians at all before the very oldest of these sects began, that is to say, no Christians for nearly fifteen hundred years after Christ, none of these sects can be that original Christian Church set up by our Lord, or be anything except one of those divisions, schisms, and heresies, breaking away from the Church, which the Apostles foretold would spring up, and besought their converts to avoid. And if this be true even of such large, important, and comparatively long-established bodies as those just named, much more is it true of the little, obscure, modern sects (Plymouth Brethren and the like) which have sprung up lately here and in America. For if any of them be in the right, then there never has been a Church of God in the world till quite the other day, and then only amongst a tiny handful of English-speaking folks; while all the hundreds of millions of other Christians who lived and died, from the Apostles' time to our own, including the greatest saints and martyrs, were all in the dark and in the wrong, since it is quite impossible to show that any set of people in the ancient times of Christianity believed as these new sectaries do. And since our religion is one given by revelation from God, not one invented by man, which men can improve as time goes on, just as they improve steam-engines and telegraphs, it follows as a maxim of Christianity that whatever can be shown to be *new* in it is also *false*. An opinion or practice amongst Christians may be very old indeed and yet not be true; but it cannot be true *unless* it be old, because it is not "the faith once delivered to the saints," not "all the counsel of God," which the Apostles declared to their converts (Acts xx. 27).

XV. Now, to all this serious charge against the Dissenting sects there are two answers commonly made, one by the ordinary uneducated Dissenter, the other by more learned and thoughtful ones. The first says, "I don't care about your dates and figures. I go straight to the Bible for my religion, and as I believe what is written there, I also believe what the Apostles did." But nearly every one of the hundred and sixty sects makes exactly the same speech and the same claim, whereas they do not agree

in any one point with one another. The Unitarian cannot find Christ's Godhead in the New Testament; the Quaker cannot find Baptism or the Holy Communion; the Plymouth Brethren cannot find any settled ministry or pastorate; and so on. And they all pass as quickly as possible over those important texts concerning the Church of God, of which a few were given above (X.), because they have no ready way of explaining how it is that their new societies took the place, and succeeded to the rights, of that one Church which alone the New Testament sets before us. The plain fact, which people who talk in this way do not understand, is that God most certainly did not intend people to pick and choose their religion for themselves out of the Bible. And that He has proved to us by not allowing printing to be discovered until fourteen hundred years after our Lord's Ascension, so that Bibles could not be cheap or common till then; while even now, out of the four hundred millions of Christians in the world, not half can read, and even if they could, there are scores of languages into which the Bible has not yet been translated, though there are Christians who speak them. If men were to treat the Statute Book, or a large Medical Dictionary, in the way they do the Bible, and fancy they had only to open one or the other of them, pretty much at random, to find out what to do in some tough legal difficulty, or in some strange fit of sickness, without having any real previous training as lawyers or doctors, every one would recognise their folly at once, and would naturally look for ruin or death as the end of their quackery. And yet they fancy that the "deep things of God," which the very angels desire to look into, but find too hard for them, can be easily discovered and mastered in no better fashion.

XVI. The cleverer Protestants see this quite plainly, and being fully aware that unless they can make out somehow, not only that there are texts in the Bible which are in their favour, but that these texts have been explained in their way by Christians ever since the first preaching of the Gospel till now, their cause breaks down, answer thus:—

> Immediately after the death of the Apostles, great errors and corruptions crept by degrees into the Christian Church, and overspread it everywhere. Only a small, hidden, persecuted remnant preserved the purity of the faith, and handed it down from age to age, being despised, slandered, and rejected as heretics, and known by various names, such as Paulicians, Albigenses, Waldenses, Lollards, and so on, till Apostolic truth was recovered at the Reformation.

Now, this reply involves at the very outset two Scriptural difficulties. First, if it be the fact that real Christianity was practically lost and gone for about fourteen hundred years, then the gates of hell *did* prevail against the Church, contrary to Christ's express promise (S. Matt. xvi. 18), though that promise was faithfully kept all through the terrible sufferings of the early Christians, when it seemed, almost every day, for 250 years, as though the Pagans would soon crush them out entirely, and leave no trace of them remaining. Next, if the Church did dwindle to the size and character of a secret sect, hiding its teaching as Freemasons do theirs, then it was no longer "the light of the world," nor "a city set on a hill, that cannot be hid" (S Matt. v. 14), but at best a dim rushlight under a bushel, a mere hut at the bottom of a mine, instead of answering to our Lord's description. Many proofs would be wanted before we could accept such a curious theory, especially as the missionary success of the ancient Church enormously surpassed that of the modern sects. But, of course, *if* all the links in the chain be perfect, if what are popularly called Protestant Evangelical doctrines now, really *can* be traced through these various sects and societies from very early times down to the Reformation, it is so far a strong argument. But what are the facts? Not to waste time by testing every link

separately, it will be enough to take two of them, and to say briefly that the Paulicians and Albigenses *never were Christians at all*, but had a religion of their own, as different from Christianity as Judaism and Mohammedanism, though it borrowed a few words and doctrines from Christianity, just as the Taepings in China and the Hau-haus in New Zealand did the other day. The Paulicians taught that there were two Gods, a good one and a bad one, and that Jehovah, the author of the Old Testament, was the bad God, so that they rejected the entire of the Old Testament, as not only uninspired, but evil; while they partly rejected baptism, and wholly rejected the Eucharist, because teaching, as they did, that all matter is evil, and created by the evil God, they declared that bread and wine could do no good, but might do harm, to the soul, created, like all other spirits, by the good God. The Albigenses agreed in these opinions, and, besides, taught that marriage is unlawful, denied the Resurrection, reduced Christ to a subordinate phantom, neither God nor man, enjoined suicide under certain circumstances as a religious obligation. That is not a very creditable pedigree, but, nevertheless, these two bodies, Paulicians and Albigenses, *figure in every list of the kind* that is drawn up by Protestants who try to show that the Protestant doctrines are ancient. This misrepresentation is neither wholly deliberate and conscious, nor yet due to mere ignorance. The fact is, that the secret sects in question have always thought themselves justified in concealing their tenets when acknowledgement would be dangerous, and in pretending to be members of some more nearly Christian societies, And this has led to error in two ways. First of all, the Albigenses have got mixed up in popular opinion with the Waldenses, a much younger and more harmless body. These Waldenses began, as a sect, about the year 1160, in almost the very same way as Wesleyan Methodists began in Eugland 600 years later. A pious merchant of Lyons, named Peter Waldo, wished to begin a society of lay preachers to work amongst the poor, and not being able to get permission from the Pope to organise it as he desired, set up for himself, and sent his preachers on his own authority. But he was a Roman Catholic at first, and never departed very widely from his early belief, though, just as the Methodists, his new society drifted before long, and that permanently from its original position. But they never at any time held Albigensian doctrines, though refugees from that sect, taking refuge amongst them, outwardly conformed to their usages, so that the antiquity of the Albigenses has been tacked on to the modern origin of the Waldenses, to make them appear a very ancient body; and, in return, the tenets of the Waldenses have been ascribed to the Albigenses, to make these pass for orthodox Christians, so that between the two a sect which never existed has been invented, claiming to have held and transmitted Evangelical doctrines from the days of the Apostles. But the combination is like Barnum's artificial mermaid—half monkey, half fish, and all sham. In any case, even if the Waldenses ever had any claim to great antiquity in the succession of their ministers and the transmission of their doctrines, and even if it were not fully established that they did not begin before 1160, their line has become extinct in both respects. For the entire body of their *barbes* or pastors died out to a man in a plague in the seventeenth century, and was replaced by Protestant ministers brought from Switzerland, who naturally taught their own tenets, dating back, of course, no further than the Reformation. The existing sect is, therefore, Waldensian only in name, and does not now differ in any respect from Swiss or French Protestantism.

And, next, as the secret sects were naturally very bitter against the Church of Rome, which had hunted them down many times, they were

glad to avail themselves of the help and shelter afforded them by Lutherans and Calvinists at the Reformation, feeling sure (as proved to be the case), that if only they denounced Romanism loudly enough, and so aided the popular movement, no questions would be asked about their own opinions, although had they avowed them, their new allies would have been the first to turn against them. They acted like the criminal classes of great cities in a political riot who, joining their voices to a party cry, busy themselves with plundering, under the guise of patriotism, the houses which the mob is wrecking for political reasons.

Such is the condition of the claim. Those sects which are really ancient are not even colourably Christian, and those which accept the Christian creeds, but hold aloof from the great historical Churches, are all modern, and thus, at best, even if they could show that they hold the Apostles' *doctrine*, they do not belong to the Apostles' *fellowship*, but have actually broken away from it, in order to set up new societies of their own, with new officers, acting in opposition to those who can produce their commission. And if they should argue, as they often do, that substantial unity underlies the surface differences of custom and organization, the two other tests named in Acts ii. 42, will settle the truth of this plea. Do they *break bread*—that is, join in the Holy Communion, and *pray* in company with the members of the Church, or do they set up rival places of religious assembly, in which they meet apart from the older Society? The answer is, that they not only do so, but endeavor to draw away members of the Church into their assemblies, and thus are in no sense supplementing the action of the Church, but rivalling and injuring it. Hence, the question which now has to be considered is whether they are in any respect superior to the Church in their character and teaching as to be able to override its claims of prior existence in the country.

[*To be Continued*]

WORDS FOR PEACE—VIII.

The Real Presence, It's Truth and Mystery.

To come to the root of the matter. *There can be no question that the Primitive Liturgies teach the Real Presence of Christ in His Sacrament;* and, therefore, all we have to inquire into is whether there is anything in the canonical Scriptures inconsistent with that doctrine? Now it will be admitted that after the floods of ink which have been shed on the Protestant side, no one has ever succeeded in carrying the argument higher than to show that when our Lord said "This is My Body," He was *possibly* using a metaphor. No doubt; but then it is equally possible that He was *not* doing so; and it would be the most criminally rash thing in the world to set aside the clear, positive, and undeviating testimony of Christian antiquity, on a gratuitions assumption that our Lord did not mean what He said to be taken literally. It would be rash even if the chance of the metaphorical as against the literal sense of the words were equal; but in point of fact the odds against it are simply tremendous. For it must be remembered that of all language the metaphorical is the easiest and the least likely to be misunderstood. When Shakespeare, describing a night scene, says that the moonlight "sleeps" upon a bank; or when Chaucer, speaking of sunrise, declares that "all the orient laugheth of the light," a picture is drawn before our eyes and we see at once for ourselves what is meant.

Some of the metaphors of the Bible may sound strange in our ears, as when the Psalmist speaks of the mountains "skipping like rams;" but we cannot tell what secondary meanings the words might not have acquired in Hebrew. If we simply translate the phrase into terms of Latin origin and say the mountains "exulted," the difficulty is well nigh gone. But the words of our Lord in the present instance were as unintelligible to His countrymen as they could possibly be to us, and far more repulsive; for not only would Jews understand by eating a person's flesh and drinking his blood, the most inhuman ferocity and hate, but the mere idea of eating human flesh and blood would suggest to them the lowest depths of wickedness and pollution. Hence, the use of this language drove back many of His disciples. (St. John vi. 66.) Even the Apostles understood it as little as the rest; and our Lord, far from explaining it away as a mere figure of speech, caps it, so to speak, by going on to speak of His Ascension. It is impossible to conceive that any teacher of average humanity and sense would have wantonly laid a stumbling-block in the way of his hearers by the use of a metaphor which neither they nor anybody else could have guessed meant no more than that they were to hunger and thirst after his teaching. Certainly such conduct is not what we could ever bring ourselves to expect from the "meekness and gentleness"—the "sweet reasonableness," as Mr. Matthew Arnold translates it—of Incarnate love.

It is clear, then, that our Lord must have spoken as He did because what he said was literal fact; and a little consideration will make clear the deep mystery which His words involved. We are taught (Rom. v. 12 *et seqq*, and 1 Cor. xv. 21, 22) that from Adam mankind have inherited death, and that just in the same way from Christ, as the Second Father of our race, is derived the principle of life—that as we die because we are born naturally of the First Adam, so we are made alive by being born again of water and the Holy Ghost, and thus made members of Christ. To this extent all will agree. But how is life, which has been begun maintained?

Let us see what happens to bread and wine when we eat and drink them. Physiologists tell us that they are gradually reduced to a fluid, almost identical, as a matter of chemistry, with blood; that this fluid is then introduced into the veins and is transubstantiated—no one will object to the word here—into blood, in the which there is life; that it is built up into living tissue; and that it enters into a mysterious relation with the mind, and even with the immortal soul. But what is to be specially noted is that it becomes the flesh and blood of Adam, which thereby has obtained infinite extension in time and space. An exactly similar process attends all animal and vegetable life; and why should there not be something analogous in the spiritual world? Why should it be thought incredible that the Second Adam should have provided means whereby, through the operation of the Holy Spirit, He should be able to engraft His disciples into Himself as truly as we are by nature offshoots of our first parents? Why should He not also have provided for the infinite extension of His Mystical Body by means analogous to, though, of course, utterly differing from what prevails in the order of nature? That he has done so will appear from St. John vi. 30—69, and other places too numerous to particularise.

No doubt the doctrine of the Real Presence has led to superstition; but the way to protect it from abuse is not by attempting to define its nature. Immunity from error is to be sought in plainly teaching that it is a Presence *ad hoc*—that is to say, a Presence only for the purposes for which it is vouchsafed—and in discouraging curiosity about details, which may begin in a

spirit of devout reverence, but which is sure to degenerate before long into something like profanity. The doctrine itself, when held intelligently and in a religious spirit, will be found to be the parent of the loftiest morality and the most fervent charity; for what motive can be suggested for that love which is the fulfilling of the law, so powerful as an habitual sense of the fact that by being made one with Christ we are also made one with each other?

Moreover, a genuine appreciation of the Real Presence would be a perfect safeguard against the undue cultus of relics and images. A reverence for relics is, no doubt, a very natural feeling—that it is so, is proved by the fact that those who scoff at the superstition of the Middle Ages have substituted for it a relic worship of another kind—they run after the relics of celebrities; and it must surely be better to treasure up what has belonged to a good man rather than what has belonged to a great man, or even to a great criminal. To venerate the relics of the saints, then, may be allowed to be a natural and even a praiseworthy sentiment; but it is no more, and we may ask what is the use of it? I will put the case in the strongest possible form. I will suppose that there is extant an undoubted relic of our Lord Himself—His seamless coat, a lock of His Hair, or even a phial of His Blood. Nothing could be more sacred; and yet it is certain that virtue could go out from them only at the touch of faith. But in the Blessed Sacrament is offered to our faith the Whole Christ, and that in a form capable of being received into the heart. Hence the very highest class of relic that could be imagined would be as nothing compared with the Eucharist; and relics of mere men and women sink into immeasurable insignificance. The same may be said of holy places. The feeling which led to the Crusades was the merest delusion; for the sanctity of Jerusalem ceased with her final rejection of the Gospel. The word of prophecy is distinctly—"I will make this house like Shiloh, and will make this city a curse to all the nations of the earth" (Jer. xxvi. 6); and our Lord Himself discharged Jerusalem of its special sanctity (St. John iv. 21). It is, moreover, manifest that if a place became holy because the Lord had placed His Name there, the humblest parish church to which Christ comes, as it were, in person, is, for the time being, the very Holy of Holies. I repeat that no one can really believe in the Real Presence and feel very great interest in mere human relics. I am aware that the habits of mediæval thought may be quoted against me, but I conclude either that belief in the Holy Sacrament was not so genuine as is usually taken for granted, or that it was not held intelligently, or else—what I gather from mediæval literature—that relics and miraculous images were run after as quack nostrums, and not very much as a matter of religion at all. People resorted to this or that shrine because they thought it was good for this or that disease, in exactly the same spirit as they take this or that patent medicine.

IX. *The Christian Ministry.*

The next subject to be considered is the Christian ministry; and here I must say that with every desire to treat with respect the arguments adduced on whatever side, the etymological disquisitions with which we have been favoured, appear a little silly. It is the rarest thing in the world for a word that is much used to retain its exact original force, and therefore it is the merest trifling to build up theories upon the assumption that this or that phrase signifies exactly what its radical meaning would seem to imply. Of the ten thousands of persons who every year receive "appointments" in this country, nobody but the sheriffs, so far as I know, have a prick or

a point set against their names in a roll. But even if etymology were a safe guide, it would not in this case, as I shall proceed to show, help those who rely upon it.

There are clergymen who denounce in unmeasured language the idea that there is a priesthood in the Church of England. "But you are a priest yourself," it may perhaps be said. "Oh yes," is the ready answer. "I know that I was ordained a priest, and that I hold my benefice in that capacity; but then, you see in the Church of England, 'priest' is only short for 'presbyter,' and does not really mean priest at all." To this it is enough to reply that in England, from the days of St. Augustine, the clergy have always been called "priests," just as in Italy they are called *preti*, and in France *prêtres*; and that our Church in retaining at the Reformation the old name must be taken to have retained also the old office, especially as the existing priesthood was taken over without a word of explanation or protest. In this respect her conduct has been in marked contrast to that pursued by Protestant bodies which dropped the term and adopted that of "Pastor," or "minister," or "Preacher of the Gospel." If then, it comes to a question of etymology, the fair inference is that the Church of England has retained, and at the Reformation meant to retain, a Priesthood; and that as priests are ordained to offer gifts and sacrifices, the Blessed Eucharist must, in her view, come within that category.

But further. It is altogether a mistake to suppose that *hiereus* means a sacrificer—it signifies no more than one employed about holy things; nor has *cohen*, its Hebrew equivalent, a more definite meaning. It simply implies a "minister," and the Jews used it as we do for a servant of the King, as well as for a servant of God. Thus it is said (2 Sam. viii. 18) that David's sons were "cohens." It is also to be borne in mind that "presbyter" is not a lower but a higher title than "*sacerdos*." We must not take our idea of eldership from Scotch Presbyterians or English Dissenters; for in Holy Scripture "elder" means "prince." Moreover, sacrifice is naturally as much a function of eldership as legislation or judgement or leadership in war; and it was only by a special arrangement that the tribe of Levi was substituted for the first-born of Israel in the performance of that office. The fact, then, of Christian ministers being called presbyters, and nothing being said about an order of *hiereis*, proves, not that Christian elders are not priests, but that they are priests and something more—that they are both rulers and priests. Before Moses, the head of each household was a priest; amongst the Jews the priests were members of the family of Aaron; with us the priesthood is again annexed to eldership, but it is not an eldership of birth—it is an eldership conferred by ordination. It is significant enough that in the Epistle of St. Clement there should occur the following passage: "It will be no small sin in us if we depose from their bishoprics those who blamelessly and piously"—not "preach the Gospel," or "feed the flock," as a modern writer would have said, but—"*make the offerings*."

The only question that remains, then, is whether under the Gospel a man may take the priesthood upon himself without an external call; and it is impossible for anything to be clearer than the case for the negative. In the first place, we have our Lord promising His Apostles that in the regeneration—that is after His Ascension—they should sit upon twelve thrones judging the twelve tribes of Israel (St. Matt. xix. 28), which can only have meant that they were to be spiritual progenitors of a new Israel. In Rev. xxi. 14, this view is confirmed by the statement that the wall of the Heavenly Jerusalem had "twelve foundations, and in them the names of the Twelve Apostles of the Lamb." Thus it is evident that the Twelve

were made the channel through whom all spiritual power, authority, and life have come to the Church; and that no one can lay claim to the eldership except through them. Next it will be seen that every particle of the sacerdotal functions exercised by Levitical priesthood, but in a new and more efficacious form—wine instead of water, realities in place of shadows—was specifically conveyed to the Twelve. Thus for Circumcision was given the Sacrament of Regeneration, and the Apostles were commissioned to make disciples of all nations by baptising them (St. Matt. xxviii. 19). The prophetical office was also granted them at the same time, for they were to teach their disciples to observe all things whatsoever the Lord had commanded them. The whole apparatus of sacrificial rites was summed up in the Blessed Eucharist, and it was to Apostles alone that the commandment was given "This do." In like manner all the piacular rites of the Levitical dispensation, which were little more than a shadowy cleansing of ceremonial faults, were replaced by the commission, "Receive ye the Holy Ghost: whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained." (St. John xx. 22.) Then to the Apostles was given absolute power of legislation—"Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." (St. Matt. xviii. 18), Finally, it was intimated that these powers were to last till the end of the Christian dispensation—"And lo! I am with you always (*pantas tas hemeras*) even unto the end of the world." (St. Matt. xxviii. 20). The Apostles had plenary authority even over the secular affairs of the Church, as appears from Acts iv., v., and vi.; and in the exercise of their powers they proceeded to create a very complicated hierarchy, of which they have left us no account whatever, but which—as we gather from scattered expressions dropped here and there—included Apostles, and those not only men like SS. Paul and Barnabas, but men like Andronicus and Junia (Rom. xvi. 7); prophets, who seem to have been of apostolic rank; evangelists, who if they were like SS. Timothy and Titus, were really Apostles Suffragan; pastors, doctors, bishops (or elders), deacons and deaconesses. But what is of chief importance to note is, that not one of these was appointed (so far as we know) without the laying on of hands by someone who had himself received in that way authority to do it. The grace of Orders is simply power to perform certain acts. It is not pretended that ordination makes a man wiser or better than he was before, any more than placing a person on the commission of the peace makes him a good lawyer or an upright Judge. It is a talent conveyed to him for which he must give account, but which makes valid all the acts which he does lawfully in his new capacity.

Now it is manifest that the ministers of religious bodies which do not lay claim to any authority descending to them by regular devolution from apostolic hands are not a Christian ministry at all. Nor is the case of the Presbyterians any better. It is said that, because "bishops" and "elders" are used in the New Testament as convertible terms, every elder has the power of ordaining other elders; and that as the first Presbyterian ministers were lawful priests, the present ones have a valid succession. But even if we admitted the major premiss, it would not help the argument; for, granting that at first there were no bishops in the modern sense, and that each presbyter had the power of ordination, it is obvious that if after a time ordination came to be restricted—whether rightly or wrongly matters not—to certain presbyters, who received a special ordination for that very purpose, the rest of the body, though they might retain the name, would not continue to be presbyters at all. They would really be a new order.

Like the working bees, they might be invaluable in their way, but they would be sterile. In fact, admitting the Presbyterian platform, it is obvious that none but bishops are really presbyters; and if we wished to restore what is said to have been the primitive ministry, it would be necessary, not to abolish bishops, but to raise every member of the second order to episcopal rank. And indeed Presbyterians unwittingly confess this themselves by making three orders, rather than two, in their own hierarchy, ministers, elders, and deacons, ranking the elders *below* the ministers.

However, there is not the slightest ground for supposing that the Presbyterian theory ever had any foundation in fact. It is probable enough that the permanent ministers of each church outside Jerusalem were at first only elders and deacons, but then it is clear that the Apostles employed legates, who were constantly travelling from church to church for the purpose of discharging episcopal functions. From the Epistles to St. Timothy it is clear that the Ephesians, though theirs was one of the most gifted of Churches, were not allowed to ordain so much as a deacon themselves. St. Paul must have had many, very many, envoys, and from Rom. xvi., where a long list is given of persons who must for the most part have been clerics, we may form some idea of the practice of other Apostles; for if the persons mentioned in this chapter had been merely local elders, St. Paul, who had never been to Rome, could hardly have become acquainted with them. And here it may be remarked that the Apostolic envoys do not appear to have been assigned to particular circuits, but each seems to have been sent just where his principal had need of his services. Their stay too, in this or that Church was commonly short. Thus the mission of St. Timothy to Ephesus, and that of St. Titus to Crete, do not appear to have lasted for more than a few months. This circumstance may, perhaps, account for the difficulty there is in fixing the exact order of the first Bishops of Rome.

Of course, a system of government by epistles and apostolic envoys could not go on for ever; and when the Apostles felt that the time of their departure was at hand they would naturally make some new arrangement. On this point we have the explicit statement of St. Clement:—

> Our Apostles, by the instruction of the Lord knew that strife would arise concerning the dignity of a bishop, and on this account, having received perfect foreknowledge, they appointed the above mentioned bishops and deacons; and then gave a rule of succession in order that when they had fallen asleep other men who had been approved might succeed to the ministry. Those who were thus appointed by them, or afterwards by other men of good report, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all—these, we think, have been unjustly deposed from their ministry. For it will be no small sin in us if we depose from their bishoprics those who blamelessly and piously make the offerings (xliv.)

The occasion of this letter seems to have been a revolt amongst the Corinthians against their clergy after the death of St. Paul, it being evidently thought that St. Paul's appointees were *functi officio*, when he who had commissioned them was no more. But it will be seen that the Apostles had provided for the difficulty, and that they laid down *a* rule. What that rule was, is apparent from every scrap of history that remains to us—it was diocesan episcopacy. Even in the later books of the New Testament we see that system already established. Thus St. John complains (3 St. John 9, 10) that one Diotrephes, who was evidently a bishop, would neither receive his letters nor his messengers, and that he excommunicated those who did so. The very outrageousness of such a proceeding (always supposing that the Apostle was the author of the third Epistle attributed to

him), proves how considerable a thing the local episcopate had become. I need not refer to the angels of the Apocalyptic Churches further than to remark that "angel" means much the same as "apostle," and that that passage in the Revelation, if it stood alone, would be enough to prove that each Church had one responsible minister, and that he was of Apostolic rank.

A great point has sometimes been made of St. Paul's exordium to his Epistle to the Phillippians—"Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the bishops and deacons." It is asked, "If there were a Bishop of Philippi, would not St. Paul have written to him?" This argument, at the first blush, looks rather plausible, but there is nothing whatever in it; for St. Paul was himself Bishop of Philippi; and it is as idle to contend from his words that there were only two orders of the ministry in his day, as it would be to say that because the Bishop of London addressed a Pastoral letter "To the Churchmen of London, and especially to the clergy and churchwardens," the Church of England did not hold episcopacy. Unfortunately, too, for those who have relied upon this point, St. Paul does address (Phil. iv. 3) some anonymous person whom he calls "True yokefellow," and whom he had evidently put in charge. In reality one can hardly conceive a better illustration of the working of the Apostolic Legate system than is afforded by this Epistle. The Apostle's absolute and plenary authority over the Philippian Church, as well as his knowledge of its internal affairs, are taken for granted; and he intimates that, as he had sent Epaphroditus, so he was about to send Timothy, to relieve the envoy whose name he does not think it necessary to mention.

I would earnestly recommend every member of a non-episcopal denomination to study Numbers xvi. We are expressly told that whatever befel the Israelites in the wilderness happened to them for examples and is written for our admonition (1 Cor. x. 11); and if the awful story of Korah and his company was not meant for a warning against Nonconformity, those who think so are bound to tell us what its meaning really is. At any rate, it must be admitted that the parallel is startling. Dissent, political in its origin, but expressing itself by revolt *in sacris*, and founding itself on the priesthood of the whole Christian people—"All the congregation are holy, every one of them" Num. xvi. 3.—looks like the very antitype of the gainsaying of Korah; and just as the Israelites afterwards charged Moses and Aaron with killing the people of the Lord Num. xvi. 41, so now, if we point out that a non-apostolical ministry is not safe, we are charged with bigotry, narrow-mindedness, and illiberality, as if the Gospel were our own property to alter as we pleased, or as a prudent eye to popularity might suggest. I know how hard it is to hint at this matter of Orders to a Nonconformist minister, whose all may depend upon his professional status. But so far at least he might go—if he preaches and exhorts, he need not "seek the priesthood also." Num. xvi. 10. I see no reason why Dissenting congregations, retaining everything else of their own, should not resort to their parish churches, with their ministers at their head, for Holy Communion. If this proposal should strike anybody as strange, I reply that it is not only the very thing that John Wesley contemplated, but the only thing that he ever really sanctioned.

If Dissenting preachers will not take this course, there is no reason why their hearers should not do so. Everyone is reponsible for his own acts; and unless he can find some probable mode of explaining away the Scriptural and historical facts which have now been brought before him, it will be at no small peril to himself that he ever allows himself again to be pres-

ent at the "ordinance" conducted by a minister who cannot lay claim to Apostolic authority. But this circumstance need not involve any great cost. Those who communicate at church would probably feel called upon to give something to the offertory, and they would have to abandon the attitude of hostility to the Church of England; but that is all. They would not be prevented from advocating Disestablishment, or any measure of ecclesiastical reform that they may sincerely desire; nay, they would acquire what they do not possess now, a right to engage in measures for the improvement of her internal arrangements. Only they cannot at one and the same time be her sons and her foes. To some minds no doubt this may be a great concession, for the story goes that when two Presbyterian denominations made up their differences, a husband and wife who had taken different sides were very angry. "We aye ha' leeved," they said' "a testifeeing leefe, and we dinna see why we mayn a just be left in peace to testifee against each ither to the end." But I would fain hope that many a man is sick of the din of controversy, and would regard such an arrangement as I have mentioned as a real boon. At all events, the first congregation, and the first member of a congregation, that shall take the line suggested, and so begin the greatest movement yet attempted in the way of home reunion, will achieve immortal honour, and will earn the blessing pronounced on the peacemakers. They will also liberate themselves from all responsibility for so much of the failure of modern efforts against barbarism, ignorance, sin, and unbelief as arises from the opposition of contending sects.

From the Church Quarterly Review.

LEGAL EVIDENCE OF SCRIPTURE ON THE PETRINE CLAIMS.

1. *Petri Privilegium: Three Pastoral Letters to the Clergy of the Diocese of Westminster.* By Henry Edward Manning, D.D. (London, 1871.)
2. *The See of S. Peter.* By T. W. Allies. (London, 1850.)
3. *The Evidence for the Papacy, as derived from the Holy Scriptures and from Antiquity.* By the Hon. Colin Lindsay. (London, 1870.)
4. *The Privilege of Peter and the Claims of the Roman Church confronted with the Scriptures, the Councils, and the Testimony of the Popes themselves.* By Robert C. Jenkins, M.A. (London, 1875.)

The death of Pius IX., the Pontiff under whose auspices was completed the building of Papal autocracy in spiritual matters, planned, in part at least, by Pope Nicolas I. more than a thousand years ago, carried on by the genius of Gregory VII., by the lofty ambition of Innocent III., by the more worldly policy of Boniface VIII., and diligently laboured at ever since the first beginning of the counter-reformation by the persistent toil of the Jesuit body from Bellarmine to Franzelin, prompts a survey of the heritage he has bequeathed to his successor, to whom he failed to hand down the temporal crown he wore himself. One thing is clear, that the Papal claims can be practically advanced no further, as their logical goal has been attained, and those controversial debates which formerly ranged over almost the whole domain of theology must be henceforward concentrated on one topic alone, since whatever is found existing uncensured in the Latin Obedience must be regarded as having the sanction of infallibil-

ity at its back, and as being therefore unassailable by loyal Catholics within the fold, and by all external opponents who are not prepared to join issue on the preliminary question. And, notably, the controversy between the Church of Rome and the Church of England, though it has not really changed since it originally began, has been limited, since the Vatican Council of 1870, to one definite issue, so far as Roman Catholic controversialists are concerned. That issue is the formal claim, first openly put forward by Boniface VIII. in his Bull *Unam Sanctam*, that the Roman Church is not merely "the mother and mistress of all Churches," the largest, most august, and most authoritative portion of the Christian body, occupying, so to speak, the position of the eldest son who succeeds to the titles and to the entailed estates of his father—albeit the younger have minor independent legacies bequeathed to them, but that she is the *whole* Church, the sole legitimate offspring and heir, so that wherever in the course of Holy Scripture or of the Fathers "the Church" is spoken of as clothed with any graces or privileges, the meaning is absolutely limited to the Church in communion with and under the authority of the Pope of Rome, and excludes all other Christian societies as sects and schisms from the unity of the One Body of Christ. All other pleas which are raised by Roman controversialists against any other portions of Christendom are purely incidental and subordinate, whether urged against their orthodoxy, their possession of a valid ministry, or their practical working. No unimpeachability on all these heads makes the least difference in the conduct of the Roman Church towards them. In every case her policy is the same—to enter on their domains, to deny their claims and rights, and to substitute a rival organisation and worship for that which she finds established amongst them. This conduct she justifies on the alleged ground of superior right, conferred by special Divine privilege, and proved by the clear witness of revelation, as well in Holy Scripture as in the historical tradition of Christendom.

It will simplify this inquiry to set down the latest authoritative utterances on the subject, as embodied in the decrees of the Vatican Council itself:

1. Supernatural Revelation, according to the faith of the Universal Church, as declared by the Holy Council of Trent, is contained in written books and in the unwritten traditions, which, having been received by the Apostles from the mouth of Christ himself, or having been, as it were, handed down from the Apostles themselves at the dictation of the Holy Spirit, have arrived even unto us.—*Conc. Trid Sess.* iv., *Decr. de Can. Script.*

2. And these entire books of the Old and New Testament, with all their parts, as they are set forth in the decrees of the said Council, and as they are contained in the old Latin Vulgate edition, are to be received as holy and canonical. These the Church holds to be holy and canonical, not because, having been compiled by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error, but because, having been written by the inspiration of the Holy Spirit, they have God for their author, and have been delivered as such to the Church herself. . . . That is to be held as the true sense of Holy Scripture which Holy Mother Church hath held and does hold, to whom it belongs to judge of the true sense and interpretation of Holy Scripture, and therefore that it is permitted to no one to interpret Holy Scripture contrary to this sense, nor, likewise, contrary to the unanimous consent of the Fathers.—*Conc. Vatic. Sess.* iii. cap. 2.

The last clause is somewhat obscurely worded, and it is well to cite in explanation the slightly different wording of the third clause of the Tridentine Profession of Faith, commonly called the Creed of Pius IV., which runs thus:

I also admit Holy Scripture according to that sense which Holy Mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; *neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.*

This creed has to be formally professed by all bishops and clergy in the Roman Church, and by all lay converts who are sufficiently educated to understand it.

What we have established so far is, that any claim or privilege, in order to be accounted Divine in the Church of Rome, and warranted by Revelation, must be based (*a*) on Holy Scripture, (*b*) on the historical tradition of the Church, (*c*) on the *unanimous* consent of the Fathers. This excludes all visions and quasi-revelations, as also expressions of ecclesiastical opinion later than the time of S. Bernard, who is accounted the last of the Fathers, and who died in 1153, as evidence of *Divine* right, which must be proved by these three concurrent testimonies.

The claims set forward in the Vatican decrees on the Constitution of the Church, are as follows:

1. If any one shall say that blessed Peter the Apostle was not appointed by Christ the Lord the Prince of all the Apostles, and the visible Head of the whole Church Militant; or that he received a primacy of honour only, and not directly or immediately one of true and proper jurisdiction from the same our Lord Jesus Christ, let him be anathema.

2. If any should say that it is not by the institution of Christ the Lord Himself, or by Divine right, that blessed Peter should have a perpetual line of successors in the primacy over the Church Universal, or that the Roman Pontiff is not the successor of blessed Peter in this primacy, let him be anathema.

3. None may reopen the judgment of the Apostolic See, than whose authority there is none greater; nor can any lawfully review its judgment; therefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to a General Council, or to an authority higher than that of the Roman Pontiff. If then, any shall say that the Roman Pontiff has the office merely of inspection or direction, but not full and supreme power of jurisdiction over the Universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses only the chief part, and not the entire fulness of the supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and faithful, let him be anathema.

4. The Sacred Council approving, we teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedrâ*, that is, when discharging the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Church Universal, by the Divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine concerning faith or morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which God avert—presume to contradict this our definition, let him be anathema.

In proportion as these claims are vast and startling, the proofs alleged need to be abundant, clear, and conclusive, and every step in the process must be rigorously established by convincing evidence of its Divine origin and institution, as distinguished from mere ecclesiastical powers of human arrangement and concession. For the claim is that it is nothing less than divinely revealed, and that not by any such visions and miracles as are alleged on behalf of particular devotional practices in modern times, but by the threefold testimony of Scripture, Church history, and the writings of the Fathers.

Further, as the entire claim of Papal Infallibility rests avowedly on asserted heirship to S. Peter, and right of succession to all his privileges, while no allegation is made that those privileges have been specifically regranted to any Pope since his time, much less increased, developed, and amplified in any manner, it follows that the Pope can claim no more than

is plainly discoverable as conferred upon and exercised by S. Peter himself. But the whole of the evidence now extant upon this head is confined to the books of the New Testament. The few meagre and uncertain notices of S. Peter's life which have come to us from uninspired writers do not touch this question of his primacy, jurisdiction, and transmission of his powers at all. Consequently, the Gospels, Acts, and Epistles contain not only his whole charter of privilege, but our whole means of ascertaining what he actually enjoyed and exercised in virtue of that charter.

For the Roman claims, then, to have any firm basis, this evidence must establish clearly and expressly, and not by mere possible implication, the following points:

1. That S. Peter was given by Christ a primacy, not of honour and rank only, but of direct and sovereign jurisdiction over all the other Apostles.

2. That this primacy was not limited to S. Peter's person only, for his lifetime, but was conferred on him with power to bequeath it to his successors. The subsequent question, as to whether he did actually so bequeath it to the Bishops of Rome, belongs to a later date in Church history than that comprised in the New Testament period, and must be deferred for the present. It is our business now to examine the charter, conveyance, and exercise of that which in the language of modern Roman theologians is called the "Privilege of Peter." The reason why the proof of it needs to be express and clear, is because *privilege*, being a private exception to the usual public course of law, either in the form of exemption from some burden generally imposed, or of enjoyment of some benefit generally refused, is essentially an invidious thing, and requires fuller proof than any other right before it can be allowed as valid. Consequently the Roman Canon Law (by which a Roman claim cannot refuse to be tested) has laid down the following broad rules (amongst others) to govern all cases of the sort:

1. The authoritative document containing the privilege must be produced.—(*Decret. Greg. IX.* lib. v. tit. xxxiii.)

2. Its wording must be certain and manifest, not obscure or doubtful.—(*Decret. Greg. IX.* lib. v. tit. xl. 25.)

3. It must be construed in the most strict and literal sense.—(*Reg. Juris.* vi. and xxviii..; *Fagnan de Past. et Prælat.* 7; *Zyphœus de Privil. Consult.* 1.)

4. If personal, it follows the person [not the office]; and it dies with the person named in it.—(*Boniface VIII. De Regulis Juris. reg.* vii.)

5. It may not be extended to any other person, because of identity or similarity of reason, unless such extension be expressly named in it.—(*Decret. Greg. IX.* lib. v. tit. xxxiii. 9.)

6. It may not be so interpreted as to deny, interfere with, or encroach upon the rights and privileges of another.—(*Decret. Greg. IX.* lib. v. tit. xxxiii. 4.)

7. It is forfeited by any excess or abuse in its exercise.—(*Decret.* ii. xi. 3, lx.)

Let us now examine the evidence of Holy Scripture, not mainly from a theological point of view, but rather from a legal one, as the principal document tendered in proof of claim. Our Lord's charter to S. Peter is held to be contained in three clauses of the Gospels:

1. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—S. Matthew xvi. 17–19.

2. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.—S. Luke xxii. 31, 32.

3. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved, because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Tnou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.—S. John xxi. 15–17.

This is the sum of the charter. If we look somewhat more minutely into it, we shall find that certain portions of it are not peculiar to S. Peter, but are common to others. First, we are told that in the interval between S. Peter's going away to pay the tribute-money for Christ and himself (S. Matthew xvii. 27) and his return to the other Apostles, when he put his question to Christ on the forgiveness of injuries, Our Lord conferred the same power of the Keys on the remaining Apostles, apart from S. Peter, saying—

Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—S. Matthew xviii. 18;

and again bestowed it on all the Apostles collectively, after His Resurrection—

Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.—S. John xx. 21–23.

Accordingly, the clause as to the Keys in S. Matthew xvi. 19 is no part of the especial *privilege* of Peter, and constitutes no difference between him and the remaining Apostles.

The second passage, that from S. Luke, so far from exalting S. Peter, actually puts him below the level of his colleagues, as the context shows. All of them are to be tried and sifted by Satan like wheat. Peter is the only one whose actual fall and denial of his Lord is foretold—cowardly flight being the worst fault of the other Apostles—and thus he is the only one who stands in need of "conversion." And he is bidden, when this necessary repentance and change have taken place in himself, to support, by his newly-revived zeal, his yet unfallen brethren, lest they should sin as he had just done. To fortify them by confession of his own weakness is in no respect akin to exercising authority over them.

The third passage (apart from the difficulty that in the only one place of Holy Writ where the Apostles are spoken of as "sheep" S. Peter is included amongst them, and not separately named as their shepherd: "Behold I send you forth as sheep in the midst of wolves"—S. Matthew x. 16) in like manner confers no exceptional privilege, because we have it twice attributed to the ordinary ministers of the Church—the Elders, far below the Apostles in power and dignity, while one of these two attributions is made by Peter himself. The clauses are, first, S. Paul's address to the Elders of the Church at Miletus:

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."—Acts xx. 28;

and next, S. Peter's similar exhortation:

> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—1 S. Peter v. 1–3.

And, in truth, part of the immediate context of S. John xxi. 17, which has been generally overlooked in this connexion, furnishes incidental but adequate disproof of the Ultramontane gloss:

> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.—S. John xxi. 20–22.

It is obvious that if S. Peter had received jurisdiction over S. John only a few minutes before, his question was perfectly legitimate and reasonable, and merited a reply, as being his concern, because affecting one for whom he had been just made responsible. But the answer he actually receives can denote nothing short of S. John's entire independence, and the restriction of S. Peter's own commission to attending to his own specific and limited share of Apostolic work, with no right of control over S. John.

There remains therefore, so far, as the whole charter of special Petrine privilege, only the one verse:

> And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it.—S. Matthew xvi. 18.

But, before we enter on the question of its interpretation, to be considered later, it appears that even it does not stand alone in such sort as to constitute a gift of sovereign authority. For this same attribute of being foundations of the Church is in two other places ascribed to the Apostles generally, once by S. Paul:

> Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord.—Eph. i. 19–21;

and again by S. John:—

> And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.—Rev. xxi. 14;

where, moreover, it is not unworthy of notice, that the *first* stone, a jasper, is much inferior in beauty and value to some of the remainder, as the sapphire, emerald, and chrysolite, which severally form the second, fourth and seventh foundations.—Rev. xxi. 19, 20.

Nevertheless, as the whole New Testament ought, for the purposes of this inquiry, to be construed as a single document, there may be other expressions and indications in it from which the extent of the Petrine charter may be reasonably inferred, and if a collation of them give any more specific authority to S. Peter than is visible thus far, it must be read into and incorporated with that charter. Conversely, if the additional evidence point to a strict and narrow construction, or even to further limitation of it, that too must needs be taken as conditioning its terms.

The first piece of evidence, then, is that *immediately after* the bestowal by Christ of whatever gift or privilege is conferred by S. Matthew xvi. 18, 19, and most probably in the course of the very same conversation, as appears from a comparison of S. Mark viii. 27–34, by far the sternest rebuke ever uttered to an Apostle by Christ falls on S. Peter:

From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord ; this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.—S. Matthew xvi. 21–23.

This proves at the least that S. Peter did not acquire in virtue of that previous charter the gift of infallibility, nor even that of not directly contravening the will of God. And so evident is this deduction, that a modern infallibilist has endeavoured to escape from it by alleging that the Peter of the second clause was a different person from the Simon Bar-jona or Peter of the first one.

Next, if the passage in question be, as it is from a Roman Catholic point of view, one of the most significant and important items of Divine revelation, we are entitled to expect to find it emphasized by the other Evangelists.

If it lay outside their plan, and they made no reference whatever to this conversation at Cæsarea Phillippi, no conclusion either way could be drawn from their silence, any more than from S. John's omission of the Last Supper, or the Ascension.

But S. Mark and S. Luke both do embody S. Peter's confession of Christ in their narratives, yet leave out entirely all reference to the words, "Thou art Peter," &c.—S. Mark viii. 27–34, S. Luke ix. 18–23. Hence it is clear that in their minds the important part of the conversation was the declaration of our Lord's person and office, not the definition and scope of S. Peter's privilege. Nor is this all. The received tradition of the Roman Church is that S. Mark was the disciple of S. Peter, and wrote his Gospel by S. Peter's directions and under his supervision. But S. Mark, while *omitting* the words "Thou art Peter," &c., *inserts* the words "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.—S. Mark viii. 33.

The inevitable inference from this most weighty fact is that S. Peter himself did not consider the words of Christ in S. Matthew xvi. 17–20 necessary to be communicated by S. Mark to those for whom his Gospel was written, and therefore it is clear that he did not attach the meaning to them which Roman controversialists now allege as the true once, since, had he done so, he was bound for the highest reasons to make his peculiar commission known, precisely as an ambassador is required to produce his credentials, and the governor of a colony to exhibit his patent from the Crown, at his entrance upon his office. Nor can such a breach of duty as silence under such circumstances be excused by attributing it to S. Peter's humility, because the true humility is implicit obedience to God's commands, whether tending to exalt or abase him to whom the command is given.

Further, S. Peter uses language in his own Epistles which implies, if not ignorance on his part as to any special privilege attaching to his own person, at any rate abstinence from pressing it, and that to the extent of employing phrases which seem to exclude it, so far as it is held to be based either on S. Matthew xvi. 18, or on S. John xxi. 15–17. For in the first place, he seems to recognise no foundation of the Church save Christ Himself:

If so be ye have tasted that the Lord is gracious. To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded.—1 S. Peter ii. 3–6.

And in the next place he names only one Chief Shepherd and Bishop—

> Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—1 Peter ii. 24, 25.

With this may be contrasted the language of Pius IX., who, in a public address, applied to himself the text S. John xiv. 6—"I am the Way, the Truth, and the Life," words which cannot by any accommodation be applied save to Him Who spoke them, as two of them denote incommunicable attributes; whereas S. Peter might have found justification for claiming the title of "Foundation of the Church" and "Chief Shepherd" as his own, had he thought they belonged to him.

The next question to consider is, what additional light the language of our Lord in the Gospels sheds on the extent and nature of the privilege of Peter. First, then, soon after the utterance in S. Matthew xvi. 18, and just before the bestowal of the power of the keys on all the Apostles in S. Peter's absence, the question of precedence in Christ's kingdom is raised, and is answered by our Lord in terms inconsistent with the opinion that the disciples understood Him to have already settled that point, or that He had in fact done so, whether they understood Him or not:

> At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—S. Matt. xviii. 1–4.

A little later Christ puts all the Apostles on the same level:

> Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—S. Matt. xix. 27, 28.

The text has a further bearing on the question, as establishing that Christ's grants are conditional and forfeitable, not indefeasible, since one of the twelve to whom these words were spoken was Judas Iscariot.

Thirdly, comes the application of the mother of SS. James and John on behalf of her children:

> Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left in Thy kingdom. But Jesus answered and said, Ye dnow not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. S. Matt. xx. 20–28.

Here it is to be noticed that the request of Salome was not for a mere honorary distinction, but for substantial office and authority, since in Eastern kingdoms, even to this day, the two principal ministers of State ranking

next in authority to the monarch are styled "Vizir of the right hand" and "Vizir of the left hand." Obviously Christ's answer, on the Roman hypothesis, must have been that He had already given away the right-hand post to S. Peter, and did not intend to create a left-hand one. What He does say is to declare explicitly that no one of them should exercise authority over the others, consequently that He had *not* given S. Peter any jurisdiction over the Apostolic college.

Nevertheless, so persistent amongst the Twelve was the carnal way of viewing Christ's kingdom as modelled on the pattern of earthly monarchies, that this very same question crops up again at the Last Supper—a time when a peculiar solemnity and sacredness attaches to every word of Christ, and when, if ever, we might expect Him to nominate the chief who should rule His Church after His departure. What we do find, however, is a precise reiteration of His former explanation, a renewal of His former promise of equal dignity:

> And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.—S. Luke xxii. 24–30.

After supper, He says, still marking their perfect equality, "I am the vine, ye are the branches."—S. John xv. 5.

The last utterance of Christ which directly bears upon the question of privilege is the final commission to the Apostles before the Ascension:

> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—S. Matt. xxviii. 16–20.

Here, as before, no distinction is made between them, and no hint is given that they should look to S. Peter as their chief.

There is, however, yet another important saying of our Lord's which touches the subject from another side, and not less significantly.

It is to be remembered, that as the Gospel is the harmonious development and spiritual fulfilment of the typical Mosaic Law, we are entitled to look for some parallel in the Gospel for every salient type or incident under the Law, with, however, this weighty and invariable difference, that the antitype is never *identical* with the type, but belongs to a less carnal and more spiritual order, so that there is never an exact reproduction of the earlier ordinance; as the Holy Eucharist, when compared with the animal sacrifices, exemplifies, and still more the substitution of Christ for the Levitical High Priests (Heb. vi. 20; vii. 15–58; viii. 1–6). Now the two greatest Old Testament types of Christ are Moses, as law-giver and prophet, and David, as king and prophet. Each of these takes measures to appoint his successor before his own death, and to secure his acceptance by the nation. The delegation by Moses to Joshua is recorded in Numbers xxvii. 15–23, and in Deut. xxxi. 23; the action of David is recorded in 1 Kings i. 32–35; and in each case the action is most formal and explicit.

Now these two examples have three points in common: (*a*) they take place just before the death of the chief actors; (*b*) they are express and

unambiguous in their designation of the successor's name; (*c*) they are attended by public ceremonial solemnities. And we are justified, by the analogy of faith, in looking for some cognate action on Christ's part, only this analogy would be violated, not observed, by a precise agreement in the human element of the proceeding.

Accordingly, we do find it, and exactly in the higher plane to be expected. On the night before His death, Christ formally designates His Vicar on earth, and that in the most precise and definite terms, to the necessary exclusion of any other:

> And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. . . . . But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . . But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. . . . . Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . . Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to ceme. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and show it unto you.—S. John xiv. 16, 17, 26; xv. 26; xvi. 7, 13, 14, 16.

The formal installation of this Vicar of Christ is also recorded:

> And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts ii. 1-4.

The parallel thus holds good in all the three particulars common to the appointment of Joshua and Solomon, besides fulfilling the further condition essential to its Gospel character, of belonging to a higher order of things, inasmuch as a Divine Being—not a mere man, however commissioned—is sent to occupy the place of the departed lawgiver and king. The nomination of any Apostle would have left the act of Christ on exactly the same level as those of Moses and David,—or rather, on a much lower one, since the interval between Him and S. Peter is much vaster than that between Moses and Joshua, or David and Solomon—and thus it would have provided no real anti-type for the type and shadow under the old Covenant.

This being so, to demand, much more to constitute, what the Vatican Council styles a "Visible Head of the Church Militant" is, in effect, to refuse the Head so nominated and appointed by Christ, and to commit the sin of the Jews when they twice rejected the Lord because of His invisibility, desiring some object of worship and some leader more cognisable by the senses, saying first to Aaron—

> Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up ont of the land of Egypt, we wot not what has become of him.—Exodus xxxii. 1;

and later, when demanding a king, in order to be like the nations round them, as recorded in 1 Sam. viii. 4–7.

This closes the evidence derivable from *words* of our Lord in the Gospels as to any peculiar charter of privilege bestowed on S. Peter. But *acts*, in such a matter, would be equally valid as testimony, and must also be taken into account.

[*To be continued.*]

VOLTAIRE.

Foreign Classics for English Readers. Voltaire. By Colonel Hamley. Blackwood. 1877. Pp. 204.

Colonel Hamley tells the story of Voltaire's life very pleasantly and instructively. He shows us at the outset how the circumstances and times in which the seed-time of his youth was passed combined to produce the harvest of scepticism in his later years.

It was in the last and evil days of Louis XIV., when the wisdom of Mazarin, and the victories of Turenne and Condè, were memories of the past, and the once brilliant, popular, and successful monarch had sunk into a priest-ridden, woman-ruled, gloomy fanatic, that Voltaire was born. The court was gloomy and bigoted, yet no whit less dissolute than in the early days of the *Grand Monarque.* The clergy were in many cases notoriously immoral, and the Jesuits and the women who urged the King to acts of religious persecution belied their zeal by the character of their own lives. In this atmosphere of mingled vice and hypocrisy the youth and boyhood of Francois Arouet (the name of Voltaire was assumed later) were passed. He early showed signs of a keen and versatile intellect, and at twelve years old was reading his verses to the venerable beauty, Ninon de L' Enclos, who numbered among her admirers the Abbé de Chateauneuf, the godfather of the child poet. Voltaire was destined to be a lawyer, but his taste led him to forsake law for literature, and we find him early introduced to the inner circle of the literary world, and writing complinentary verses to all sorts of people, notably to some of the most dissolute of the clergy. "The society and example of these ecclesiastics," says Colonel Hamley, "must have had more influence than the companionship of a thousand fashionable young scoffers." Voltaire had just attained his majority when the death of Louis XIV. ushered in the Regency of the Duke of Orleans, the King's nephew, and the very prince of profligates. The new court was no less gloomy and fanatical, no less cruel and intolerant towards the Jansenists and other sects than that of Louis XIV., but it was "licentious beyond example." Men were disgusted with a profession of religion by those whose lives were openly disgraceful, and the mouth which dared to give vent to the general feeling was that of Voltaire. "It is an error to impute to Voltaire that he was the originator of the un-Christian opinion in France. What he did was to give expression to the thoughts which prevailed all around him,—to say effectively what so many were wishing should be said."

The grievous error into which Voltaire fell was that of condemning the religion, not the persons who so unworthily professed it. In the first years of the Regency, Voltaire's pungent satire brought him into trouble; and some verses written upon the Duke of Orleans and the Duchess of Berry, followed by others on the Minister of Police, consigned their author first to exile, and then to the Bastille. He passed eleven months of imprisonment with great philosophy, and busied himself in composing his 'Henriade,' a panegyric on Henry IV. On his release he seems to have employed his time between writing classical dramas, some of which were declared by his enemies to be atheistical, and making love. A quarrel with a nobleman, who hired servants to cudgel the poet, led to Voltaire's second imprisonment, from which he passed to exile in England. Here he breathed in the atmosphere of free thought, and studied in the school of Shaftesbury, Bolingbroke, Toland, or kindred thinkers. Here, too, he gained much popularity as well as wealth from his 'Henriade.' "England appeared at once the land of error, and the Paradise of men of letters." In 1728 Voltaire was once more in Paris, living on a back street, but making

money by fortunate investments; indeed, unlike his literary brethren, he lived and died a rich man. His anger against the clergy was aroused in full force by the refusal of Christian burial to the famous actress, Adrienne Le Couvreur, and his out-spoken condemnation of this act again made Paris a dangerous place of residence for him. He retired to Rouen, and about this time produced his tragedies of "The Death of Cæsar" and "Zaïre," his "History of Charles XII.," the opera of "Samson," and the "Temple of Taste," a satirical poem, which caused a storm of indignation. This storm was only increased by the appearance of his "Epistle to Urania," written ten years previously. Indeed at this period Voltaire's pen was constantly arousing the anger of his enemies, and his "Letters on the English," which was supposed to attack the Roman priesthood, evoked the strong censure of the author's bitterest foes—the clergy. Desiring an atmosphere less stormy, Voltaire retired in 1734 to the dilapidated old house of Cirey, in Champagne, and there spent fifteen years not at all reputably in the pursuit of literature. Want of space forbids us to do more than notice the introduction of Voltaire to Frederick the Great of Prussia, in whom he found a warm admirer and staunch disciple. For a while he forsook literature for diplomacy, with little success. Then we find him—like Dryden's "Zimri," "everything by starts and nothing long"—seeking court favour by fulsome eulogies of Louis XV, who was either too dull to understand them or too honest to believe them. By the influence, however, of Madame de Pompadour, he gained certain court offices and his coveted place in the French Academy; but all this seemed to him as Dead Sea fruit, and he was soon back at Cirey, bitter and discontented, and lashing his foes with increased malignity. The old age of Voltaire was no less stormy than his earlier life. His Paradise at Cirey was broken up, and the toothless, attenuated philosopher sought consolation in the court of Frederick of Prussia, where for a time he wielded the golden key of chamberlain. But, like "the wicked wasp of Twickenham," his bitter tongue and cruel sarcasms were ever making trouble. He was deprived of his honours almost with ignominy, but found a peaceful asylum on the shores of Lake Lausanne, where "the patriarch of Ferney" busied himself in building a church, a theatre, and improved dwellings for the poor. Here the learned and the curious came as on a pilgrimage to the shrine of genius, and it was not till 1778 that the long and eventful life came to an end. Voltaire's confession of faith was thus worded: "I die adoring God, loving my friends, not hating my enemies, and detesting superstition." This second volume of Foreign Classics, which we have thus summarised, gives a useful and melancholy picture of great powers abused and of evil passions encouraged; and although the moral is not quite as obvious always as could be wished, we hope no reader will miss or mistake it.—*Literary Churchman.*

Miscellanea.

GOOD OLD PROTESTANT TIMES.

From the Free and Open Church Advocate.

The Offertory in 1718.—*Assignment of Pews at Stoke-upon-Trent.—The Family Pew and Free Seat "of the Period."—Mr. Compo.*

A Charity sermon for a school would seem to be a very innocent, and even laudable proceeding, but there was a time when it was quite the re-

verse, as the following facts will show. On Saturday, August 23, 1718, the Rev. Mr. Hendley, of Islington, went down to Chislehurst, to preach a sermon at the parish church, for the benefit of the school of St. Ann's, Aldersgate, taking with him some of the children. In spite of the fact that he had obtained the consent of the bishop of the diocese, and of the rector of Chislehurst, Mr. Hendley and his party were immediately arrested and taken before the Justices, on a charge of strolling and begging about the country. However, he persisted in preaching the sermon the next day, and all went peaceably until the offertory, which we learn incidentally was collected from pew to pew. The people gave liberally until they came to a Mr. Farington, one of the Justices, who not only refused to give, but seized the collector, asserting that the whole proceeding was illegal, that the children were vagrants, and were sent about *begging for the Pretender.* A 'scene' ensued, notwithstanding which the collection still went on, many persons crowding up to give before their turn, and others, kept back by main force, threw their money into the plate. In the evening, the Rector, the preacher, and the persons who accompanied the children, were taken into custody, and bound over to appear at the Quarter Sessions at Maidstone as rioters and vagrants. In due time they were tried for "being evilly and seditiously disposed to the government of this kingdom under our most excellent Lord, George, King of &c. &c., and averse to the happy establishment thereof, and wickedly desirous of gain, most horridly and unjustly intending to procure to themselves unlawful gains under pretence of collecting charities, alms, and gifts for the sustenance of boys and girls . . . did . . . conspire and confederate with the said boys and girls to wander up and down in Kent and divers other parts or counties of England, in order to collect great sums for the aforesaid pnrpose &c." The counsel for the prosecution drew a lively picture of the national ruin which would ensue if a stop were not put to such proceedings. How 'enough money would be raised to bear the Chevalier's charges in Italy, and help him to consummate the marriage with the Princess Sobieski, and that in time the clergy would grow up into friars mendicant!" The Judge who tried the case was almost as violent against the defendants as the counsel, and, "was a little suspicious that Mr. Hendley had Cardinal Alberoni's leave as well as the Bishop of Rochester's to make this collection, to carry on worse designs under the specious colour of advancing charity, and seemed confirmed in his suspicion because the manner of collecting had some resemblance with that of the Cardinal's in Spain."

The jury brought in a verdict of guilty, and the defendants were fined 6*s.* 8*d.* each, the Judge accompanying his sentence with the observation that if they did not like the verdict they might bring a writ of error. It was a most singular affair, and is a good instance of the injustice which men may commit under the influence of a political 'scare.' It appears to have created some sensation at the time, and a pamphlet was published, entitled "Charity still a Christian Virtue: or an Impartial Account of the Tryal and Conviction of the Reverend Mr. Hendley, for Preaching a Charity Sermon at Chislehurst, and of Mr. Campion, Mr. Prat, and Mr. Harding, for Collecting at the same time the Alms of the Congregation. At the Assizes held at Rochester, on Wednesday, July 15, 1719." The tract has a quaint engraved frontispiece representing the affray in the church, the exclamations of those who took part in it being set forth on labels issuing from their mouths. The trial is in Howell's *State Trials*, and an accounti s given of the affair in the Rev. Benjamin Harrison's *Historical Enquiry into the Interpretation of the Rubrics.*

A book on the Potteries is not exactly the place where one would expect to find anything about pews, but in the "History of the Staffordshire Potteries, and the Rise and Progress of the Manufacture of Pottery," by S. Shaw (this is not the well-known historian of the county of the same name), we come across a curious list of the holders of seats in the parish church of Stoke-upon-Trent. The assignments, which bear various dates between 1634 and 1668, are ratified by the Bishop of the Diocese. The list is extremely interesting, and contains many well-known Staffordshire names, Wedgwood amongst others. The men and women sit apart, and to one assignment there is appended a note that "the young maids are to kneel in the short forms." The little book from which this note was taken was privately printed in 1829, and is now rather scarce.

It is not rash to prophesy that in a few years the Church restorer will have done his work so effectually that there will not be left a single example of the family pew "of the period," with its cushions, table, fire-place, and so forth. The free seat (also "of the period")—an artful contrivance, combining the minimum of accommodation with the maximum of discomfort—to which the brother of low degree was wont to be relegated, is also everywhere disappearing. We have often felt inclined to regret that there is no ecclesiastical "chamber of horrors" in which specimens of these things might be preserved for the admiration of future generations. It is not yet too late, and a writer in a recent number of the *Church Review* describes a church which is half occupied by the pews of the lay impropriator and his dependants. Nobody offers you a seat. At last the aged vicar (who has to sit down while he mumbles out the service) beckons you to enter the lay impropriator's great square pew, where you are looked upon as an intruder! In another church the useless vicar is carried to church once on a Sunday to sit in a square pew. The lay impropiator has a huge castle, carpeted and cushioned, which he hardly ever occupies, and which is strictly *défendu!* Cornwall, we believe, still furnishes many instances where the old high pews still remain. We are not, of course, referring to the "benches" of the middle ages. At the very least, we hope that some unknown Pugin has in his portfolio sketches of both kinds of the "aids to devotion," which will one day be given to the world as a new series of "Contrasts."

Readers of Mr. Paget's "St. Antholin's, or Old Churches and New," will recollect the indgination of the Archdeacon when he sees a family pew on the occasion of his official visit to the church. Archdeacon Sharpe asks the churchwarden:

"Why, what in the world is this, Mr. Ouzel!"

"This, Sir, is Mrs. Clutterbuck's pew."

"Pew!" exclaimed Dr. Sharpe, "I thought it was her *bed*. Why it is all curtains and pillows. Take care if you please, Mr. Churchwarden, that no pews are built in this fashion for the time to come. Churches are houses of prayer—not bed chambers.

In order to oblige Mrs Clutterbuck, it appeared also that the churchwardens had bricked up a window, the light from which incommoded her. In course of time the old church of St. Antholin's falls down, and a new one is to be put up in its place. Mr. Compo is the architect, and he submits the plans to Mrs. Clutterbuck, the squire's wife. She says:

"Well this sounds a very delightful plan:—warm comfortable church—snug easy pews—really there will be every temptation to people to attend, if it be only for the luxury of the thing. Pray what height are the pews to be?"

"About five foot, Ma'm," replied Mr. Compo; "and you see we shall be pewed throughout. Excuse me, Mr. Sanderson, if you'll look at the

ground plan—no, Sir, not that, that's the lecture room in the Mechanics' Institute at Snobbington—stay, let me look, no, it *is* the church I see—if you'll look at the ground plan you'll give me credit for the arrangement; not one sitting lost; everybody packed together close as wax, and nobody incommoded."

The design of Mr. Compo is selected, and the church built, in the style of which the architect's name is a true indication. A fire happens, caused by the over-heating of the flue of some patent stove. The building is destroyed, and eventually a church worthy to be the successor of the old one is erected by a real architect on the ruins. Who has not known a Mr. Compo?

CATHOLICISM AND PROTESTANTISM.

Social Aspects of Catholicism and Protestantism in their Civil Bearings upon Nations. Translated and adapted from the French of M. le Baron de Hautteville.—London: C. Kegan Paul and Co., 1878.

This polemical pamphlet expanded into a volume is an attempt to retort the charge sometimes made of the superiority of Protestantism to Catholicism in its social and political aspect. We confess to have but little taste for such essays. It is easy to select from the mass of facts which lie ready for use on all sides, some which will support any conclusion. Nothing more fallacious than facts except figures, said Mr. Canning; and daily experience proves the sagacity of his observation. We have here to deal with the fallacy of a great many facts, for which we are, in part, indebted to M. de Hautteville—in part, to his translator and adapter. Perhaps, for a part, we are indebted to the dexterity of Cardinal Manning, the editor. The introduction of Cardinal Langton and the credit taken for his share in extorting Magna Charta from King John, and the passing over the fact that the Pope cancelled the Charta, recalls some marvellous unhistoric facts of the editor, and does not inspire us with any confidence in any volume which represents his historical knowledge or satisfies his critical judgment.

Thus, one large portion of the volume is taken up with reference to the injustice practiced by England towards Ireland since the Reformation. The fact is however silently passed over, that this injustice did not commence at the Reformation, but dates from a period long antecedent to it; that, in fact, the hostility of Ireland to England—or as M. de Hautteville would state it, of England to Ireland—arose out of the injustice practised by the Crown and the Lords of the English pale in the days of the Plantagenets, and was but inherited by the Tudor, and Stuart, and Hanoverian dynasties since their days. Ireland was presented—it is true that he had no right to make such a present—by a Pope to the English Sovereign, and by him presented to the adventurers under Strongbow. It was a misfortune for two peoples that the imperfect conquest of Ireland consequent upon the Papal gift was made at a time when the vigorous wholesome rule of the Norman kings was giving way to the feeble and more fitful rule of Richard I., of John, and of Henry III. Ireland was but half conquered. It had not the advantage of the stern just rule of William the Norman. Its condition resembled that of India when a Commercial Company ruled it by means of factory garrisons. The Bristol adventurers, however, who parcelled out Ireland and misgoverned it, lacked the sagacity and the success which marked the progress of the East India Company. Rapine, injustice, contemptuous disregard of popular rights was the rule, and the

English Government made use of the Archbishop of Canterbury and of the English Church to enthral the people of Ireland, and keep them in some sort of subjection. As a consequence, bitter hatred, universal hostility, marked the relations between the English Government and the Irish people, and Tudor, Stuart, and Hanoverian Sovereigns entered into the fatal heritage, and had neither the power nor the sagacity to atone for the work and neglect of the Plantagenet Sovereigns and their *sub-reguli*. Protestantism, however, had nothing to do with the way in which the Edwards and Henries acted towards their Irish subjects. As a fact, the rule of the English Government in Ireland since the Reformation has been more national than it was before that event. It has, however, been unable to undo the mischief of the Plantagenet rule—if we ought not rather to speak of their tyranny as a misrule. Irishmen were by express law and the practice of the Catholic Church in England, forbidden to receive holy orders or to hold a benefice in this country. They were deported from England like tainted cattle. In this, however, which occurred in "the good old Catholic" times, Rome at least must share in the blame of such uncatholic conduct. Indeed,it is only yesterday that Rome has attempted to mete out justice to Ireland. Archbishop Cullen was, we believe the first Irishman adorned with the Roman purple, and distinguished by the title of Cardinal. But, in treating of Ireland as a gem in the coronet of the Catholic Church, the writer seems to have had his misgivings. Parts of Roman Catholic Ireland, he pronounces to be superior to Ulster in regard for the sanctity of property. The number of victims in Agrarian murders, and the sympathy of religious Irishmen and women, not with the families of the murdered, but with the murderers, is not a pleasing aspect of its social life. Nor is this confined to Ireland. Police revelations and statistics in England prove that a vast disproportion of the criminals of all classes in this country are Roman Catholics. Those who are hung for murder, not agrarian, in this country are out of all proportion professors of the same creed; and of the prostitutes who haunt our streets an excessive proportion have been reared in, and profess the same belief. How these facts can be accounted for we care not to enquire. We do but state a fact, which we commend to the attention of the writer, translator, and editor of this volume.

But it were impossible, within any reasonable limits, to indicate the disingenuousness of the writer, to correct his misrepresentations, or to point out the unfairness, we will not say of his argument, but of his mind, When he tells us that "Alfred the Great, Roger Bacon, the author of 'The Imitation of Christ,' Dante, and Petrarch are not inferior to Virchow, Haeckel, M. de Sybel, and Madame Louise Mühlbach" (p 163), we are compelled to ask what purpose the comparison between the greatest men living in different periods and born in different lands in the middle ages and the most insignificant writers of one country and one time can serve except to show the inconceivable smallness of the author's mind? Nor are the wild excesses of the French revolutionists and of French unbelievers any proper factors in an examination of the social aspects of Catholicism and Protestantism. Talleyrand and St. Just, Robespierre and Mirabeau, Rénan and Voltaire, were all sons of Catholicism and of the French Church; and, wicked as their conduct undoubtedly was, it was the natural outcome of the corruption of such Cardinals as Dubois and de Rohan; and the Church of France is as much answerable for their follies and their crimes as it is for the virtues and intellectual power of Chateaubriand, Montalembert, or Lacordaire. But we have no space to dwell on the many misrepresentations sown broadcast through the book. The volume can serve no purpose except to narrow the narrowness of controversialists and to embit-

ter the bitterness of partisans. Many of those men for whom credit is assumed resisted the claims of the Roman Church even whilst living in its midst, and died, if not excommunicate, yet "under the ban" of exclusion from its confidence, and are in no sense to be taken as exponents of its spirit or as representatives of its "social aspects." Dulpanloup is a respectable, hardly a great, theologian; but he has been persistently passed over by the Roman Curia in the distribution of its honours; and it must have caused Dr. Manning's face to tingle, if it ever betrays that token of sensibility, to find Dr. Newman classed among the chief theologians of the day. If so the Roman Church has not been able to reconcile his learning with its own policy. His reputation was made at Oxford. His influence was greatest whilst he ministered in the English Church. In his case we are justly proud and are justly entitled to take pride in pointing to what the English Church can do in training the intellectual and moral nature of man. Rome can only take credit, if credit it be, for the disregard of his learning and moral purity. He is where Father Passaglia and where Dr. Döllinger are, where La Mennais was, where Father Curci seems tending. —*John Bull.*

PRINCIPAL TULLOCH'S PASCAL.

Foreign Classics for English Readers.—Pascal. By Principal Tulloch. Edinburgh and London: William Blackwood and sons. 1877. Pp. 205.

The life of Blaise Pascal is that of a remarkable man, a prodigy of intellect from his earliest childhood, and who, in an age of learning, of controversy, and of wit, stands preeminent alike as a scientific discoverer, a controversialist, and a master of humour. It is not easy to compress into a small book like that before us a clear account of the life and writings of the author of the "Pensées" and the "Provincial Letters." Prinicpal Tulloch evidently performs his task *con amore*, and the reader who knows nothing of Pascal cannot fail to gather pleasure and instruction from the clearly-written and well-arranged story of the child philosopher, the youth of pleasure, and "the weary and pain-worn penitent of Port Royal." The life of Pascal, which ended at the age of thirty-nine—"the fatal age of genius"—is divided by Principal Tulloch into four epochs—first, that of his childhood and youth at home, passed in the days when the mighty genius of Richelieu ruled France. The boy Pascal seems to have been singularly free from the vices of youth, and marvellous in his precocity. Learning was his delight, to be debarred from it his worst punishment. Before he was thirteen, when the study of mathematics had been interdicted, he had unconsciously worked his way as far as the thirty-second proposition of Euclid without even knowing the names of an angle or a circle. He excited the mingled incredulity and astonishment of Descartes, ever afterwards jealous of him, by writing a treatise on Conic Sections before he was sixteen. As is often the case with precocious genius, Pascal suffered much from ill-health, yet even that could not restrain his activity, and later in life, when he lay sleepless from the agonies of toothache, he made his famous discoveries on certain problems connected with the cycloid. We have a chapter devoted to Pascal's scientific discoveries, his researches into the problem of atmospheric pressure, when he completed and verified the work of Galileo and Torricelli, his invention of an arithmetical machine, and his studies of the laws of the equilibrium of fluids. Then we pass to the story of Pascal's life in the world, where, as far as is known, he maintained his purity and honour, though often the associate of the pro-

fligate and worthless. Probably the portion of the book which will most interest our readers is the account of Pascal's religious feelings, and his life among the solitaries of Port Royal. His "first conversion," as it is styled, which means the first beginning of deep religious thought in his mind, dates from his twenty-third year, and was caused by the study of the works of the famous S. Cyran, and of Jansen, Bishop of Ypres. It was mainly owing to the influence of his sister Jacqueline, who had become a nun at Port Royal, that Pascal quitted the gay world and the society of the Fronde, and retired to the quiet valley and holy influences of Port Royal des Granges. The history of that famous institution, the description of the place, and the story of La Mére Angélique, are briefly but effectively narrated.

The "Provincial Letters" of Pascal are carefully analysed and described. Equally clear is the analysis of the "Pensees," in which their beauty, their yearnings, and their mournful questioning are brought out; and the biographer is of opinion that the occasionally sceptical tone of some of them seems to have been caused by the morbid melancholy which at times oppressed a mind longing to grasp the mystery of the infinite, as it had grasped the mysteries of finite science. Still, we cannot give the name of sceptic justly to one to whom "the only solution of human perplexity in thought and life was Christ, who is the object and centre of all things, in whom alone all contradictions are reconciled."—*Literary Churchman.*

THE ENGLISH CHURCH UNION AND THE CRISIS.

The English Church Union held its annual meeting June 18. There are now 17,423 members, including 2,570 clergy. There are 232 branches, and 34 District Unions. The total number of publications circulated by the committee during the twelve months has been 130,000, as against 72,000 circulated during the period of sixteen months covered by the previous report. A large proportion of the above were given away and the rest were sold at greatly reduced prices. Among the pamphlets which have been thus circulated may be mentioned a very important work by Rev. Dr. Bright, Regius Professor of Ecclesiastical History at Oxford, entitled "The Roman Claims tested by Antiquity;" also "The Relations between Church and State," by Earl Nelson; a reprint of Mr. Gladstone's "Royal Supremacy;" "The Rights and Duties of Parish Priests," by Rev. F. W. Fuller; "Can a Priest Absolve?" by Rev. Canon Cooke; "Ritualists not Romanists," and "Ritualistic Practices: What they are, and what they mean," both by Rev. Dr. Littledale; besides some valuable leaflets on the Burials Question by the Church Defence Institution, the Archdeacon of Taunton, Canon Ryle, and others.

The Committee have also promoted the circulation of three very valuable works on legal questions, viz.: Mr. Perry's "Notes on the Purchas Judgment;" "The Folkestone Ritual Case;" and Mr. Finlason's work on the "History, Constitution, and Character of the Judicial Committee of the Privy Council." The petition to the Queen against the decision in the Ridsdale case was signed by 41,000 communicants in three weeks.

The Annual report gives a full history of the prosecutions of S. Vedast, S. James', Hatcham, S. Matthew's, Smethwick, of Mr. Bodington, at Wolverhampton, Mr. Edwards of Prestbury, Mr. Mackonochie of S. Alban's, and the cases of S. Matthias', Stoke Newington, and S. Raphael's, Bristol. It points out that even the *London Times* protests at the recent revival of the rule of the Star Chamber in 1627, imposing secrecy on the members of the Privy Council in regard to its decisions, a rule which the Chief Baron Fitzroy Kelly did not hesitate to break, when he disclosed the fact that himself and two other Judges dissented from the decision in the Ridsdale case.

The following are extracts from the Address of the President, Hon. C. L. Wood:

First, then, with respect to the authority of the courts. Now, with reference to this question of authority, if a person be asked whose is the chief authority and power in the Church of God, he would say those to whom it was committed by God—the Apostles and their successors. But if he was asked who has actually the chief power in that portion of the Church which exists in England, he would reply that in these later times an attempt had been made to transfer the chief authority from those who speak in Christ's Name to those who speak in the Queen's. He would say that in defiance of such authoritative statements as these, "we give not to our princes the ministering of God's Word, or of the Sacraments;[1] decisions of courts speaking in the Queen's name were considered competent to pronounce authoritatively upon the whole of the teaching and practice of the Church, beginning with such matters as the inspiration of Holy Scripture,[2] the Creeds,[3] the doctrine of the Sacraments,[4] the validity of excommunication,[5] down to the minutest detail of ceremonial, and the precise amount of reverence with which the Sacraments should be administered.[6] If, further, he were asked how in a Christian country, where the Catholic Church is still supposed to be honoured and obeyed, such a state of things had come to pass, he would have to reply that partly owing to the pretensions of the Papacy in former days, partly owing to the ignorance and prejudices in regard to all Church matters that prevail to so great an extent in England, the undoubted right of the Sovereign to declare the law, and to rule over her own subjects free from the interference of any foreign power in all matters affecting temporal interests, had been confused with a claim to decide in the last resort upon all matters of doctrine and spiritual learning. . . . Yet though I will not dwell on the subject, I will call two witnesses to show that it is a new system which we are resisting, and one which was never even put forward by the State till through the suppression of Convocation for more than a hundred years, and the deadness and ignorance of all corporate Church life in the last century, men had forgotten what those relations of the Church to the State really were in England, which as loyal English Churchmen they were bound to maintain. The first witness that I shall call for this purpose is Queen Elizabeth herself, and I do so because it will not be denied that the authority of the Crown was never exercised with greater vigour than in her reign, and yet it is Elizabeth who, in a proclamation after she had been on the throne ten

[1] Article XXXVII. [2] Bishop of Salisbury *v.* Williams. [3] Fendal *v.* Wilson. [4] The Decision in the Gorham and Bennett Cases. [5] The Case of Jenkins *v.* Cook. [6] The decisions in the cases of Mr. Purchas, Mr. Mackonochie, Mr. Ridsdale, and Mr. Edwards.

years, makes use of these words: "She had neither claimed nor exerted," so the proclamation ran, "any other authority in the Church than had attached from immemorial time to the English Crown. The Crown challenged no superiority to define, decide, or determine any article or point of the Christian faith or religion; or to change any rite or ceremony before received in the Catholic Church. The Royal Supremacy in matters spiritual meant no more than this, that she being by lawful succession Queen of England, all persons in the realm were subject to her, and to no other earthly ruler. . . . . So far, and no further, the Crown of England claimed authority over the Church." I fail to discover here any claim to powers such as one may suppose would belong to a "chief ordinary," or any pretension to decide spiritual cases before a civil tribunal, and I call up my second witness, which is the opinion expressed just before the suppression of Convocation by eight out of the Common Law Judges, together with the Attorney and Solicitor-Generals, to the effect that it was no part of the prerogative of the Crown to hear appeals in matters ecclesiastical, but that spiritual questions should be decided by the spiritualty, the decisions of Convocation in such matters being final. In the face of such testimony, which might be indefinitely multiplied, I do not think it can be seriously maintained that in resisting the Privy Council, and all courts bound by its decisions, we are resisting tribunals known to the Church of England, or can justly be accused of disrespect to any authority which this Church and Realm hath received.

. . . . We are not without very high ecclesiastical authority for our conduct, and that we may shelter ourselves as far as possible under it, let me quote to you, in regard to a not very dissimilar case, some words of almost the highest person in the realm—his Grace the Archbishop of York—which are not as much known as they deserve. In a pastoral letter, dated April, 1864, his Grace, speaking of the decision in the cases of the Bishop of Salisbury *v.* Williams and Fendall *v.* Wilson, says—"the result of the proceedings before the Privy Council in the two cases above named has caused great perplexity and dismay throughout the Church." "Happily," the Archbishop goes on to add, "the clergy are not placed under that intolerable restraint that a number of theological statements, drawn up, in fact, by a committee with a majority of eminent laymen, and partly repudiated by two out of the professed theologians that compose the minority, are removed from the sphere of theological discussion, and placed under the protection of the Royal Supremacy." Could the Archbishop, *mutatis mutandis*, have better described our sentiments as regards the Ridsdale judgment, or could he have given a better expression of our feelings on the general question when he goes on to say, "The Church of England depends for her teaching not upon prosecutions and decisions of courts, but upon the solemn undertaking freely made by her ministers that they will freely teach the people according to her articles and formularies;" or, again, when he adds in a passage of some obscurity, but of which the sense appears to be this, that if unfortunately any clergyman, in consequence of the decision of the Judicial Committee, "should err from the faith, the common sense of his people, with the Bible and Prayer Book in their hands, will refuse to be led from its plain statements. The Church of England knows little of courts and prosecutions, and her stability and soundness in the faith rest upon a different and far surer guarantee."

. . . . We may freely admit that the Church of England did seriously injure herself when she submitted to Henry VIII.; we may feel that Sir Thomas More and Bishop Fisher took the better part in refusing to acknowledge the claims of the King. We may feel that matters looked

still more serious during the latter years of Edward VI.; we may acknowledge that the changes made in Elizabeth's reign have, in the main, had a bad and a heretical sense put upon them; that partly from one cause, and partly from another, much from the way temporal considerations have been allowed to interfere with spiritual interests, the repeatedly-expressed will of the Church limiting the Royal Supremacy by the proviso "Quantum per Christi legem liceat" by the precedent of what was conceded to Christian emperors, and the declaration that everything should be done, taught, and interpreted according to the consent of the Catholic Fathers and ancient Bishops, has been overborne; that in consequence, though the majority of the nation are politically and nominally members of the Church, there prevails, in addition to all other anomalies, the utmost ignorance even upon the first principles of the Catholic religion, while nearly every variety of Protestant error may be found more or less mixed up among our people.

I say we may freely admit all this—but there is something else which we must also admit at the same time, and that is the remarkable way in which the Church of England, as a recent Roman Catholic writer has pointed out, has proved herself capable of self-reformation in a way quite unknown in the history of the sects. It is impossible not to notice how at each step of her career some portion of that truth which was inherent in the Church, however partially obscured, has been recovered and made good, often indirectly through the action of the Protestantizing party within her, who, in trying to force the Church to develop the Reformation forwards in their own sense, have occasioned her to develop that truth which she had never distinctly abandoned in a contrary sense. It was the action of the Puritans, their attacks upon the Hierarchy, and their assertion of the validity of the ordinations of the foreign Protestants, that led an English synod in 1606 to declare that the Episcopal Hierarchy, not only in England, but throughout the whole Church of God, was Apostolic and of Divine right. It was the accusations made by the Puritans in 1626 against Montagu, afterwards Bishop of Chichester and of Norwich, for teaching that no truly Œcumenical Council has ever erred, that Orders and Absolution and the rest were to be called and esteemed Sacraments as well as Baptism and the Eucharist, that led to the declaration of the Bishops to whom the matter was referred, that Dr. Montagu had preached no more than was the doctrine of all of them and of their Church. It was the demands of the same party at the Restoration which led to the last revision of the Prayer Book in 1662 to which we owe so much, and to the reply of the Bishops at the Savoy Conference, that the prescription of the whole Catholic Church, and the weight of tradition, was to be followed, rather than modern novelties.

In our own day, how often have we not seen the same thing. What has been the result of the Gorham controversy? To promote unsound views of baptism? Nay, has it not been rather to bring home to the hearts and consciences of our countrymen the doctrine of the one Baptism for the remission of sins in a way which has for ever made it impossible to ignore, as was too often formerly the case, the Church's teaching on this Article of the Faith. What has been the result of the decisions of the Privy Council in the case of "Essays and Reviews?" To undermine the authority of the Holy Scriptures and the doctrine of the final judgment? Nay, rather has it not been to teach men, in the first place, that they can not in the long run maintain the authority of the Bible apart from the witness of the Church, and to prove in the next how seriously the whole doctrine of eternal rewards and punishments has been imperilled by Calvinistic

teaching and the neglect so prevalent amongst us of the practice of prayers for the departed, and of the Church's teaching as to the middle state? Lastly, did it not afford the whole Anglican episcopate the opportunity of repudiating by a corporate act the authority of the Privy Council—for which it is impossible to be too thankful—when in defiance of the Privy Council the Upper House of Convocation condemned the volume which had given rise to the controversy? What has been the result of the decisions in the case of Dr. Colenso and of that long agony for the sake of the Church's creed and liberties, on behalf of which the late Bishop of Capetown sacrificed his life? What but the emancipation of the Colonial Churches and the final coneemnation of the late Bishop of Natal by the whole Anglican episcopate? Again, what has been the result of dragging Mr. Bennett before the Privy Council? Has it not resulted in the fact that it is impossssible, even before the Privy Council, to attack with any chance of success the great Christian doctrines of the Real Presence and the Eucharistic Sacrifice? What, in the last place, has been the result of the Public Worship Regulation Act, from which so much was hoped and feared? What, but to show by the feeling that has been raised up against State interference with the Church's internal affairs, how much reason there is to hope that the very act which seemed so seriously to compromise the rights of the Church by binding still tighter upon her neck the yoke of the Privy Council is destined in the end to be the instrument of her deliverance.

In truth, the later history of that Act is too remarkable to be passed over in silence. Consider, in the first place, what constant failures have accompanied its operation. Every case in which it has been invoked up to the present time has miscarried. Like our modern ironclads, which seem only capable of running down their friends, the Public Worship Regulation Act, instead of stamping out (squeezing out is, I believe, the expression we are now to use) the Catholic revival as its supporters intended, has so far only succeeded in giving the final blow to the authority of the the courts whose efficiency it was intended to support. Here, again, a measure, Erastian in its conception, Erastian in its history and Erastian in its aim, has directly brought about a state of affairs which, on the unwilling testimony of the Bishop of Gloucester and Bristol, has led to a demand for a re-adjustment of the relations of Church and State in quarters where it was least to be expected. So, again, with respect to the attack upon Confession, begun this time last year, and which seemed to have every circumstance in its favour which the most malicious ingenuity could desire in order to prejudice men against the truth, and to injure the character of some of the noblest and best of God's servants, whose whole lives were being spent in one continued course of self-sacrifice and hard work, on behalf of the poor, the ignorant and the fallen. What has been the result of that agitation? It has, indeed, presented a petition to the Queen, signed among others by names which at once destroy any moral value such a document might have possessed, but has it done anything to put down Confession—has it succeeded in crushing those against whom it was directed? On the contrary, it has taught many the existence of a means of grace of which they were before practically ignorant, and of which they have not been slow to avail themselves, and it has revealed in the most unmistakable manner what the real teaching of the Church of England is on the subject in question, by showing that those who were loudest in their clamours against confession, on the ground that it was not sanctioned by the Church of England, were the very same persons who are pressing for an alteration in the formularies of the Church in order to enable them to get

rid of a practice which, by their own admission, now stands on unassailable ground.

Viewing our existing controversies in the light of these facts, it is beginning to dawn upon our countrymen that they cannot eject such men as Mr. Mackonochie, Mr. Edwards, and Mr. Ward from the Church of England without destroying the work of the Reformation as it was actually carried out. They are beginning to see that if it comes to a question of strict right it is not such as we who are in most need of toleration, but those whose real sentiments in regard to the Reformation Settlement may be seen by their constant cry for a Revision of the Reformation Formularies. No doubt there are many whose education has not yet reached this state of proficiency, but even the least instructed, who are not blinded by prejudice, are beginning to realise that what they call Ritualism is too strong to be put down without endangering the safety of many other institutions which they would be sorry to destroy. Sampson, they perceive, has recovered his strength, and, if he is to be brought out as a sport for the Philistines, it is likely that he will involve the whole house in his ruin. In view of these possible contingencies, the growing strength and importance of the Union, the feeling that has found expression in the Working Men's Association, are significant facts. Among such it is deserving of notice that the voice of this great society, on whose behalf 76 churches in London alone celebrated the Holy Communion this morning, has been raised, with hardly a dissentient voice, in support of Mr. Mackonochie, Mr. Edwards, and Mr. Ward. . . . In defence of this great principle—the principle of Catholic authority—and in the fixed determination, that as far as we are concerned, we will resist to the uttermost any attempts on the part of the State to meddle with the rights of the Church, any desire on the part of the Church to interfere with the temporal jurisdiction of the State, we may well submit to hear ourselves called law-breakers, despisers of constituted authority, even contemners of the episcopate. Nothing can well be so painful to us as being placed in apparent opposition to the least member of the episcopate, but if such a position should be forced upon us let us remember that it was, I quote the words of Dr. Neale, "a simple bishop who addressed the first Patriarch of the Church with the *Anathema tibi prævaricator Liberi*, when that Pope had tolerated Arianism; they were simple priests who appealed against the second Patriarch of the Church, and him, too, a saint, when Dionysius of Alexandria appeared to deny the Catholic faith concerning the Son of God; it was a simple layman who attacked the second Patriarch of the Church for heresy, when Nestorius broached his errors on the Incarnation; and both bishop, priests, and laymen have received eternal honour as having been valiant for the truth upon earth." The contest that is now being waged in England, in which this Union has the honour of having no inconsiderable share, on behalf of the Church's rights is being watched with the keenest interest by many outside the borders of the English Church. Upon the issue of that contest the opportunity for carrying out that great work which the providence of God seems opening out before the Church of England as the instrument through which the breaches of His Israel should be healed, mainly seems to depend. Great causes require great sacrifices, and, as we realise our shortcomings in the past, the Erastianism and the neglect of the Sacraments, to mention only two points which have characterised the past history of the Church of England, we may well be content to supply in our own persons some portion of that element of suffering and that material for expiation which is both the price, and, at the same time, the assurance of that glorious future which seems now to be preparing for that portion of

the Church to which we more especially belong, both in regard to her own people, and in regard to Christendom at large.

From Mr. McColl's speech.

We have lately received from a foreign country a striking illustration of the peril of the State itself which arises from unwise attempts on its part to invade the domain of the Church. The recent attempts on the life of the old Emperor of Germany have not surprised me in the least. I take a keen interest, as some of you may be aware, in politics, and German politics have for some years interested me exceedingly. For some time past Germany, as most of you doubtless know, has been remarkable for immense intellectual activity, combined with a correspondingly decreasing interest in spiritual matters. The lecture-rooms of universities have been crowded; the churches have been getting alarmingly empty. Mere æstheticism has, for the most part, taken the place of the feeling of duty. The supernatural has been pushed aside, and belief in a personal God is considered in intellectual circles the mark of a feeble mind. But alongside of this tendency there is another, not quite so satisfactory to politicians and philosophers. Immorality, crime, doctrines which aim at nothing less than the dissolution of civil society, are spreading in Germany with alarming strides. And this, remember, is not a case of mere ignorant, brutish vice; it is the case of clear-headed, earnest men, who are acting on principle and aiming at a definite goal. The Social Democrats of Germany are mostly working men, with a sprinkling of the middle class among them. They have a literature of their own, and most of their literature is remarkable for its ability. One of their ablest organs is the *Social Democrat* of Berlin, and that paper, in a striking article some years ago, gave fair warning to kings, capitalists, and philosophers of what they might soon expect. I must ask the meeting to let me read one passage of this article as a sample of the line of argument, and I commend it to the attention of the reporters:—"They who take Heaven from the people must give them the earth. When the priesthood bowed the neck of mankind, it gave to the suffering son of man the kindly hope of another and a better world. In all the misfortunes of life, in sorrow, need, and sickness, a sweet hope was still left to a believing mind. But what is now the case? There are still poverty and privation, sorrow, need, and sickness. These are artificially enhanced and heaped up upon one class, while the pleasures and good things of the world combine to enrich the other. What, then, have the favoured of human society to offer to those millions, through whose sickness, increased by poverty and care, they enjoy the pleasures of earth? We tolerate no halfness and no expedients, we desire the full results, the whole truth. Ye wretched Pharisees of free Churches, of liberal theology, who have deprived the people of the consolations of faith, and yet will not remove from them the iron yoke of your iron machines; where, then, is your logic? The logic of history is sterner than yours. The people, under your teaching, have done with Heaven; they are, therefore, justified in claiming the earth." This spirit, depend upon it, cannot be exorcised by lectures on political economy. The reasoning appears to me sound and logical from the writer's point of view. For if there is no reasonable certainty of a future world where the wrongs and inequalities of this shall be redressed, the mass of mankind, to be sure, will try to get all they can out of this world, acting on the heathen maxim, "Let us eat and drink for to-morrow we die." It is easy to be an atheist, easy to be an agnostic, easy to be an unbeliever in the supernatural, on a comfortable income. But the matter wears a very different aspect to those, the vast majority of

mankind, who have to eat their bread in the sweat of their brow. If, at the end of their weariness and toil, they see nothing before them but the blackness of annihilation, what inducement have they to acquiesce in the present order of things? (Cheers). Now, you may think that all this has little connection with the resolution which I have the honour of moving. But I think I can show you in a few words that it has very much to do with it. Why is Germany the country, and Berlin the city, in which the anarchical principles to which I have referred appear to have found the most congenial home? The reason in my humble opinion, is not far to seek. It is in Berlin, I believe, of all cities in Europe, that the principle of Erastianism has reached its fullest development. It has crushed all spiritual life out of the community, and as nature abhors a vacuum, the spirits of anarchy have rushed in to fill the void. That is what comes of gagging the voice of the Church, and binding her limbs in fetters which hinder their free and legitimate play.

If ever there was a time when statesmen should lay these things to heart, that time is now. In the chaos which followed throughout Europe on the break-up of the old Roman Empire it was the moderating influence of the Church which made a peaceful transition from the old order of things to the new possible. We are now evidently on the eve of another great transition. Political power is passing surely from the hands of kings, and nobles, and middle-class, to the labourers and peasants—and this not in England only, but all over Europe. Among ourselves household suffrage will soon be granted to the labourers in the counties. The two great political Parties are agreed upon it in principle, and it is therefore only a question of time. How will the newly enfranchised use their privileges? The Bishop of Gloucester and Bristol insists that those of the clergy whom he denounces as extreme are endangering the Church as an Establishment. Four years ago he made a speech himself at an agricultural gathering, in which he jocosely suggested that Mr. Arch and his coadjutors should be thrown into the horse-pond. That speech, I believe, has done more damage to the Establishment than all the doings of all the Ritualists. (Cheers). It has rankled in the breasts of the labourers of England, and when they wish to point to the hostility and arrogance of the English clergy, they quote that unlucky speech of the Bishop of Gloucester and Bristol. (Cheers). But, as I said just now, we are on the eve of great changes, and I would venture to suggest to those who are jealous of the Church, or perhaps hate the Ritualists, that, after all, it may be safer for the iustitutions of this country that working men should be even Ritualists than that they should be enlisted in the new crusade against the social and political systems of the country.

Dr. Henry Marshall, of Bristol, (one of the two physicians who have been holding lay service at St. Raphael's) specially referred to the case of St. Raphael's, Bristol, and to the position of St. Raphael's League. He said that the painful part of the case had been that the Bishop of the diocese had of his own free will and his own ill-advised discretion enforced the dictates of the secular courts. (Shame.) The church of St. Raphael was a small church, capable of seating 350 persons, but being extra parochial, there could be no aggrieved parishioners. Up to the time of its being closed, there had been upwards of 800 services every year, the Holy Communion being celebrated between 400 and 500 times, and the average number of communicants was nearly 100 per week. (Applause.) The services were conducted with extreme reverence. Two-thirds of the congregation were poor, and the other third were of the middle class. In ad-

dition to the numerous services, the Church work included Bible classes, night classes, industrial school for girls, a *crêche* of thirty or forty infants, a convalescent hospital for the sick poor; and there were some 200 families regularly visited, and between 4,000 and 5,000 cases of distress annually attended to. (Loud applause.) No word of encouragement to the great work had been received from the Bishop of the diocese, who had not lived in his diocese for years, and without a single note of warning he had written to the chaplain requesting him to make sweeping changes in the mode of conducting the services, and pointed out eleven matters on which he required an alteration. Mr. Ward stretched every point he could, and gave way on eight points, but on three of them he felt, as a conscientious son of the Church of England, that he could not obey the Bishop. For that disobedience his license was withdrawn, and further than that he was inhibited from performing any ministerial duty not only in the Church but in the parish, so that at any present moment a poor almshouse man or woman dying could not have their own chaplain's ministrations. ("Shame.") His lordship had endeavoured to justify his arbitrary conduct in closing the church by, in the first instance, questioning the right of a general congregation attending the church and supporting his contention by, in some way, misquoting the trust deeds, and secondly by making an attack upon the Sisterhood of St. Raphael's. He had brought a charge against the institution which was utterly foreign to any point at issue, and having made the charges he dared not substantiate them, because he could not. (Applause.) Dr. Marshall said he spoke with warmth because he had been a member of the congregation since the church was opened 19 years ago, and he had seen the poor crowd to the early service and knew the benefits they thus, and in many other ways, received. (Applause.) Having been turned out of their church, they felt that something must be done as they could not be snuffed out. Notwithstanding this for the last six months the congregation of St. Raphael's, which had no church to go to, not a single member had been "squeezed" out into another communion. (Applause.) They had remained loyal to the teaching they had there received—they had remained loyal to their Mother Church and to the accessories of her worship. They had resolved themselves into a community called St. Raphael's League, and it was the case of the League that he wished to plead that evening. It had not only the whole of the congregation of St. Raphael's for its members, but it included all those who would give their support and sympathy to it. In forming the League they felt that, because the church was closed, the many good works connected with it should not cease, and their object was to continue those works.

Even the London *Guardian* reads Bp. Ellicott a pretty severe lecture for his treatment of S. Raphael's. It says:

A bishop's office is surely not to molest those who labor for Christ amidst the squalor, disease, and profligacy of a large seaport town. Strong measures such as suspension of a hard working and zealous clergyman, and the placing under a kind of ban a fruitful missionary organisation, ought surely to be resorted to only in the very last extremity—in case of evils more and more desperate than the sin and misery against which the founders of St. Raphael's intended it to make war. We have no desire to apologise for Mr. Ward's tenacious adherence to vestments, the mixed chalice, and altar lights. It is a thousand pities to sacrifice the spiritual work of the Church for these decorations and trappings of things sacred. But it is a pity no less to suppress the decorations and trappings at the cost of annihilating the work also. Mr. Ward was, perhaps, pragmatical and obstinate. It is

unfortunately the fact that persons abounding in self-denying religious zeal often are so. But a wise bishop would have found out a way to keep and win for his Master's service this same priceless if unmanageable quality; and yet also to secure some tolerable conformity to the law as it stands. "Be so merciful that you be not too remiss; so minister discipline that you forget not mercy," is an exhortation with a double edge; the words are such as those who have once heard them ought never to forget. When a holy work miscarries by the fault of two parties, the responsibility for the scandal and for the good left undone through the miscarriage must be divided; and not equally divided either, if one of the two parties be so superior in station and advantage as that conciliation should in Christian fairness have begun on his side. It really does not appear that the complainants were worthy of the deference they seem to have received. They were and are anonymous; if they had a creditable work to do they would not have been ashamed to own it. They are simply "parishioners;" *i. e.*, they reside somewhere within the parish of St. Paul's, Bedminster, which, with its 8,000 souls, has its own parish church, of course. If they did not like the services at St. Raphael's chapel, there was no earthly reason why they should go to it; they could have no personal wrong for which the Bishop was bound at all risks to provide a remedy. It does not at all look as if they were men whom a bishop should go out of the way to oblige even if they be not, as Mr. Ward hints, paid agents of the Church Association. We hear of no complaints from the worshippers of St. Raphael's themselves, who, on the contrary, seemed to have thoroughly liked the services which they enjoyed under episcopal sanction till they were suddenly, without a word of argument or warning, bidden to alter them just before Christmas. We do not find here any of that 'consideration of the circumstances of the case' which the Act of 1874 itself requires; there is no request or opportunity for explanation or denial; a sharp and peremptory order is issued—*Aut dic aut accipe calcem* are, as it were, the Bishop's accosting words to his presbyter. If the object were to make him refractory, it could hardly have been better tried at. Mr. Ward remarks, not without reason, 'the arbitrary tone of your lordship's letter is one to which the clergy of the Church of England are little used.' We are very sure that there is no branch of the public service in which this peremptory and haughty language is at all used, at the very beginning of a difference, at any rate."

BISHOP DOANE'S ADDRESS TO THE SEVENTH CLASS, AT THE SCHOOL OF ST. AGNES.

CLASS MOTTO:—*Milites Bonam Militiam.*

* * * * * * A single good old Saxon word teaches in briefest form the *spirit* in which your warfare should be waged. And I want you to take as watchword and password, as aim and inspiration of your lives, the thought of *earnestness*, which is our own thought by the lineal descent of language. It used to be verb and noun as well as adjective, this old word *earnest*, as in an old English poem which Nares quotes:

"Let's prove among ourselves our arms in jest,
That when we come to earnest them with men,
We may them better use."

Its substantive use lives still. Take it, dear children, in its substantive sense, as the pledge, the token, the *earnest* of your faithful work in life.

The old root, from which we get the word earnest and the word yearn, is *yernan*, to run after, to pursue; and into it enters the thought of yearning, of eager, intense desire; and into the yearning enter the strength and force of effort that pursues. So that to be earnest means greatly to want, to long for, to desire whatever your aim may be; and means, also, with active energy, and not with listless longing to pursue what you desire.

To war a good warfare you must be in earnest, really wanting, really striving after, what you set yourselves to win. Such yearning will wing your feet; such pursuit will furnish to what else were wings of wandering desire, the solid feet, firm set upon the battle-field of duty.

If I am not greatly mistaken about the tendencies and hindrances of womanhood to-day, this lack of earnestness is the great want of our time. It dispirits women, because it takes the spirit out of their warfare. Trifling is a sore temptation to your sex. The old figure of vines and oaks is pretty in poetry. Nines times out of ten, if oak means man, and vine means woman, the vines hold up the oaks. But the figure is poor. Women with all their grace and beauty are not the play-things and ornaments of life. The times when this was true of the few "fayre ladyes" with personal charms, were times when most women were drudges, and beasts of burden, and slaves. Christianity has lifted womanhood out from and above the degradation of menial service not only, but out of and above that almost deeper lowering of the sex, when

"The quips, and cranks, and wanton wiles,"

of bedizened beauty, or clever and questionable smartness of speech; the graceful posturing and the artistic satisfying of critical eyes; or a sweet voice for song, and a deft hand at ornamental needlework, where the frivolous filling up of her life. The earnest women of the world, since the Woman-Born came to restore womanhood, have been the true women warriors. The true wives of true husbands, the workers for love's sake in school and hospital and prison, in city alley or in country lane, such as these are the pattern people of true lives, because they are *earnest* people.

I am not asking you to make life sad and sombre and severe. Earnestness and reality bring the intense pleasure into life, than which no other thing is half so pleasant, of kindling enthusiasm, of interest, and aim, and purpose, and resolve. They will reach into everything: the housewifry that is concerned with luxuries, the needle-work that paints in silk and thread, the pen that runs to rhyme, the pencil that paints only flowers; or the high arts of bread making, and plain sewing, and household decoration; all which inspire and require earnestness to be well done. The "earnful *heart*" as Phineas Fletcher has it, will not be wasting all its freshness in that contemptible thing called flirting, whose frivolity is that of the moth at night, and not even of the silly butterfly by day. The earnest mind will find some other thing to do than novel-reading. The earnest warrior will seek some other enemy to fight than ennui. I want you to be earnest in whatever you do; to do "whatever your hands find to do with your might;" earnest in your accomplishments, and your amusements, in your reading, your society, your manners, your morals, your religion above all things, and your lives; yearning after, with insatiate desire, the best things, and pursuing, striving, warring with all the weapons of *wish* and *will*, of brain and heart and foot and hand alive with this spirit of earnestness.

Turning from *the spirit*, think with me of *the objects* of your warfare, and lest I seem to reflect upon those names which stand so high in the golden

treasury of womanhood, I pause to speak with reverence of those few women warriors who, in their very solitariness of grandeur and isolation, prove, by the law of exception, the rule that woman's warfare is with weapons other than *they* wielded. Jael with the wooden mallet and the tent pin, swayed with a sudden power, and for a sudden purpose, by the inspiration of God, and Judith with the falchion of Holofernes delivering God's people from their enemies, "warred a good warfare," and gained, the one from Deborah the prophetess, and the other from Ozias the Governor of city, the benediction of "blessed above all women." Standing in similar isolation, are some women whom secular history delights to honor, who warred a good warfare in a righteous cause. But these, and the women who claim kin with them by kindred acts of martial bravery, belong to other days than ours. The woman-warrior of to-day, aggressive, conspicuous, unsexed, asserting sisterhood with such as these, and boasting that she battles for rights of woman and reform, resembles far more nearly those mythical Cappadocian creatures (would to God these were mythical as well) the Amazons, the unbreasted women, who, that they might fit themselves for warriors, unfitted themselves for womanhood. Looking away from these, I point you rather to what day after day, has stood before your eyes, that armed and crested woman, the initial illumination of the first word, "duty;" the perpetual reminder to you that your warfare, your weapons, and your work are to be suited to what the homely words of our good old Catechism calls "that state of life unto which it hath pleased God to call you."

Now the "estate of life" into which it hath "pleased God" to call you is not what young and enthusiastic expectations make it, nor what the theses of graduation days proclaim it, the complete estate of womanhood. For you have only reached to-day that point where the "brook and river meet," and if the brook seems almost river the river at the start is very little more than brook. It were an idle impossibility to attempt even, to catalogue in full detail, the enemies which threaten danger at just this period. I rather seek to concentrate your vigilance and energy upon a single portion of the battle field, and ask you to set yourselves with positive purpose, fixed and firm, against a single class of enemies which threaten to rob you of your final victory; and so set forth the *object* of your warfare.

The word of warning which I desire to write, as St. Paul wrote his letter to the Galatians, in "large characters," is against *the prematureness of immaturity*. And the enemies to be overcome, in order to escape this danger, are flattery, pride of attainments, self-indulgence, social ambition, impatience of control.

Prematureness is the great curse of our day. A child is sent too soon to school, kept there too short a time, sent out into the world too young. The telegraphic mania has taken possession of life. Steam at high pressure is the standard of all progress. To get through childhood, over school-life, out of girlhood, past the training time, beyond control, as soon as possible, this is the thought. This age asks not "royal roads," but "rail roads" to learning. Because the tunnel of the Mont Cenis takes less time, it will rather burrow through the Alps in blind haste, than climb and cross them, getting all their glorious beauty by the way. It is as though one spoiled to-day's enjoyment by dwelling only on anticipations of to morrow; and found the next day's pleasure spoiled, because its reality does not come up to the dream. It is the perpetual living on one's income drawn always a quarter in advance. The girl goes out into the world, unripe, unready, unformed, unfit, in body, heart and mind to struggle or to stand

alone. Late hours, the scurry of what is called society, the drain, on blood and nerve and muscle, of a winter "out" break down the vigor, and brush off the bloom of physical health. The brain, not deepening old impressions, or storing in its cells new treasures rifled by bright and patient toil as bees get honey, but only piling one upon another passing follies, becomes a palimpsest, on which the latest writing covers up, and is confused by what went before. And the heart, trifling with the frivolous and flippant love of conquests, of attention, of admiration, shrivels and toughens into a sort of parchment, incapable of giving back the sweet and simple answer to love's real asking; and fitter for the drum beat of a sad reveille, waking it too often to a day of pain. The child who was a girl in childhood, a maiden in girlhood, is a woman in her maidenhood, not in wisdom, nor in ripeness, but in the premature beginning of decay. For as the old English Play has it,

"Early ripe is rotten too too soon."

Instead of simplicity concerning evil, come fondness for, and familiarity with, the foul gossip of fashionable scandal. Instead of the fresh enjoyment of things that are "pure and lovely, and of good report," comes the weariness of worn out interest, which must be stimulated with some kind of dram. And the stimulant is near at hand to find; the latest novel, concerned, through all its plot, with sins of which the apostle thought it "a shame even to speak," the prostituted theatre of our time, in which the helot, whom the Spartan fathers made drunk to make vice hideous to their boys, excites amusement, and commands the approval of applause. Life, listless, useless, and joyless, because its sweetness and its substance have been drained and spent, used up and wasted, this is the penalty of those who begin by being *immaturely*, and end by being *prematurely*, old. It is June now, dear children, out of doors, and in your lives, not yet October; the growing time, and not the time for gathered crops and falling leaves. The vines are young and the grapes on them are tender yet; and as the wise man in the "Song of Songs" bids the beloved to wage war against the "little foxes that spoil the tender grapes," so I bid you be watchful and make war against the little sins, the cunning suggestions, the stealthy temptations, that try to spoil the grapes.

The ripe grapes that hang high the foxes look at and call sour, being beyond their reach. The trellis of self-respect and dignity must keep up, above too easy access, the charms and graces of girlhood.

The green grapes that hang low, the foxes snatch and spoil. You must guard the simple condescension of a woman's instinctive and unconscious graciousness from descending into the vulgar freedom of indiscriminate familiarity, and the conspicuousness of mere display.

There is an acrid juiciness in tender grapes, which if it be pressed out, leaves nothing but the gradual drying up, upon the vine, of something that is not even a raisin, but only a used-up grape. It is the warning against immaturity.

There is a flush upon the tender grape, which, brushed off, leaves the spot exposed, on which decay shall set in first, and get the better of the patient process of ripening, in the sun of summer, and by the frost of fall. It is the warning against prematureness. And whatever tends or threatens to brush off the bloom, or waste the juice of your fresh girlhood, is an enemy, against which you are to wage the good warfare of which your legend tells.

Let your warfare be, in its weapons, its watchfulness, its womanliness; its aim, and its inspiration; its fearlessness and its fidelity; "according to the prophecies that have gone before on you;" the taken and retaken

vow, the grace and refreshed grace of your soldiership of Christ by Baptism and Confirmation; the sacred influences of home; the sweet devotion of your mother's love: the living examples and the holy impressions of your school-mother. And count, among the prophecies, that go before on you, with the strong confidence of loving hope, these parting words of warning and of cheer; and this last word of all, my benediction to each one of you. *Milites bonam militiam*; and may the gracious Master give to each of you the joy of victory, and its crown.

THE LAMBETH CONFERENCE.

The *Church Times* of June 28th, says:

The second Pan-Anglican Conference is to meet on Tuesday next; but, following the precedent of 1868, its deliberations will be conducted in secret. The Encyclical of the previous Conference was signed by 18 English, 5 Irish, 6 Scotch, 24 Colonial, 4 ex-Colonials, and 19 American prelates—total, 76; but 2 English, 2 Irish, 1 Scotch, 8 Colonial, and 1 American, in all 14, afterwards added their names to the document, making a grand total of 90. This time it is understood that none but prelates in actual possession of sees will be invited. The Conference is expected to be attended by the whole of the 49 home diocesans; by 25 Colonial, and by 18 American Bishops, in all 92. Of the 90 who signed the Encyclical in 1867, 35 have died, and 13 would be disqualified; so that 48 of those who were present eleven years ago must be missing on this occasion. It would also appear that 14 American and Colonial prelates who might have attended are not coming, so that only 28 of those who took any part, directly or indirectly, in the former Council, will be present at the gathering that will assemble next week.

As we stated last week, the report of the Conference of 1867, which has at length been published, is very interesting, though perhaps now a little antiquated. The great struggle, it seems, was with regard to the See of Natal, and the relations between Church and State. On the one side, the Metropolitans of Capetown and New Zealand, the presiding Bishop of America, the late excellent Bishop Hopkins of Vermont, and the Bishop of Oxford insisted upon some very decisive step being taken. On the other hand, the then Bishop of London and the then Bishop of St. Davids (Dr. Thirlwall) stood up vehemently for "the law." Bishop Tait in particular announced that he positively "gloried in the fetters of the State Church." "I feel much alarmed," he said, "when I hear persons indulging in contrasts between ecclesiastical and other law, because I do not believe in that contrast in this land. I can imagine if I were a subject of the Ottoman Porte, or if I were living in some heathen country, the laws of which were not constructed on Christian principles, that it would be my duty as a minister of Christ to assert the law ecclesiastical against the law of the land. But glorying to live in a Christian land, into every institution of which Christianity has found its way, and all the highest officers of which are Christians, and hold their offices because they are administering a Christian law, I fear no conflict between the law ecclesiastical and the law of the land." We doubt whether even the most Rev. prelate would quite use these words now. At all events, the Master of the Rolls is undoubtedly a Jew and Vice-Chancellor Fry a Quaker. It would be impertinent to speculate on the exact quality of the "Christianity" which is professed by several legal personages of very great eminence upon the Bench or certain before long to be elevated to it. Against Bishop Tait's Erastian en-

thusiasm may be set a speech of Bishop Wilberforce: "It is not," he said, "that I in any degree am disposed to enter upon new and untried ways that might shake the connection between Church and State. But I believe that there is one duty above all others incumbent upon the Church, and that is that she should fearlessly maintain the truth of God. All the highest authorities in this land of England—the great Reformation statutes especially—lay down the broad and certain distinction which exists between the law of God in things civil and the law of God in things divine. The statutes of Henry VIII. lay down the distinction as plain as language can define it, that whereas the civil lawyer is the proper judge in the law civil, the divine is the proper judge in the law spiritual, and that the spiritualty of England has always been known as a body capable of handling the divine law. While, then, I owe to the civil tribunals my most complete obedience as a subject of the Crown, no civil tribunal of the land has a right to alter one word or particle of the revealed truth of God. Therefore, instead of saying that I am satisfied, or that I think the Church of England should be satisfied by seeing the Privy Council Committee at this moment able to define for us what is the Church's truth, I maintain that we are, so long as we submit to it, in the greatest danger." After all, the Conference agreed by 43 to 3 to endorse a resolution of the Convocation of Canterbury, setting out the steps which resulted in the consecration of Bishop Macrorie, and the practical snuffing out of Dr. Colenso.

HYMN LVII

Of Wesleys' Sacramental Hymns.

O the depth of love Divine,
The unfathomable grace!
Who shall say how Bread and Wine
God into man conveys.
How the Bread His Flesh imparts
How the Wine transmits His Blood,
Fills His faithful people's hearts
With all the life of God?

Let the wisest mortal shew
How we the grace receive;
Feeble elements bestow
A power not theirs to give:
Who explains the wondrous way?
How thro' these the virtue came?
These the virtue did convey,
Yet still remain the same.

How can heavenly spirits rise,
By earthly matter led,
Drink herewith Divine supplies,
And eat Immortal Bread?
Ask the Father's wisdom *how;*
Him that did the means ordain.
Angels round our Altars bow
To search it out in vain.

Sure and real is the grace,
The manner be unknown;
Only meet us in Thy ways,
And perfect us in one.

Let us taste the heavenly powers;
Lord, we ask for nothing more:
Thine to bless, 'tis only ours
To wonder and adore.

"HE SHALL COME WHOSE RIGHT IT IS."

It will be over soon,—the empty show
In which men walk and vex themselves in vain:
It will be over soon,—the ebb and flow
Of worldly circumstance, earth's loss and gain:
They have an end,—the joys that come and go,
And pain that ever alternates with pain:
The evening shadows flicker to and fro;
Night comes and morning follows in its train.
Speed it, O Father, speed the promised reign!—
Arise, thou glorious "Sun of Righteousness,"
"With healing in thy wings," arise to bless!
Why doth thy chariot linger? Why restrain
Thy chariot wheels? Thy people longing wait
Thy blest return to right our ruined state.

F. W. H.

Church Work.

CALENDAR FOR AUGUST.

1	Thur	White	Lammas, or S. Peter's Chains.
2	Frid	Green	.. .. **Abst.**
3	Sat	Green	At Evensong, Collect for 7th Sunday after Trinity.
4	Sun.	Green	SEVENTH SUNDAY AFTER TRINITY.[1]
5	Mon	Green	
6	Tues	White	Transfiguration.
7	Wed	White	Holy Name of JESUS.
8	Thur	Green	
9	Frid	Green	.. .. **Abst.**
10	Sat	R & G	S. Laurence, D. M. At Evensong, Collect for 8th Sunday after Trinity.
11	Sun.	Green	EIGHTH SUNDAY AFTER TRINITY.[2]
12	Mon	Green	
13	Tues	Green	
14	Wed	Green	
15	Thur	Green	*Assumption of B. V. M.
16	Frid	Green	.. .. **Abst.**
17	Sat	Green	At Evensong, Collect for 9th Sunday after Trinity.
18	Sun.	Green	NINTH SUNDAY AFTER TRINITY.[3] Give notice of S. Bartholomew and Vigil.
19	Mon	Green	
20	Tues	Green	*S. Bernard, Abbat.
21	Wed	Green	
22	Thur	Green	
23	Frid	V & R	Vigil of S. Bartholomew. At Evensong, Collect for S. Bartholomew. .. .. **Fast.**
24	Sat.	R & G	S; BARTHOLOMEW, Ap. M.[4] Athanasian Creed. Proper Collect, Epistle, and Gospel. At Evensong, Collect, (1) 10th Sunday after Trinity, (2) S. Bartholomew.
25	Sun.	Green	TENTH SUNDAY AFTER TRINITY.[5]
26	Mon	Green	
27	Tues	Green	
28	Wed	White	S. Augustine of Hippo, Bp. Conf. and Doct.
29	Thur	Red.	Beheading of S. John Baptist.
30	Frid	Green	.. .. **Abst.**
31	Sat	Green	*S. Aidan, B. At Evensong, Collect for 11th Sunday after Trinity.

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	1 Chron. 21	Rom. 4.	1 Chron. 22, *or* 28, 1 to 21.	S. Mat. 18, 21 to 19.3
	1 Chron. 29: 9 to 29.	Rom. 9, 19.	2 Chron. 1, *or* 1 Kings, 3.	S. Mat. 22: 15 to 41.
[3]	1 Kings 10: 1 to 25.	Rom. 15, 8.	1 Kings 11, 1 to 15, *or* 11, 26.	S. Mat. 26: 1 to 31
[4]	Gen. 28: 10 to 18.	Rom. 4, 18 and 5.	Deut. 18, 15.	S. Matthew 28.
[5]	1 Kings 12.	Rom. 6.	1 Kings 13 or 17.	S. Mark 1: 1 to 21.

The Third Annual Report of the Free Church Association was recently issued. During the year past 103 clerical, and *only* 18 *lay members* were added. The laity are slow to take hold of a movement which deprives them of their cherished immunities under the Pew-and-Selfishness system!

One more Bishop is added to the list of "Patrons"—making now 23 in all. Seven new Local Secretaries have been appointed, making 31 in all; and 30 Dioceses are represented. Beside the Episcopal Patrons and the Secretaries, there are a President, 22 Vice Presidents, an Executive Council of 12, a Recording Secretary, Corresponding Secretary, and Treasurer. With a membership commensurate with this organization, as we trust it will be, great results in the cause of the Free Gospel may be looked for. The decease of the late William Welsh is a blow to the Association; but his counsels and example remain to inspire others. At the General Convention in Boston, the Council presented a memorial urging action to prevent in future the *sale of sittings* in churches. No action was taken, on grounds of "expediency;" but the *principle* was tacitly accepted, giving hope that in no long time a similar effort will succeed. Two very successful meetings were held in Boston, under the auspices of the Association. "In order to collect statistics of Free Churches throughout the country, a blank form was issued containing enquiries (in case the church was free,) as to number of sittings, and of communicants, source and amount of income, effect of the system on extra parochial offerings, character of the worshippers as to means or occupation, number of services and attendance, and the estimation in which the free system was held. Out of 3,000 blanks replies have been received from one hundred only. Meagre as the results are, they show, continues the report, (1) the *necessity* of free seats to do the work, (2) because facts gathered under widely differing conditions prove the ability of Free Churches to support themselves by the Offertory. With due deference, however, it may be observed that this is a large conclusion from a small induction. The question of the maintenance of Free Churches, when also *free from endowments*, is not so easily disposed of.

Appended are the names of the officials of the Association, and its objects, membership and publications:

FREE CHURCH ASSOCIATION.

President—Mr. J. Vaughan Merrick.

Patrons—The Right Rev., the Bishops of North Carolina, Minnesota, Easton, Indiana, Pennsylvania, Nebraska, Maine, Florida, Long Island, Albany, Central New York, New Hampshire, Central Pennsylvania, the Missionary Bishops of Nebraska and Colorado, the Assistant Bishop of North Carolina, the Bishop of Wisconsin, the Missionary Bishops of Northern Texas, and Northern California, the Assistant Bishop of Kentucky, the Bishops of New Jersey, Fond du Lac and Iowa.

Vice Presidents—The Rev. Eugene A. Hoffman, D.D., The Rev. Daniel S. Miller, D.D., Mr. Samuel Wagner, The Rev. Edward A. Foggo, D.D., Mr. James S. Whitney, Mr. Orlando Crease, The Rev. John A. Childs, D.D., The Rev. Theo. S. Rumney, D.D., Samuel K. Ashton, M. D., The Rev. Pelham Williams, D.D., The Rev. J. S. B. Hodges, D.D., Mr. John Lucas, The Rev. Thos. Richey, D.D., The Rev. Thos. Gallaudet, D.D., The Rev. Wm. T. Gibson, D.D., The Rev. Charles R. Bonnell, The Rev. S. P. Parker, D.D., Mr. Joseph D. Green, Mr. W. B. Jackson, M.D., A. B. Hanley, M.D., The Rev. G. W. Watson, D.D., Mr. John S. Blatchford,

Executive Council—The Rev. Wm. H. Vibbert, Mr. Wm. P. Pepper, The Rev. H. Palelethorp Hay, D.D., Mr. George M. Coates, Dr. Alfred C. Lambdin, The Rev. D. Otis Kellogg, D.D., The Rev. R. E. Dennison, Mr. Samuel Wagner, Jr., The Rev. W. H. Graff, Mr. Joseph Christian, Mr. W. W. Montgomery, Mr. Rowland Evans.

Recording Secretary—Mr. James Rawle.

Corresponding Secretary—The Rev. G. Woolsey Hodge, 2125 Spruce Street, Philadelphia, Pa.

Treasurer—Mr. Charles W.Cushman, 128 S. Delaware Avenue, Philadelphia, Pa.

LOCAL SECRETARIES.

Alabama—The Rev. George H. Hunt, Tuscaloosa, Ala.
California—The Rev. Edward P. Gray, Redwood City, Cal.
Central New York—Rev. T. E. Pattison, Syracuse, N. Y.
Central Pennsylvania—Rev. M. A. Tolman, Mauch Chunk, Pa.
Connecticut—Rev. Edwin E. Johnson, Hartford, Conn.
Delaware—Rev. W. J. Frost, D.D., Wilmington, Del.
Easton—Rev. Henry A. Skinner, Elkton, Md.
Florida—Rev. J. Jackson Scott, D.D., Pensacola, Fla.
Fond du Lac—Rev. William Dafter, Oconto, Wis.
Illinois—Rev. Canon Knowles, Chicago, Ills.
Indiana—Rev. Edward A. Bradley, Indianapolis, Ind.
Kentucky—Mr. William Babb, 53 Main Street, Louisville, Ky.
Long Island—Rev. John C. Middleton, Glen Cove, N. Y.
Maryland—Rev. B. B. Griswold, D.D., Baltimore, Md.
Massachusetts—Rev. Geo. J. Prescott, Boston, Mass.
Maine—Rev. Canon Chas. W. Hayes, Portland, Me.
Michigan—Rev. William Charles, Detroit, Mich.
Minnesota—Rev. D. B. Knickerbacker, Minneapolis, Minn.
Mississippi—Rev. T. Thomas Pickett, Holly Springs, Miss.
Rev. Dr. Douglas, Dry Grove, Miss.
Missouri—Rev. Herman C. Duncan, Kansas City, Mo.
New Hampshire—Rev. Chas. A. Holbrook, Portsmouth, N. H.
New Mexico—Rev. Henry Forrester, Santa Fe, N. M.
North Carolina—Rev. E. R. Rich, Raleigh, N. C.
Northern New Jersey—Rev. J. N. Stansbury, Newark. N. J.
Ohio—Rev. James A. Bolles, D.D., Cleveland, O.
South Carolina—Rev. Wm H. Hanckel, Charleston, S. C.
Vermont—Rev. Thos. W. Hoskins, St. Albans. Vt.
Western Michigan—Rev. S. Beckwith, Grand Rapids, Mich.
Western New York—Rev. H. W. Nelson, Geneva, N. Y.
Wisconsin—Rev. E. R. Ward, Milwaukee, Wis.

OBJECTS OF THE ASSOCIATION.

1. To maintain, as a principle, the freedom of all seats in churches.

2. To promote the abandonment of the sale and rental of pews and sittings, and in place thereof the adoption of the principle of systematic free will offerings by all the worshippers in our churches, according to their ability.

3. To promote the recognition of the Offertory as an act of Christian Worship, and as a Scriptural means of raising money for pious and charitable uses.

THE MEANS EMPLOYED.

The printing and dissemination of Tracts and Papers; the holding of Public Meetings; the Preaching of Sermons; Discussion in the public Press; and the promotion of needful Legislation.

The Council is always ready to assist in the organization of public or private meetings in reference to particular localities and churches, so that friends who wish to influence the public opinion of their neighborhood, may obtain not only tracts and pamphlets, but speakers to help them, by applying to the Secretary.

The Council is also prepared to afford legal advice on questions connected with the movement.

The Association being entirely free from party character, the support of all is earnestly asked for on its behalf.

MEMBERSHIP.

Any clergyman may become a member, by assenting in writing to one or more of the objects of the Association.

Any Lay person, by so assenting and paying not less than one dollar annually. Any person may become a Life Member, by paying a sum of not less than twenty dollars at one time. Connection with a pewed Church or deriving income from pew-rents, is not deemed inconsistent with Membership.

LIST OF PUBLICATIONS.

1. Appeal for Freedom of Worship, &c. 2. Suggestions for Making Churches Free, &c. 3. Reasons for Contributing, &c. 4. God's Truth against Pew Rents. 5. Pew Rents do not Support Churches. 6. The Church of Christ a Free Church. 7. First Annual Report. 8. The Free Church the Witness, &c. 9. Second Annual Report. 10. Free and Open Churches. 11. Third Annual Report.

CHARITIES.

S. Luke's Free Hospital, Chicago, is another of those "ventures of faith" which mark our day and country. In their report for last year the Trustees say that they ask for money for "daily wants," living on in the hope that in a few years funds and buildings will be supplied by "charitable hands." The chaplain makes a special report of his official work for the year, also thanking the "ladies and gentlemen," and the railroad companies, who have in various ways contributed to the comfort or pleasure of the patients. The whole number of persons treated at the Hospital during the year (1877) was 628, of whom but 23 died. The treasurer reports as total receipts for the year the sum of $12,334. Of this almost every dollar has been expended in carrying on the Hospital, leaving a balance in the treasury of $2.35.

S. Luke's Home, Utica, N. Y., was founded eight years ago. Begun in faith and with a modest outlay of money, it has won, by its own merits, first sympathy' and then active aid and co-operation, till it has grown into an established and prosperous institution. Early in its history several generous legacies had been securely invested, the interest on which was a great help to the Hospital while yet in its infancy. But its chief benefactor is a Mr. Butler, a citizen of Utica, who sets a noble example to our wealthy laymen by his liberality and care. Not satisfied with his first large gift, he has continued giving, until he has made the Hospital, with its handsome Chapel built by him as a memorial to the dead, and with its Home and Clergy House, and the extensive, tasteful grounds—a source of pride to the city, as well as one of rejoicing to the Churchfolk there. His latest benefaction is an ample ground for a Hospital Cemetery, which his taste is also arranging and adorning.

S. Mary's Orphanage, Lowell, Mass., was founded a few years ago by the venerable rector of S. Anne's Church, in that city. He paid $20,000 for a desirable house adjoining his parish church, and the Home for Orphans was duly opened, and placed under the charge of the Sisters of St. Margaret. It is without endowment, and the money for its support has been mainly obtained through the personal exertions of the rector. It can accommodate thirty children. There are twenty now in the Home, and others will be admitted as soon as necessary furniture can be secured.

One of the most loving and practical of the numerous charities of the Church in England is the *Girls' Friendly Society*, sanctioned by the two Archbishops, and nineteen of the Bishops. Its object—as stated in one of its pamphlets—"is, to create a bond of union between ladies (Associates) and working girls (Members), and thus in time to provide *a friend for every working girl throughout England and Wales* (our italics). It also aims at raising the *tone of our working girls*, by putting a recognized stamp on the value of a good character." The Society began in 1875 with a few workers; it now numbers about 5,000 Associates, 220 Branches, 30 affiliting Societies, and many thousand Members. Its centre is London, at—"The Girls' Friendly Lodge," 245 Vauxhall Bridge Road; where its Secretary and other officials live, and receive applications. *Premiums for good service* are given, Bible Classes are promoted, Homes are founded for Members who, being out of a place, need a lodging; and rooms are opened in the evening for innocent amusement. All the festivals of the Society are marked by a decided element of religious worship. A Circulating Library of 1300 volumes is furnishing *good* and *attractive* literature to the young people. The work of the Society is divided into six departments: 1. Help for Young Work-Women. 2. Circulating Library. 3. Registry Work. 5. Help for Work-House Girls. 6. Homes of rest for sick Members. Ladies of high respectability, and several of rank, preside over these departments.

A daughter Society exists in America, in the same parish with S. Mary's Orphanage, viz., S. Anne's, Lowell, Mass. It bears the same name, and its objects are similar, though not identical. It consists of "Associates," who must be Communicants, and of "Members" who are working girls who have always borne a virtuous character. Its objects are: 1. Promotion of friendly relations among Members, and others who attend Church Services, especially strangers. 2. The reclamation of wanderers from the folds into which they were baptized. 3. The fostering of good habits. 4. Instruction. 5. Visitation in sickness. 6. Mutual aid and comfort.

The Assistant Priest of S. Anne's, who is Chaplain of the Society, gives an account of it in a letter, from which we make an extract:

Weekly meetings are held for mutual improvement and social intercourse. The business meetings occur monthly, and are opened and closed with devotional exercises by the Chaplain. We have of late said Compline at the close of these monthly meetings, and during Lent we had it every week. The attendanc thus far has been excellent. The Society numbers over thirty members, who are divided up into bands under the leadership of ten associates. A large proportion of the girls are communicants, and connected with the Sunday School as teachers or scholars. The advantage of bringing working girls thus together, and preventing new comers from feeling lonely and friendless, is obvious. We are anxious that branch associations should be organized in the manufacturing cities (especially in New England), that girls going from one place to another may carry with them cards of membership, and at once fall into their place in the Church, wherever they may be.

A communication from the English parent Society expresses great interest in our undertaking.

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Correspondence.

LETTERS FROM SWITZERLAND.—No. V.

BY THE REV. DR. VAN RENSSELAER.

THE ROUSSEAU FETE.

GENEVA, 2d Sunday after Trinity, 1878.

MY DEAR DOCTOR:—This has been the most extraordinary Sunday that I ever passed, or ever expect to see again in a country calling itself Christian. It has been a gala day, spent by the mass of the people in extravagant festivities. If there were any sleepers at six in the morning, they were awakened by the thunder of cannon, reëchoed by the surrounding mountains. The streets were gay with a profusion of flags of all nations, streamers, festoons, garlands, evergreens, flowers, and triumphal arches. Men, women and children filled them in crowds. To get the religious services out of the way as soon as possible, the pastors were ordered by "the powers that be" to hold them at eight A. M. instead of ten, in the national "temples." When they were over, a procession was started with fourteen bands of music, which paraded the principal streets with banners, emblems and devices appropriate to the occasion. Conspicuous were the red and yellow of Geneva, memorial of the time when it was a fief of the Empire and the Church, the crimson of the Swiss Confederation with its white cross, and the red, white and blue of France. After the procession the people "sat down to eat and drink" at banquets prepared in the open air; the "wines of honour" flowed plentifully, it is easy to imagine with what result. Toasts and speeches were in order, and shouts and songs reëchoed from every quarter of the town, and bands of music contributed to the excitement. In the afternoon steamers, gaily decked with banners and streamers, started with crowds of passengers on excursions. The Evening Prayer in Emmanuel Church was signalized by a grand salute of cannon, which, though not exactly fired in honour of the service, made itself sensibly felt by the worshippers as it "volleyed and thundered to the right, to the left, and in front of them." Considering the excitement and the wine, the people were far more orderly and quiet in the streets at evening than might have been expected. With the exception of vociferous singing there seemed to be no disorder and no violence. The day was finished by a magnificent illumination of the borders of the lake and river, and grand fireworks.

And what was it all about? "Tell it not in Gath, publish it not in the streets of Askelon!" It was the "city of Calvin" gone mad after JEAN JACQUES ROUSSEAU! It was the canonization of the new saint of "Liberal Christianity;" the apotheosis of the apostle of the new gospel of the "Social Contract," who illustrated it by his life. He was born at Geneva June 28th, 1712; he died at Ermenonville July 2d, 1778. This is the age of "Centenaries," and the obvious fitness of seizing upon Sunday June 30th,

just half way between the birth-day and the death-day, for the celebration, was irresistible to the authorities. Hence the extraordinary scenes which we have witnessed, and which have made us comprehend better than any description could have done, the impassable gulf which divides *our* conception of the nature and purposes of the Lord's day from that of the Continental nations of Europe, and that of all peoples where the Papal Church had or has sway. If thoughtful persons, who would weaken the hold of the Lord's day on the popular estimation by giving it more or less to secular uses, could only have been here to see how entirely this day has been deliberately snatched from every pretence of religious observance, they would pause and reflect before going too far. It was as complete and entire a "deconsecration" as the freest thinker could desire. The only services held during the day after the State "culte" at 8 A.M., were the American, English, Scotch, Greek and Roman. I am happy to say that our church was filled, in spite of all that was going on, with its usual large and attentive congregation. It was a gratifying testimony of the firmness and steadfastness of our people to their principles in the midst of great temptations, which, I am sorry to say, drew some away.

This, however, is only the beginning of the "Fête"—it is to be prolonged till Tuesday, when the children are to be paraded through the streets, and pay their homage to the newly canonized, and have their feast and frolic in his honour. To-morrow the chief churches of the city are to be devoted to discourses on him by different public men, among whom is a Pastor. It is therefore in order to see what is the true character of this celebration, and what effect it is designed to have upon this community, and through it upon the world at large.

The first thing which impresses one is the determination of the managers to honour Rousseau in his entirety. He was a poet, a writer of great celebrity, a political thinker, an educationalist, a musician, a botanist. He has had his meed in those lines. But they were not satisfied with this—he must be honoured as a *man*, without any qualification. For this purpose the Lord's day must be appropriated, the whole population called out, the children gathered to public feasts and sports, orations pronounced by magistrates, professors, clergymen. The authorities in *Church and State* have combined in these acts, giving it a *national* sanction. The particular method of paying honour is to defile before a statue of the philosopher fifteen feet high, erected of plaster of Paris for the occasion. In passing, the procession throw wreaths of flowers with cheers. Then they surround it, and sing hymns and songs "to the glory of Rousseau." And this in a country where it is a penal offence to have a procession in honour of God or for any religious purpose!

It is due to the better and more thoughtful part of the people of Geneva to say that they have not only taken no part in this, but have earnestly and indignantly protested against it. They have been especially shocked at the calling out of the children to do honour to such a man. One-half of the population abstained from any demonstration in favour of it. But the other half was strong enough and determined enough to make it a great ovation, which they have entirely succeeded in doing. They have carried with them all the civil, ecclesiastical, university and scholastic authorities. All the Universities in Switzerland have taken part in it. The world has witnessed the amazing spectacle of solemn magistrates, grave divines, learned professors outvieing each other in the praises of a man who did all that he could, by his writings and his conduct, to bring contempt on their professions, and to make their functions useless.

The inconsistency of his ideas on political and religious questions has been plainly brought to light by these orations. But in politics he was the

father of modern Socialism. He went behind civilization and society to find the perfection of human nature in the supposed primitive savage. "In his two Discourses'," said one of the orators, "he combats civilization, and prefers to it the savage state, in which he finds again the true man!" "His fundamental idea in everything is the individual, the self, which he would have absolutely free;" but free according to the Genevese model, *i.e.* stamped with the character of his native town as he would have it, not as Calvin willed it. For it is not too much to say that had Jean Jacques appeared in the days of the sturdy Reformer, with his "Social Contract" and "Letters of Montaigne," Champel would have seen another fire lighted besides that of Servetus. And yet the author from whom I have quoted does not hesitate to trace the legitimate descent of Rousseau from Calvin, thus: "Calvinism is illiberal only in appearance. In opposing the absolute liberty of God to the pretensions of the priest, it lays the solid base of modern liberties, and gives the point of departure for all the liberal revolutions, beginning with that of England. It produces Grotius by a reaction. At Geneva it becomes the soul of a spirited nationality of great power. In the eighteenth century the individuality of man breaks forth at Geneva; the people aspire to the sovereignty, without repudiating the Protestant idea. Rousseau is the man of that movement." Yes, and 1878 has shown that while the influence of Calvin was shaken within fifty years of his death, the influence of Rousseau has remained unimpaired for a century, and has borne its fruit in France, and is bearing it in Germany and America. The Communist and Socialist find in his principles their chief support, as has been testified here by the unanimity and devotion with which the followers of those doctrines have celebrated this day. Now what will become of a State which trains its children to sing hymns and deck with flowers the statue of the author of such teachings?

Among the incidents of the celebration is a discourse on the religious ideas of the philosopher by one of the leading Theological Professors, a gentleman universally esteemed for his learning and his high character. And what did he say? "Rousseau did two things in the sphere of religion: he awakened religious feeling in unbelievers, and enlarged it among believers." "His merit was to give to the religious sentiment its supremacy, and to proclaim the God of love. Hence his great influence, and his claims on our gratitude." And how did he do it? "He broke with authority, and with Revelation as imposed by authority. Led by the inner conviction, higher than reason, he ascends to God, declares His action and affirms his goodness. Returning to man, he declares that man is naturally good, but that he participates in a kind of social fall, which shows itself in the development of a blind selfishness. To raise himself from that perversion, Rousseau points out the means—the education of himself. Here Revelation will come to his aid: he attributes to it a great moral power, above all in its presenting the living person of Jesus, the Divine Man, the centre of history." Strange doctrine to call forth the admiration and gratitude of those who boast of John Calvin as their apostle! Another Genevese divine draws the contrast for us, without seeming to be much shocked at it:

"Calvin, directed by the evangelical doctors, admits the divine authority of the Holy Scriptures as the infallible source of religious truth. Rousseau, tossed about between Romanism and Deism, rejects all supernatural relation between the soul and its Creator. He declares that man possesses the natural power to discover religious truth in its perfection.

"Calvin lays down, as a principle necessary to religion, the dogma of the plentitude of the Divinity embraced in the person of Jesus Christ.

Rousseau recognizes Jesus of Nazareth as the type of religious perfection in humanity, but refuses Him all miraculous power.

"Calvin admits the moral hereditary corruption of the human family,and its relief by the Divine mercy and power manifested in Jesus Christ. Rousseau believes in the natural goodness of man, and proclaims the infallibility of conscience, and indefinite moral advancement by the mere effort of the individual will.

"Calvin teaches that salvation in the future life is effected by the Redeemer, who grants an infinite grace to His humbled and repentant creature. Rousseau presents man followed by his works, supported by his personal merits, and trusting in the paternal goodness of the supreme Judge."

To understand an allusion above, it must be remembered that Rousseau, born a Calvinist, fell into the hands of the Perre de Ponterve at the age of sixteen, and was sent by him to a female friend at Annecy, who is thus described: "Madame Warens was a young Vaudois lady, who, driven by her faults and chagrins, had changed her religion, and was living on the pension which the Kings of Sardinia then gave to converts from Protestantism." To her the priest sent the boy with the following precious missive: "I send you this youth, who has deserted his country. He seems to me well disposed. He has passed a day at my house, and God calls him to Annecy. Labour to encourage him to embrace Catholicism. It is a triumph when one can make conversions; you understand as well as I that, for that great work, to which I believe him well enough disposed, it is necessary to try to keep him at Annecy, for fear that he may receive some bad instructions elsewhere. Take care to intercept all letters which may be written to him from his country, because believing himself abandoned, he will abjure the sooner. I leave all in the hands of the Almighty, and *yours which I kiss.*" She sent the youth to Turin, where he was duly instructed, abjured, and was baptised in four months; making acquaintance, in the process, with the Abbé Gaime, who was an avowed Deist. The real conversion of Rousseau, under the guidance of this "liberal" teacher, was to Deism; the rest was only a show. He returned to his patroness at Annecy to complete with her his initiation into licentiousness and vice. When it became convenient for him to re-assume his character as a citizen of Geneva, he renounced all that he had professed at Turin and Annecy, retaining nothing but the Deistical teachings of the Savoyard Priest. These he kept till the day of his death, and always inculcated them, with the result upon the pastors and people of Geneva, which I have detailed in my last letter.

What was the character of his private life? He has spread it before the world in his celebrated "Confessions." From these it appears that he was never married, but that he had five children, each one of which he took from the mother as soon as it was born, and sent it to the Foundling Hospital without any token by which it could be recognised, except the first. This cruel and unnatural act he justifies and defends as necessary to save the reputation of the mother; yet 10.000 boys and girls are to be paraded to celebrate the memory of this precious father! The character of the "Confessions" is thus summed up by one of his countrymen, while indignantly protesting against the desecration of childhood in honouring such a character and life. "That book contains not a spark of true moral sentiment, not an accent of repentance. Rousseau accuses himself here and there, but to justify himself immediately, and with the exception of one or two facts too serious to be palliated, he turns all to his advantage. He delights in the detailed recital of his base deeds, his impure connections,

describing what is not to be described, unveiling secrets which the merest delicacy forbade his betraying, accusing and blackening his best friends. And when he has finished these unchaste recitals, when he has spread out that life filled with shocking contradictions, and incredible contrasts, a repulsive mixture of powerless religious theories, and of sinple or shameless immorality, of calls to virtue and of revolting examples, he seals his work by the most frightful defiance of the Divine Majesty and Holiness. Listen rather! 'Let the trumpet of the last Judgment sound when it will, I shall come holding this book to present myself before the sovereign Judge. I shall say boldly: There is what I have done, what I have thought, what I was. . . I have disclosed my heart as Thou hast seen it Thyself, Eternal Being! Assemble around me the innumerable crowd of my fellow-men; let them listen to my confessions, let them groan at my unworthy acts, let them blush at my bad deeds. Let each one of them in his turn disclose his heart at the foot of Thy Throne with the same sincerity, and then let one single one of them say to Thee, if he dare; *I was better than that man*!"

There is another book of "Confessions" of a different stamp, written with tears, detailing thirty-three years of a life spent not unlike Rousseau's, but with "a broken and contrite heart" and "truth in the inward parts." Hear where St. Augustine's "Confessions" led him! "Behold Lord, my heart is before Thee; open Thou the ears thereof, and 'say unto my soul, I am thy salvation.' It has that within which must offend Thine eyes; I confess and know it. But who shall cleanse it? or to whom shall I cry, save Thee? 'Lord, cleanse me from my secret faults, and spare thy servant from the power of the enemy.' 'I contend not in judgment with Thee,' who art the Truth; I fear to deceive myself, 'lest mine iniquity lie unto itself.' Therefore I contend not in judgment with Thee; 'for if Thou, Lord, shouldest mark iniquities, O Lord, who shall abide it?"

It is to no purpose then that the orators tell us that Rousseau's vices were nothing but his "weaknesses," the fruits of a neglected childhood and youth; and that we know them by his own confessions. There are divers kinds of confessions. Some people take pleasure in telling their maladies, and showing their wounds and sores. Others only disclose them that they may be cured. He did nothing like this, he gloried in his shame. But, say they, these little "weaknesses" should not prevent our honouring a great citizen, a great writer, a great social and political thinker, a great genius, a great friend of humanity. "They have been in some sort redeemed, and at least compensated either by the salutary direction which he has impressed on modern education, or by ameliorations of every kind which are due to the diffusion of the principles which Rousseau has made popular"—so apologises a learned professor. But I have yet to learn that a poisoned arrow is less deadly because it is finely sharpened and highly polished, and has slain many victims. M. V. R.

To the Editor of the Church Eclectic:

SIR:—I have observed a statement in a Church newspaper that the House of Bishops is to meet in order to act upon the resignation of the Bishop of Michigan, and an intimation that the same meeting might elect a Bishop for New Mexico. Permit me to call attention to the provisions of the Canons on these subjects.

By Title I. Canon 15, § xvi. [3]—

In case a Bishop should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known to the Presiding Bishop such his desire, with the reasons moving him thereunto; whereupon the Presiding Bishop shall communicate, without delay, a copy of the same to every Bishop of this Church having Ecclesiastical jurisdiction, and also to the Standing Committee of the Diocese to which the Bishop desiring to resign may belong; and, at the same time, summon said Bishops to meet him in person, at a time not less than three calendar months from the date of his summons; and should a number not less than a majority of all the said Bishops meet at the time and place designated, they shall then have all the powers given by the previous clauses of this Section to the House of Bishops; and should a number less than a majority assemble, they shall have power to adjourn from time to time, until they can secure the attendance of a majority of all the said Bishops. Should a proposed resignation of a Bishop be accepted at any meeting of the Bishops for that purpose held during a recess, then it shall be the duty of the Senior Bishop present to pronounce such resignation complete, and to communicate the same to the Ecclesiastical Authority of each Diocese, who shall cause the same to be communicated to the several Clergymen in charge of congregations therein. Aud it shall be the further duty of the Presiding Bishop to cause such resignation to be formally recorded on the Journal of the House of Bishops that may meet in General Convention next thereafter.

When this Canon was adopted there was no such thing known as a meeting of the House of Bishops, except as a branch of the General Convention; and it is plain that the distinction between this meeting of Bishops to consider a resignation and a meeting of the House of Bishops is kept in mind throughout. But perhaps it may be thought a distinction without a difference. Such, however, is not the case, for by the third Article of the Constitution "the Bishops of the Church form the House of Bishops: but to this meeting only the Bishops "having Ecclesiastical jurisdiction" are to be summoned. To say nothing about Bishops who have resigned their sees, Assistant Bishops have not, it may be claimed, Ecclesiastical jurisdiction; and consequently have no right to be summoned to this meeting.

If this view be correct, it would seem to follow that the meeting of Bishops under the above quoted clause has not power to elect a Bishop. In order to have such power it must be convened under the next Section of the same Canon, at the request of twelve members of the House of Bishops. But apart from this, it is surely worthy of attention that the right to elect a Missionary Bishop is only given to the House of Bishops "if during the recess of the General Convention, and more than six months previous to its session, any vacancy *arise*"—the House of Bishops is only authorized to fill "any and every *such* vacancy that may then exist;" and it is expressly enacted that "without the aforesaid requisites no consecration shall take place of any Missionary Bishop elected during the recess of the General Convention."

LEX.

SIN, PENALTY AND EVIL.

MY DEAR DOCTOR: The discussion of this subject with your correspondent "C." easily and naturally leads to the discussion of many other things akin to it, which ought to be discussed somewhere. But for the

present let us keep to our theme, only giving a few words first to the side-issues which have been raised.

I did not avow myself a disciple of Bp. Berkeley, and am not one, altogether, but when our friend "C." asserted, as a dogma of faith, a "uni-created Dualism" of matter and spirit, as though they were two independent substances, I remarked that this had been denied, among others, by Bishop Berkeley in his "Dialogues" and his "Principles of Human Knowledge." The admirable article which you printed in the July number of the ECLECTIC (p. 268) from a writer to me unknown, shows that all the researches of Modern Science tend to confirm Berkeley's views. Moreover as "C." quotes Joseph Cook's opinion, which I should not consider of much importance, I will just add that I heard him declare, last winter, in Boston, that the generally accepted Philosophy now taught in German Universities is "Ideal-Realism"—a name which better than any other describes Berkeley's Philosophy. Prof. Bowen of Harvard, also, in his article on "Dualism, Materialism, or Idealism?" in the *Princeton Review* for March, 1878, virtually takes the ground of Berkeley when he says (p. 444): "We confidently affirm that the material universe according to the vulgar conception of it, as a huge mass of inert and lifeless molecules, with all the sensible qualities attributed to them, is a mere fiction constructed by human thought. It is built up only in our imaginations." "The substance of matter does not even *appear* to be. At best it is only an inference. Matter is what is supposed to be contained in a husk, or shell, which, as it can be looked at only from the outside, may be empty, for all that we know. We cannot crack the nut so as to ascertain whether it is full or void. All its qualities are manifested merely at its surface and cannot be known to be more than skin-deep. The ultimate element of matter, the atom, is a mere conception of the mind, thought only as form without substance. It is but the ghost of matter, and hence what is exclusively constituted from it, by mere aggregation, is equally unsubstantial." (p. 428, &c.)

Now to say in a magisterial dogmatic way that "Berkeleyanism is simply a philosophical Heresy, the amusement of a few speculative minds," may do well enough as talk to the uninstructed multitude who believe only in appearances, but hardly suits the dignity of this discussion. I do not propose to indulge in any smart stories about "paper walls," or to make any flings about "amiable people," and "playing fast and loose," and "milk and water theories," because here we are not addressing the unthinking crowd, but considering difficulties which have been raised in our day in regard to God's moral government and His dealings with Sin and Evil. Our aim also should be to furnish "motives of credibility" for what the Church teaches, to those who, like St. Thomas, cannot and need not adopt a blind and unreasoning belief. They crave *unity* of thought, unity of science, unity of faith, and in order to meet that craving it is necessary to show that Revelation, so far from breaking that *unity*, demands it, presupposes it, and supplies the only ground of it. There is hardly any great

Christian doctrine which does not present difficulties when regarded as an independent and isolated proposition; but when they are seen as parts of one whole, and studied in their relation to the whole scheme of Gospel truth, their intrinsic reasonableness is apparent, and they are seen to be reconcilable one with another, and with whatever else we know to be true. My aim is to show that a real unity exists as the basis of apparent manifoldness, and that all evil is simply a violation of cosmic unity and order.

It seems very unwise to import into Theology any system of physical or metaphysical philosophy, as ultimate and infallible truth. Certainly human nature is a simple unit, but the "Resurrection of the Body," and "Jesus Christ coming in the Flesh" are just as intelligible, whether we regard Humanity as a simple unit, or as made up of two substances, flesh and spirit. In Christ, at any rate, there are but two natures, two entities—Divinity and Humanity, united by one Personality. We speak popularly of the Body or of the Flesh, but how do we know that it is a distinct substance? Separate from the immortal soul it is not, strictly speaking, a body at all, but a cadaver, a carcass, a lump of earth. The soul is its *informing* principle, i. e., "*anima est forma corporis, sine qua non.*" The two are *one nature*, and are so interwoven that they cannot be divided even in thought. Their essence is their correlativity, and they cannot be described in the terms of a Dualism. Strictly, soul and body are not two, but one life—one nature. There is of course an obvious necessity that we should continue to speak in the language of *appearances*, as Scripture does, and as all sensible people do. We do not adopt the heliocentric theory in conversation or in preaching, nor air our little philosophy by insisting that the sun neither rises nor sets. For all the purposes of life we use the language of appearances, and so we speak of the body as distinct from the soul. But "C." says, "the doctrine of the Incarnation involves the reality of both matter and spirit, and their distinction from each other." But the Incarnation is simply the union of two natures—Divinity and Humanity—with the substitution of a Divine Personality in the place of a human one. It is not the union of three substances, but two natures. At least the union of the two complete natures is all that the Catholic Faith requires us to believe.

The Church of Rome has connected a doctrinal decision with a metaphysical system in her definition of Transubstantiation, as the *mode* of Christ's Real Presence in the Holy Eucharist, thus committing herself to this kind of Dualism. But the progress of philosophical inquiry makes it continually more doubtful whether there is any such reality as a material substance separable or distinguishable from its qualities. At least we can know nothing about such substances. We only know that the unceasing *Creative Act* still upholds all things which exist, and that God is thus always immanent in His works of Creation, for they all "live and move and have their *Being* in Him." Identifying sustentation or conservation with the continuous Creative act, which is the *sub stans* of all existence, we guard against Pantheism, which asserts the immanence of God as *substance*, and

not merely as *act.* We thus guard against Materialism also, which denies the presence of God in nature, either as substance or act. He creates all things "after their *kinds*," their genera and species, and these genera, together with certain forces and potencies, are the only created substances of which we have any real knowledge.

Certainly there is nothing here which even "smacks of Pantheism"—for Pantheism denies the Creative act of God altogether. It denies also the whole moral order,and with it moral evil and with it man's freedom and autonomy. I repeat an expression which "C." complains of as "more peremptory than courteous," and say that in this view "Pantheism is not the 'opposite pole' of anything." It is a sheer unmixed falsehood and contradiction. It is not the polar opposite of any other truth. It supplements or completes nothing. All great truths are binary, the harmony of opposites, the union of contraries, but not of contradictories. Authority and Liberty are opposite poles, and their union gives us social order and progress; free-will and omnipotence are opposites, and they give accountability; the centripetal and tangential forces are opposites, and they give cosmic movement. But of what *truth* is Pantheism the opposite truth?

Let us leave this side-issue and proceed to meet the difficulties which "C." raises against what he calls "the exclusive negativity of evil," and which he somewhat oracularly declares "*is not true.*"

The greatest difficulty in the way of accepting any Divine Truth is in understanding what is meant by it. There are multitudes of good Christians who accept the doctrine of Future Punishment as the Church teaches it, without feeling the need of understanding or studying its scientific significance. To such all these discussions appear superfluous. But there are others whose minds have been disturbed by doubts and difficulties, and for them we seek to supply a philosophy which will strengthen faith.

We say then that the only Evil possible is the consequence of Sin—which is the transgression of God's law, the de viation from the line of rectitude or righteousness by a free moral agent. Moral evil is simply and always the good mis-placed, thrown out of order, out of place. Every action therefore is good if only in accordance with the Divine Order of Creation. Evil is in being willing to obtain some satisfaction in an *undue mode*—selfishly, prematurely, unjustly or in excess. Evil therefore exists, but it is not a substance; it is not essential but *modal*, and is synonymous with dis-order, and to the dis-ordered condition of that which is essentially good. It is "the mystery of lawlessness," as the word τῆς ἀνομίας ought to have been translated.

God who is the absolute Good, is the Supreme Creator of all things, and all that He creates is good. Man is good, *as man*, the angel, *as angel*, and the beast, *as beast.* Even the prince of darkness is in himself physically good, because in becoming what he is, he has not ceased to be an angel. He makes a *bad use* of his nature, of his powers and gifts, which are in themselves excellent above all things created. His evil or disorder would not affect the essence of those faculties which in themselves God has created perfect and excellent. The tongue itself is good, whether it blesses God or curses Him. The will of man in itself cannot be evil, because it proceeds from God, and is created by Him. The only evil in it possible is in its mis-direction, in its turning itself away from God, Who is the law and end of its existence. To feel temptation is not in itself sinful, but sin is only in the consent of the will to the temptation (*non sentire, sed consentire*).

St. Anselm tells us that goodness or righteousness alone exists,—that evil or unrighteousness has no substantial or real existence, for it is no

quality, no action, no being. It is simply an expression denoting the absence of right principle where it ought to exist. All that exists and acts is good, and only evil in so far as it exists and acts wrongfully, or lawlessly. There is and can be no positive principle of evil, for only the Supreme Good can create, and Good cannot create positive Evil.[1] The Devil is a *creature* and cannot create anything. He can only de-form and de-grade and mis-use and abuse what is still essentially good. Physical and moral evil therefore, are only forms of dis-order, caused by the dis-union of man and God, by the interruption of the perfect balance and harmony in which all things were created. So that man's infirmity is caused by his dis-union from the Divine Will, as his ignorance is caused by dis-union from the Divine mind,—sickness, disease and death being caused by the dis-harmony of the constituent parts of his physical nature.

The rebellion of Satan was the first dis-order, and the origin of all the suffering and woe which were to fall on the human race in after ages. Dis-order, having begun at the highest point of the scale of created beings, the entire universe, so far as it is related with man, was disturbed also. For physical things cannot be considered as having an existence independent of spiritual things, since they are only the manifestation of spiritual things, and have their beginning and end in what is spiritual. The perturbation produced by sin was general, and was felt in both the physical and spiritual worlds. Thus when man ceased to obey God, he ceased to be the prince of the earth. The elements of nature, and the animals to whom he had given names as tokens of their subjection, revolted against him, and he *lost* his power over them. The perfect *knowledge* which he must have possessed with the endowment of language, was also lost, as his disordered faculties fell under the dominion of the senses; and thus human ignorance is simply the *loss* of primeval knowledge ("privatio scientiæ"). In fact, every form of want and suffering and disease and death is a *form of loss*, a privation, a penalty. Man fell under the Justice of God, only because he chose to withdraw himself from His obedience and love.

I hope then that I have given some reasons to show that St. Augustine's doctrine of "the exclusive negativity of evil," as "C." calls it, *is* true, or at least may be true, and that I do not "play fast and loose with it." It is the same doctrine as is taught by every Catholic theologian since the world began, and I prefer their company to that of the Lutheran Julius Müller, or the Calvinist Joseph Cook, or the Rationalist confederate of Dean Stanley, Principal Tulloch, which are the only names "C." arrrays against me.

If, as "C." says, there are certain "*positive qualities of sin*" which may be "*assumed*" (May, '78, p. 132), then they must be created, and he recognizes two principles, one good and one evil, proceeding from the same Creator, which is certainly a false Dualism.

[*To be continued.*]

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[1] Such a text as this, "I the Lord make peace, and *create evil*" (Isaiah 45: 7), the context shows plainly, *means* only that God is the author of *penalties* under which the wicked suffer—He, "and none else", "There is no God beside Me," and confounds the Manichees. S. Jerome says "Deus malum *pœnæ* creat, non autem culpæ," and in this SS. Aug. Chrys, and Irenæus agree.

Literary Notes.

—The theory that the Pope is the source of all ecclesiastical jurisdiction, so that every bishop and priest must be directly or indirectly commissioned by him is extremely easily refuted by the unquestionable fact that several Popes have been regularly deposed and degraded by councils of bishops, and their successors nominated in their stead, are acknowledged as lawful Popes, and not as intruders. The power which can take away the Papacy from one man and give it to another is therefore greater than the Papacy itself, and confers, not derives, jurisdiction.

—A correspondent of the *Church Review* points out that in modern editions of Bp. Ken's Winchester "Manual of the Altar," the words "Lord's Supper" have all along been substituted for "Holy Eucharist," and the word "Table" for "Altar." The following passages in the original edition of 1675 and the S. P. C. K. edition of 1812, have been *omitted* in the later editions since 1825:

1. I believe Thy Body and Blood to be as really present in the Holy Sacrament as Thy Divine power can make it, though the manner of Thy mysterious Presence I cannot comprehend (Ed. 1812, page 86; Ed. 1675. page 43).

2. O all ye holy angels, behold and and wonder, wretched man hath sinned against God, and God Himself has suffered the sinner's punishment! Ed. 1812, page 92; Ed. 1675, page 46.)

3. O ye blessed host of Heaven, who rejoice at the conversion of one single sinner, adore and praise my crucified Saviour. Who died for the sins of the whole world; adore and praise that unknown sorrow, that wonderful love, which you yourselves must needs admire! (Ed. 1812, page 92; Ed. 1675, page 46.)

4. Glory be to Thee, O Lord, Who by this heavenly food dost mystically unite us to Thyself; for nothing becomes one with our bodies more than the bodily food we eat which turns into our very substance, and nothing makes us become one with Thee more than when Thou vouchsafest to become the very food of our souls (Ed. 1812, page 94; Ed. 1675, page 47).

5. Glory be to Thee, O Lord God, for giving me this blessed opportunity of coming to Thy Altar! O grant I may never more pollute my soul, which Thou hast now made Thy temple to reside in, Who art the God of purity! (Ed. 1812, page 107; Ed. 1675, page 54.)

6. Particularly, O Lord, I am bound to praise Thee, for the great blessing we this day commemorate [*Here mention it: for instance, the Nativity of our Blessed Saviour, or the like*].

Or, for the saint whose memory we this day celebrate [*Here you may name him*] (Ed. 1812, page 112; Ed. 1675, page 56).

—The idea of the new Keble College is said by Canon Liddon to date from the day of Keble's funeral. When all was over at the grave, Dr. Pusey, overwhelmed with grief at the loss of his dearest earthly friend, retired to a bedroom at Hursley Park. There the suggestion of founding such a college was made to him, and he at once and eagerly adopted it. Later on in the afternoon, at a meeting of the personal friends of Mr. Keble, who were assembled in Sir William Heathcote's dining-room, a circular was drawn up which led to the first practical steps that were taken in the enterprise. Of that enterprise the governing motive was to do honor to Mr. Keble's name—to his genius as a religious poet, to his learning as a divine, to the saintliness of his life, and to the beauty and generosity of his character.

The Pulpit Exercises of a Terminable Soul.—"The forces within us are numerous and strong, sometimes becoming pains, and again becoming unutterable joys. . . . Now how fallen, how lost, how utterly helpless and miserably distressed are we, so that sometimes we are in hell, and the fire of a great torment lays hold upon our tongue, and we can do naught but cry for relief; and then again are we translated into great heights where the sun never sets, holy raptures and blessed ecstasies having in them the very quality and height and glory of Heaven itself."—*From Prayer before "Sermon on Conditional Immortality."*

Consistent or Inconsistent: Which is the Church of England? A Last Appeal to the Archbishops and Bishops, by the Rev. C. S. Grueber (James Parker & Co.), is another of Mr. Grueber's pungent tracts, in which he shows for the tenth time the untenableness of the *dictum* that "omission is prohibition," the certainty of what the Ornaments Rubric *does* mean, which is just what the Courts say it does *not* mean, and the essential catholicity of the intention with which the responsible authorities of the Church acted from first

to last in their revisions of Ritual. All these he shows with his accustomed logical force and *acumen.*

—The following will be of interest in connection with the Parochial Missions to the Jews: In 1809, when the London Society for Promoting Christianity amongst the Jews was founded, it is said that the most diligent search could only discover thirty five Christian Hebrews in the whole of England. Since then more than twenty thousand have embraced the faith and been baptized. As a rule, with but rare exceptions, they have been intelligent, respectable, and earnest. They are to be found in all the professions, all departments of learning, commerce, and industry, leading exemplary lives. More than one hundred have been ordained clergy of the Anglican Church, many of whom have risen to prominence, four becoming bishops—the late Bishop Auer of Cape Palmas; Bishop Alexander predecessor of Bishop Gobat at Jerusalem; the present Lord Bishop of Huron; and Bishop Schereschewsky of Shanghai.

—Rev. Mr. Belcher, vicar of S. Faith's, Stoke Newington, delivered a powerful lecture before the E. C. U., in which he said:

But these secular lawyers as spiritual judges do not justify the reason advanced by their friends for their appointment, viz., the proper administration of law and legal forms by men who understand them. There seems to be no certainty and consistency in their judgments. Within my own memory they have decided in one case that the clerical dresses of the second year of Edward VI. "may still be used," while, usurping the office of the bishop, they "suspended" the late Mr. Purchas for using them. Mr. Mackonochie was told that he was to stand "before the Table" during the whole of the Prayer of Consecration, while Mr. Dale was "suspended" by an Act of Parliament spiritual judge, utterly unknown to the Church of Christ, for doing that very thing. Mr. Purchas was ruined because he stood "before the Table" and used wafer-bread; Mr. Ridsdale, having done likewise, was judged not to have offended against the law ecclesiastical. Even so with the P. W. A Parliamentary judge and his officials. They seem unable to carry out any case according to that Act. Great lawyers though they be, great privilege though it be to have such eminent men set over the clergy, still they have to be pulled up by newspaper editors, and their legal faults and flaws exposed by poor priests. Even that eminent lawyer himself the Public Worship Act judge did not seem to know his own powers or authority or jurisdiction. All his legal lore went for nothing in the eyes of the Court of Queen's Bench, which annulled his judgments, and effaced his claimed jurisdiction, as though he had been but a parson or a doctor. Indeed, so far has this gone that the other day his lordship according to law report, declined to give judgment because he did not know whether he then and there had jurisdiction or not!

As to jurisdiction in the Church of Christ he need have no doubt; for neither Christ nor Christ's Church ever commissioned him. The Lord Chief Justice assures us that the said jurisdiction is a new one, and that the judge is the creature of Parliament—of a Parliament of Churchmen, Presbyterians, Romanists, Turks, Jews, infidels, and heretics. Whoever likes a commission in the body of Christ from such a source as that, let him enjoy it. As for us, "we know of no such custom, neither the Churches of God."

—A controversial pamphlet has been issued as a reply to Mgr. Capel, who has been lately touting for converts at Folkestone. It is called *The Mother Church of Englaud, Anglican Orders, &c.* (G. J. Palmer), and is by the Rev. G. B. Roberts, senior curate of Folkestone. In mere literary style it is not remarkable, but there is some very hard hitting in it, and we will just indicate a few of its points. 1. St. Augustine's Roman mission was a failure as a missionary agency. The real work of converting Saxon England was mainly done by the Scoto-Irish Church, not in communion with Rome. 2. No transfer of the tithes, privileges, and goods of the Pre-Reformation Church of England to a new Society is discoverable in the public acts of the Tudor reigns, whereas we have got legal evidence of such a transfer twice in Scotland. 3. The insufficiency of objections raised against the validity of the Edwardine Ordinal is shown, as also that if it be indeed invalid, so is the Roman consecration of Bishops, so that the succession in that Church is gone. 4. The name and office of priest, as retained by the Church of England, cannot denote the same thing as "minister" in a Protestant sect, and the Roman Church uses Presbyter instead of Sacerdos in the most formal manner.

—Usury cannot be intrinsically wrong, or the Jews would not have been permitted to take it of strangers (Deut. xxiii. 20). Its prohibition under the elder covenant seems, like that of linsey-wolsey (Lev. xix. 19) to have been a symbolical precept; though if the Hebrews in the time

of Moses had begun to manifest that appetite for excessive interest which they have shown ever since, usury might well have been forbidden them as altogether unbrotherly. It is obvious, however, that there is nothiug cruel in a moderate charge for the use of money, but very much the reverse. Thus, the capitalist who lends a man £5 with which to go into business as a costermonger, and thereby enables him to earn a couple of pounds a week, charging him a couple of shillings for it, does a kinder thing than if he purchased the stock in trade and hired him to sell it for half a crown a day. This is the rationale of lawful money-lending. It is, no doubt, abominable to take advantage of a person's necessities, but so is every other form of grinding the faces of the poor.

—Birettas are worn in church merely as a protection for the head against draughts—a permission accorded by Canon 18 to all weakly persons. The biretta was not originally a specifically clerical headdress, but was simply the cap of peace, as contrasted with a helmet of any kind. 2. The Sign of the Cross at the *Gloria* is an unbroken tradition from the time when the *Gloria* itself was introduced, about 1500 years ago.

—The Roman doctrine of Intention is that a bishop or priest when administering any Sacrament, must at the least intend to do by his action what the Church intends, and if he do not, then the Sacrament is invalidated by his inner dissent. The Anglican teaching is that the priest is only the agent of the Church, and can not invalidate her acts at his mere will, unless by openly departing from the use of the valid matter and form. His private opinion is no more important than in law the belief of a judge in the guilt of a prisoner whom a jury has acquitted. The judge, in such a case, has to pronounce sentence of acquittal, and his private dissent from it cannot affect the prisoner's right to be set free. Of course the practical issue of the Roman doctrine is that there is no security for any Sacrament whatever in the Latin Church, for no one can tell whether a priest at Mass really means to consecrate, or whether he be a priest at all, as the bishop who priested him may not have really meant to ordain him, nor have been himself validly consecrated.

—The renewed interest in the life and character *of John Colet, Dean of S. Paul's*, and founder of S. Paul's School,—which is mainly due to Mr. Seebohm's enthusiasm, has set others to work on the same subject. Amongst them the chief place must be assigned to Mr. Lupton, Sur-Master of S. Paul's School, who has already edited four of Colet's works, that on the Sacraments of the Church, on the Hierarchies of Dionysius, on the Epistle to the Romans, and on the Epistles to the Corinthians. He has now added to these the great scholar's *Letters to Radolphus on the Mosaic Account of the Creation* (Geo. Bell and Sons), with some other treatises. It is very noticeable that *Colet does not for a moment suppose the days of Genesis i. to be solar days of twenty-four hours, but great successive periods or stages of creation*, and indeed takes the "first day" to denote the Divine Eternity. There are other points of interest in the treatise, but it is worth while singling out this one, because *it is often said by Rationalists that Christians have no right, now that they are pressed by the conclusions of geology, to invent a new interpretation for a plain literal statement of the Bible, in order to evade its real force. It is thus interesting to show that S. Augustine's view had not died out in the early sixteenth century, and that, in fact, it is to the verbal inspiration theory of some of the Reformers* that we owe much of that *false exegesis* which has been necessarily discarded of late years, much to the distress and damage of many simple and uncultured minds.

—We are glad to chronicle the appearance of new editions of two very useful books. The first is Mr. Carter's *Doctrine of the Priesthood in the Church of England* (Masters), now in its third edition, a book which ought to be on the list of every theological college and every bishop's examination papers, as it satisfactorily establishes the true sense of the Anglican formularies, and entirely disproves what we may call the Presbyter view, which has been urged with much heat and little knowledge in Ireland of late. The other book, rather a meditative and devotional, than strictly theological treatise, is Mr. Hutchings' *Some Aspects of the Cross* (Masters), now in a revised second edition. There is enough solid matter in each of the seven discourses which it contains to be diluted for less trained audiences into four times their number, and the volume is thus well worth procuring by clergymen who minister to mixed town congregations, including many people who want something more than goody talk with no special point, from the pulpit on Sundays.

—*The Martyr Bishop and Other Poems* (I. Masters and Sons) is one of the best volumes of sacred poetry which has issued from the press for some time. It is by the author of the "Chorister Brothers:" we hope, in time, his name may be made known, for he deserves very high rank among our lesser stars of poetry.

—An *Essay on the Right Estimation of Manuscript Evidence in the Text of the New Testament*, which Mr. T. R. Birks (Macmillan) has just put forth is said to be a valuable publication.

—The indefatigable Bishop of Lincoln has added to the many obligations which the Church at large owes to him by the publication of his sermons, preached at Nottingham on Advent Sunday last, *On the Duration and Degrees of Future Rewards and Punishments* (Rivington's).

CANTERBURY BELL.—Sir: The Canterbury Bell was not a badge of the *Archbishops* of Canterbury, but only a badge worn by persons who were going on a pilgrimage to the shrine of St. Thomas at Canterbury.

I have a print of one of these bells which was found with several other leaden figures and tokens belonging to St. Thomas in the bed of the river when London Bridge was pulled down. It has an inscription *Campana Thome* on the outer edge, and is abont the size of an ordinary hand-bell, with a flat top, on which is an open handle, through which a strap could easily be passed to attach it to a horse's collar.

Giraldus Cambrensis mentions that *Canterbury brooches* were worn in the 12th century. It is, therefore, probable that the horse bells also dated from the time of St. Thomas's canonization in 1173, when his shrine first began to be frequented, rather than from the time of the translation and first jubilee, fifty years later.

These Canterbury bells are mentioned in the Examination of Master W. Thorpe Preste, accused of heresy before Archbishop of Canterbury, *vide* Wordsworth's "Eccl. Biog.," vol. i., p. 168—

"Some other pilgrims will have with them bagpipes; so that in everie towne they come through, what with the noise of their piping, and with the sound of their singing, and the jangling of their *Canterburie bells*, etc., they make more noise than if the King came there away."

I believe that these bells had originally nothing to do with either St. Thomas or Canterbury, but were only worn for the same reason that the cart horses in Kent and Sussex, were provided with similar articles—namely, to give timely notice of their approach when the roads were too narrow to admit of one party's passing another.

All the pilgrims used them for this reason, they were adopted as the badge of the pilgrimage, and in process of time their original use becoming unnecessary was forgotten.

"The campanula," according to Gerarde, "grew in the neighbourhood of Canterburie and Sittingbourne," &c. The resemblance between the shape of the flowers and that of the horses' bells was too striking to be overlooked. Hence the name Canterbury Bell. In France the same flower is *La Cloche*, or *La Clochette*, and sometimes *Les Gants de Notre Dame;* while its Latin name comes from St. Paulinus of Nola, in Campagna, the inventor of bells.

The Sweetwilliam is the *Bouquet des Oeillets*. I have seen it suggested that 'Sweet" is, after all, only a corruption of "Saint," pronounced *Sent*, and then supposed to stand for scented or sweet. This would make the writer in the *Quarterly's* conjecture (which was only given as a conjecture) more probable—That the small wild pink (*dianthus prolifer*) which grows in the neighbourhood of Rochester, was the original Sweetwilliam and the property of St. William of Rochester.

Leesom, Rye. B. C. CURTEIS.

MAGAZINES.—The *Church Quarterly* (Spottiswoode) is a good number; indeed the opening article, which is on the Legal Evidence of the Scripture in the Petrine Claims, is one of first-rate importance, and it comes very opportunely, as there seems just now a slight tendency towards a revival of the mania for deserting to Rome. The article, which would appear to be an instalment of a larger treatise, contains in the compass of some forty pages a most masterly, complete, and unanswerable refutation of what are spoken of as the "claims" of St. Peter to be Vicar of Christ—though we are satisfied that if the saint had himself heard them attributed to him, he would have rent his clothes and protested against the imputation with a horror not less than that of his fellow Apostles, when they found themselves taken for Jupiter and Mercurius. The doctrine of the Supremacy, in truth, does not rest upon the smallest jot or tittle of fact. That St. Peter possessed, in the first instance, a certain headship with SS. James and John is not denied, but it is in accordance with the analogy of the faith that the last should be first, and that St. Paul, though born out of due time, should surpass the very chiefest of the Twelve. Certain it is that from the moment they ceded to him the apostleship of the Gentiles, he was bound to increase, and they to decrease; and it is an absurd contradiction in terms to put the Apostle of the Circumcision over the Church of the heathen Empire. We trust that this article will be reprinted in a separate form, for nothing is likely to be more useful to persons who may feel troubled about "our position." There is also an able article on Eternal Punishment, the writer

of which declares against the Restitutionists; but on the whole contributes a powerful argument in support of their view. He contends that while the Kingdom of Heaven will be one governed by the principle of love, the lost will remain subject to the principle of eternal *kolasis*, that is, chastisement. But he holds that this *kolasis* will not be unremittent, but will instantly follow every fresh act of sin or insubordination. If so, it must necessarily be corrective. Even in this life we see that the most sensual soon adopt the rules of temperance when gout or indigestion has made them realise what comes of excess; and if the connexion between sin and suffering were invariable and patent, none would continue long to offend. But if the pains of the next life are corrective, why should they be eternal? Without offering here any opinion upon the question we cannot help saying that the writer must not feel surprised if like one rowing in a boat he finds himself going the opposite way from that to which he has set his face.

—Mr. Sadler's *Lost Gospel and its Contents* (Bell and Sons) is a refutation of the pretentious author of "Supernatural Religion" out of his own mouth. The gilding is thoroughly stripped from the gingerbread. When this critic undertook to demonstrate the spuriousness of the Four Gospels, from the variations observable in the citations of writers in the second century, he forgot that he was only establishing an earlier gospel of the same supernatural character. If Justin Martyr's "Memoirs of the Apostles" were not our Four Gospels, then there was a Gospel now lost with substantially the same contents. The Supernatural Story is only traced somewhat nearer to the Supernatural facts. Mr. Sadler follows out this argument to the complete refutation of this most audacious and illogical author. "No book that I have ever read or heard of (he writes) contains so much which can be met by implication from the pages of the author himself; nor can I imagine any book of such pretensions pervaded with so entire a misconception of the conditions of the problem on which he is writing." Mr. Sadler makes his words good, destroying at the same time the shallow pretences on which the unsubstantial edifice is reared. The Fourth Gospel is especially well vindicated; and there are some honest common-sense observations on miracles, that make short work with the tall talk anent the "laws of nature."

—*Myths and Songs from the South Pacific*, by the Rev. William W Gill, B. A., with a Preface by Max Müller, M. A. (H. S King and Co.) No work on Australasian religion of equal value to this book by Mr. Gill has been published since the appearance of Sir George Grey's "Polynesian Mythology." The beliefs of the Malayan Archipelago have become so mixed in the course of ages by the infiltration of Hindu, Chinese, and Arab ideas thet their utility for comparative purposes has been much lessened, but the Southern islands, which seem to have been overspread by the same original stock, remaining much longer isolated, have retained the ancient traditions in a much purer and earlier form. Mr. Gill begins with the Myths of Creation, and describes the very singular cosmogony of Polynesia, particularly in the island of Mangaia, illustrating it with a diagram. And it is a curious gloss on the saying that extremes meet that their idea of creation reads almost as if it were Haeckel's and Tyndall's hyper-Darwinism expounded by an illiterate person who had been unable to catch more than a stray glimpse of its meaning here and there. They "whittle it down to the little end of nothing," by assuming that spiritual existence begins in a mere point, which is followed by something pulsating or quivering, and that in turn by something which is greater and everlasting. This is not unlike the primary atom, the beginning of motion, and the evolution of the visible creation, of which so much has been heard lately. There is no *making* whatever, even by the strongest gods. Things come somehow, and that is all. It would be impossible, without devoting far more space than is at our disposal to this book, to give an adequate notion of its valuable contents, and we must limit our comments to corroborating Professor Max Müller's prefatory words of praise for the variety and novelty of the materials which Mr. Gill's diligence in collecting and translating the myths and songs which came under his notice during his long experience as a missionary has enabled him to make known to European scholars, who are busied in investigating the intricate problems of comparative mythology.

—An English Dissenting paper says:

It appears that so far from the Church of England having had to relinquish the education of the great majority of the lower classes, the reverse is the case. The report of the National Society says that "in Church schools alone the increase in accommodation since 1870 is no less than 906.559 places," about 100 000 more than those provided by all the school boards put together. . . It is plain, if anything in the world is plain that the day school system of the Church of England is far stronger now than it

was eight years ago, and is likely not only to be maintained, but increased in the future." At the risk of repeating ourselves, we should like our Nonconformist readers to look at the following figures taken from the Parliamentary return of 1877: "The increase in actual attendance in Church schools during the year was 55,432, the increase in Nonconformist schools 4,226. On the register of Church schools were 1,827,324 children; of Nonconformist schools, 492,315. During the last forty years the Church has contributed for school extension 4,263,198*l.*; Nonconformists, 423,142*l.*"

Summaries.

FOREIGN.

THE LAMBETH CONFERENCE. — The English papers give no report of the debates, as the proceedings were in secret. The subjects of the programme after discussion were referred to committees, to report at the final meeting on the 22d.

Saturday, June 29, the Bishops visited Canterbury and were addressed by Abp. Tait, from S. Augustine's chair. At the annual commemoration service of S. Augustin College, the sermon was preached by the Bishop of Western New York.

On Friday, the 28th, the S. P. G. held its 177th anniversary at S. James' Hall, having met the day before at S. Paul's for the Holy Communion. The total income the past year had been £148,438-8-11: missionaries at work 547, besides 1100 catechists, and 235 students in colleges abroad. The Bishop of Madras described the Tinnevelly movement, the Bishop of Bombay read a paper on Associated Missions in India, advocating strongly the work of Sisterhoods and Brotherhoods in missions; and among other Bishops, our Bishop of China and the Bishop of Ohio took part. The Bishop of Bloemfontein read a capital paper on Woman's Work and Sisterhood labors in South Africa, where thirty ladies are at work.

The papers give long lists of appointments for our Bishops to preach at various churcees during the month of July. As to the Conference, about one hundred Bishops were present. Bp. Baring of Durham, was the only English Bishop who purposely stood aloof, as he did in 1867. The retired Bishops (including Colenso and Beckles) were not invited.

Our Bishops seem to have had a fair share in the discussions. The topic of Thursday afternoon, how to meet the infidelity of the age, elicited the ablest debate. It was opened by the Bishop of Ohio, and a very fine *paper* was read by the Bishop of Lincoln, but the chief speeches were by Bp. Ellicott, Bp. Harold Browne and Abp. Thomson. We hope they will be given to the press. Of course the results will not appear till the reports of the committees at the end of the month.

On Wednesday, July 3d, the Lord Mayor of London gave a great dinner at the Mansion House to all the Bishops. Abp. Thomson made the first speech, a most admirable one, and Bishop Potter responded for the American Bishops. The *Guardian* gives reports of the Sunday sermons preached by Bps. Doane, Stevens and Bedell, in S. Paul's Cathedral. We see that Bp. Doane also preached at the anniversary of the Free and Open Church Association at S. Paul's Cathedral, July 15. Bp. Coxe preached at Lincoln Cathedral July 17, for the S.P.G. and the S. P. C. K. in presence of nearly all the Bishops. On the 11th the new Bishop of Lichfield (Dr. Maclagan) was enthroned, and a public lunch given by the Mayor and corporation. The afternoon sermon was preached by Bishop Clarkson of Nebraska. On Sunday, July 7th, nineteen American Bishops preached in London.

—The following was the programme of the Lambeth Conference:

Tuesday, July 2.—Opening Service in Chapel of Lambeth Palace, with Holy Communion and Sermon by Archbishop of York.

Tuesday, July 2, 1.30 p. m.—4.45 p. m. Subject I.—The best mode of maintaining union among the various Churches of the Anglican Communion.

Wednesday, July 3, 10.45 a. m.—4.45 p. m. Subject II.—Voluntary Boards of Arbitration for Churches to which such an arrangement may be applicable. Sub-

ject III.—The relation to each other of Missionary Bishops and of Missionaries, in various branches of the Anglican Communion, acting in the same country.

Thursday, July 4, 10.45 a.m.—4.45 p.m. Subject IV.—The position of Anglican Chaplains and Chaplaincies on the Continent of Europe and elsewhere. Subject V.—Modern forms of Infidelity, and the best means of dealing with them.

Friday, July 5, 10.45 a.m.—4.45 p.m. Subject VI.—The condition, progress, and needs of the various Churches of the Anglican Communion.

The Conference to be resumed on Tuesday, July 23, at 10.45 a.m., to receive and discuss the reports of the various committees; and to close at 4.45 p.m. on Friday, July 26.

On Saturday, July 27, closing service in St. Paul's Cathedral, at 11 a.m.

—On S. John Baptist's Day, at S. Paul's Cathedral, were consecrated Dr. Maclagan as Bishop of Lichfield: Dr. Cranmer Roberts as Bishop of Nassau, successor to the late Bp. Venables: and Dr. Stanton as Bishop of North Queensland, Australia. The sermon was preached by G. H. Wilkinson of S. Peter's, Eaton Square. Several American Bishops were present. At the Offertory each Prelate laid his offering separately in the almsdish presented to S. Paul's by the American Church, and afterwards knelt for a few moments in front of the Holy Table in prayer.

—A correspondent of the *Baltimore Sun* of July 12, under date of June 28, gives a programme of the sittings of the Lambeth Conference (which we give elsewhere from our English files), and describes the meeting at the Westminster Hotel June 27, on the subject of Foreign Missions, at which a long paper was read by the Bishop of Ohio, and addresses made by the Bishops of Long Island, North Carolina, Iowa, Colorado and Nebraska. The Bishop of Carlisle presided. On the 28th the Bishops were to visit Canterbury Cathedral, and be addressed by Abp. Tait.

The correspondent goes on to say:

On Tuesday next all the Bishops, foreign and domestic, will meet at Lambeth Palace, under the presiding of Dr. Tait. I would here remark that a work first issued at Utica, N. Y., entitled "THE CHURCH ECLECTIC," is attracting some marked attention just now. The *Church Review* says of it:

"In view of the coming Pan-Anglican Synod, and the advent of American Anglicans, it is desirable that our clergy, at least, should be informed of the state of Church opinions, if not of Church politics, as current among our visitors. Intercommunion is most valuable: but there is an intercommunion of thought subordinate only to that intercommunion which is itself a symbol and a pledge of a yet higher reality. That the American Episcopalians are fully on a level with Anglicans in range of subjects for discussion will be quite admitted by all who compare the two periodicals we have named above with any two of the same character issued in London; and these, be it observed, are not from the metropolitan press.

We presume the other periodical referred to is the *American Church Review*, published by our friend Dr. Boggs of Newark, and which, under his management, is making its mark for able original articles.

The programme of subjects at the Church Congress to be held at Sheffield in October, is as follows:

After the presidential address by the Archbishop of York on the first day, there will be two sections, the subjects of discussion being "Foreign and Colonial Missions: their Condition, Organization, and Prospects;" "Modern Doubts and Difficulties in relation to Revealed Religion; and "Free and Open Churches." On the next day the subjects will be "The Just Limits of Comprehensiveness in the National Church;" "The Church's work in Mountains, Moors, and Dales, among Navvies, Brickmakers, Canal Populations, &c.;" "The Duty of the Church in Relation to Intemperance;" "The Church, its Property, Endowments, and Revenues, in Relation to the State;" "Ecclesiastical Patronage, Simony, Exchange, and Parishioners' Veto;" and "The Marriage Law as affecting the Church." On the succeeding day the subjects are "The attitude of the Church towards Popular Literature and Recreations;" "Woman's Work in the Church;" "Parochial Church Councils;" "Cathedrals and Cathedral Institutions, How to Increase their Influence;" "Sunday Schools and kindred agencies, their Special Importance in the Present Day." In the evening there is to be a meeting of working men. On the last day of the Congress the subjects are, "Spiritual Life, its Helps and Hindrances;" the "Supply, Training, and Examination of Candi-

dates for Holy Orders;" "Church Music;" "What definite results as to the interpretation of Scripture have been produced by discoveries in Egypt, Nineveh, Palestine, and the Catacombs of Rome?"

The Bishop of Ossory has been elected Bishop of Cork in the room of his father, the late Dr. John Gregg.

—The Bishop of Lichfield has appointed as his chaplains Canon Lonsdale, the son of a former Bishop of Lichfield, and Canon Walsham How.

—At the Trinity ordinations 444 candidates were ordained, 326 of them graduates. The examinations are now generally held before the Ember Week, so as to leave this free for spiritual preparation, or "retreat." A considerable number were sent back to their studies, which ought to be the case here more frequently than it is.

—Dr. Tyrrell, Bishop of Newcastle, in Australia, has given by will £250,000 to various funds in his Diocese.

—The appeal before the Queen's Bench against the jurisdiction of Lord Penzance in the case of Mr. Mackonochie, was no decided at last accounts.

—The *Guardian* is very severe on the *Cyprus Convention*. In regard to the pretence of guaranteeing the integrity and independence of Turkey, it says: "Crying out 'Murder and Robbery' we take occasion to pick the dying man's pocket of Cyprus; and having thus contributed to his disintegration, we proceed to annihilate what remains of his independence by declaring ourselves guardians of his subjects in Asia."

—Lord James Butler, the chief lay agency in bringing about the iconoclastic revision of the Prayer Book, has now withdrawn from the Church and joined the Plymouth Brethren, as even the revised Prayer Book is still too much for him.

—The Presbytery of Edinburgh has been trying a minister, W. C. Smith, for keeping Christmas Day with a public service. Dr. Begg declared Christmas Day was a "Romish fable." The Presbytery *acquitted* this atrocious ritualist.

—The Rev. W. Impey, for forty years missionary in South Africa, and Superintendent over sixty Wesleyan mission stations, has resigned and applied for orders in the Church of England.

—S. Alban's Guild held its 27th anniversary on S. Peter's Day, Earl Nelson being among the speakers, who highly praised the Guild movement, and its good works. The Provost, A. W. Crickmay said the members in the London Provincce were, exclusive of clerical and lay associates, brethren 66, fellows 32: probationers 21; assistant sisters 13. It has "Homes" for boys and girls at Birmingham and other places, and brotherhoods and sisterhoods at Leeds, Manchester, Bradford, Halifax, Nottingham, Bristol, Exeter, &c. This Guild is doing much towards Christianizing Burial arrangements, toward parochial missions, and even foreign missionary work, several brethren laboring in Central and South Africa. Rev. Mr. Ponsonby preached the sermon on the occasion.

—The R. E. Cummins "bishop" in England finds it as convenient to wear a shovel hat and apron there as certain pickpockets did at the International Exhibition. Forsooth, there is no "principle" in *ritual*, and the new sect is *par excellence* anti-ritualist!

—It appears that Pius IX. had left little or no authority to the College of Cardinals who were nearly all his own creatures. Leo XIII. in restoring their normal position to these Cardinals finds just there his greatest obstacle to reforms in these creatures of Pius IX.! The anti-reformers are trying to drive out Father Pecci—the Pope's brother—from the Vatican, and have nearly cut off the Peter's Pence. The *Church Review* says:

It is possible that this might lead to results more startling than agreeable to the Ultramontane party. It already appears that the Vatican has instructed the Neapolitan bishops to take immediate steps for obtaining the Royal *exequatur*, and therewith the revenues and palaces of their dioceses. Hitherto, we read, these bishops were sustained in ignoring the *exequatur* by monthly subventions of five hundred to seven hundred lire from the Vatican, but the great falling off of

Peter's Pence necessitates the most rigid ecconomy, and hence the injunction to the bishops. If so important a concession as this has been extorted by failing finances, who shall predict that we may not live to see a reforming Pope pensioned by the Italian Government?

—A Mr. Jenkins, a Nonconformist, has made an elaborate move in Parliament for a Royal Commission to revise the Church of England generally, and make it more Protestant! His speech was in the usual Erastian line—the Church the property of the nation, &c. The house was very thin and but little interested. After some polite remarks by Beresford Hope and Sir Stafford Northcote, "Ginx's Baby" was *withdrawn*, not even pressed to a vote.

—It is said the *Rock* never prints any thing to damage the Church of Rome. Its last is to give what it calls a "check-mate to the Ritualists," by an attack on Abp. Parker's consecration, to drive over to Rome all who believe in Apostolic succession. We should say this is Cardinal Manning's best trick. This ought to open the eyes of Low churchmen.

—It appears that the Trinity ordinations this year ran up to the unprecedented figure of 511—last year only 354.

—The London *Observer* of July 7th has an article on the "Pan-Anglican Synod" in the style of the true British Philistine—"the Church only a department of the State," worship and doctrine fixed by a lay majority in Parliament, &c., &c. It claims that there *can* be no union of the American with the English Church except on the "sacerdotal theory," &c. So much the better then for the "sacerdotal theory." As we receive this only on going to press, we must wait till our next to give it a due exposure.

—At the meeting of the S. P. G. we are glad to see the Bishop of Long Island made an earnest address in regard to the vast numbers of Church of England emigrants to our country who are lost to us for want of letters and attention at home before emigrating.

—The author of "Ginx's Baby" having in a debate in Parliament quoted a passage from a leader in the *Church Times* which he attributed to Dr. Pusey, the *Church Times* says Dr. Pusey has never contributed an article to that paper. The *World* says Parliament has become entirely indifferent to Ritualism. There is absolutely no one willing to take up Disraeli's old joke of "Mass in masquerade." Jenkins' move it regards as evidence that the "cause" has collapsed.

—The boasted unity, unanimity, or uniformity of Roman opinion apparently does not extend to the subject of higher education, even though it is a question which has, or should have, something to do with faith and morals. The bishops in this country object to the proposals of Jesuit colleges; and the Jesuits have succeeded in ruining the scheme of Mgr. Capel. From a pamphlet of Mr. Petre, a priest, and the son of Lord Petre, it would appear that nothing could be more un-English than the system of the Jesuit colleges in this country which, it would seem, exactly reproduce those of France—the very worst that a perverse ingenuity ever invented for spoiling boys. The students are subjected to an unremitting *espionage;* they are never allowed to walk arm in arm, or to strip to the waist to wash! The *Catholic Gazette*, an anti-Jesuit organ, recently established, says, "We thank God Englishmen are not likely to approve of such a system, and feel the force of the old saying of the man who declared that he 'thanked God he was a Catholic, but he also thanked God he was born and brought up in a Protestant country.'" "We would ask one question—Is it not a fact that a certain percentage of Jesuit instructed youths invariably go to the bad, and what is more, are *far worse than bad Protestants?* We appeal to men of the world for a reply. In France it is notorious that from Voltaire downwards the worst infidels and most immoral men have been ex-Jesuit students."—*Church Times.*

—The *Pall Mall Gazette*, the great organo f the nineteenth century *secularism* and *erastianism*, bears the following most remarkable testimony to the revived life of the Church:

"But by far the most powerful influence now acting on the assailants of the Anglican Establishment is a deep, and, we think, an extremely well founded conviction that if anything is to be done it must be done quickly. If the Church of England be not disestablished in the course of a very few years there are abundance of signs that the sects will not have a chance against it. It may break up from causes of dissolution within, but it will be safe against attack from without. The truth is a great change has come over the Church of England and over the popular view of it. Racked as it is by the follies and puerilities of some of its ministers, it has undergone a transformation which may be described by saying that it has become interesting. Pretty much the reverse of this characterized it over forty or fifty years ago, and the Church may be said to have prided itself on being unattractive. 'Next to a sound rule of faith,' says the preface to the most famous Anglican book published in this century, 'there is nothing of so much consequence as a sober standard of feeling in matters of practical religion,' and then the writer of the 'Christian Year' proceeds to use language which sounds very like an apology for publishing the religious poetry which became afterwards so celebrated. The Church was, in fact, grave, learned, sober, respectable, but profoundly uninteresting. But the Whig statesman who reformed it and the Oxford tract writers who fired it with mysticism have changed it into a body, which has almost nothing in common with the establishment half a century since. It is full of activity and life, even if the activity be sometimes feverish and the life occasionally breaks out into morbid growths. For good or for evil it now interests men and particularly young men. The attractiveness of Dissenting bodies in former days lay in their including both a secular and religious organization, but the Church of England is now the centre of a religious and secular organization on the largest scale. It is quite clear that this new vigour of the Establishment is telling injuriously on the Nonconformist sects. A young man may have been born into them, but if not why should he join them? These are not the days in which anybody would embrace any one of their narrow creeds in the spirit of a convert; and by uniting himself to them he would gain nothing intellectually and lose a great deal socially. It is plainly matter of life or death to them to get rid of a competitor which has enormous advantages on its side."

—The prostrate obelisk of Alexandria, now henceforward to be more honourably known as the Obelisk of London, is the westernmost of the two great obelisks which, originally erected by Thothmes III. before the temple of Tum in Heliopolis, were afterwards removed by the architect Pontus, in the seventh year of Augustus Cæsar, to dignify the grand water entrances of the imperial temple or Cæsareum of Alexandria. Like its companion, when re-erected by the Romans, it was, instead of being imposed flat upon its pedestal, supported by four bronze claws or crabs, the oxidation of which has injured its surface, and eventually caused the overthrow of the monument: the obelisk having been upset to allow of the claws being wrenched away for the sake of the metal they contained. This overthrow must have taken place in comparatively recent centuries, for there is evidence that in the time of the Arab historian, Abd-el-lateef, both obelisks were standing, and were regarded as useful landmarks. The obelisk is of red granite, and is nearly 66 ft. long, by about 8 ft. wide at the base; the apex is roughly cut and damaged, it having, like most of the obelisks of Thothmes III., been covered with a bronze cap. The base of the monument, and its two steps or gradines, remain entire; they are of limestone, and are nearly 7 ft. high. Owing to the position in which it fell, the monolith has been much exposed to injury, alike from the friction of the sand and the corrosive action of the salts in the sea breezes; indeed, the south side has suffered most of all, the hieroglyphics being in many places wholly illegible; the east face has also suffered severely; the west face, and that which rests upon the ground, has been better preserved.

HOME.

How any one can read the article on "Petrine Claims" (which we print at the request of the Rev. Dr. Ewer) and find any toleration left in him for the pretensions of Romanism, would seem to pass comprehension. The assumptions of the Papacy to day, viewed in the light of Scripture and primitive History, appear to trench upon the very limits of blasphemy. The whole superstructure of infallibility was made by the Vatican Council to rest upon a supposed endowment of "blessed Peter," which the Lord never gave and the Apostles never recognized, and Christendom never heard of till the false Decretals. Nothing in the range of historical investigation is easier to prove than this. What can be more disastrous

to the cause of all religion in a civilized world than to base the whole life and teaching and polity of a vast ecclesiastical system upon such an utterly groundless fiction? We hope our young theological students will make a text book of this article and master it from beginning to end. No lawyer was ever more remorseless in ferreting out every falsity in fact and fallacy in argument, till he sometimes seems to slay the slain.

But the saddest thing is to think that it is the shadow of this huge imposture that frightens so many from receiving those particulars of true Catholic faith and worship and practice which are far older than the Papacy, which were never monopolized by Romanism, and which in fact are the *only weapons with which Romanism can be successfully combated*. The true Catholicity for the false—this should be our motto. These were the real "Principles of the Reformation," whatever the practices have been, and to this all schools in the Church should be held.

The article on the "Spiritual Claims of the Church of England," will also be found valuable for its complete and satisfactory arguments against the sects that have separated from her. Almost every ordination season witnesses several nonconformist ministers returning to the Church. At the last one, the Bishop of Rochester ordained two, Prof. Wells of *Cheshunt* College, and a Mr. Wilson, a graduate of London University.

We urge our readers to go through the proceedings of the English Church Union: if they would get a clear notion of the real issue between High Churchmen and the State authorities. It is the precise ground first taken by Bp. Wilberforce and John Keble. The resolutions passed at this meeting will be found in our July number.

—It is quite remarkable, after all, in a vast country like this, with a free press and endless variety of beliefs and parties, how difficult it is for any dissenter from popular views to get a hearing, if some clique among the so-called leaders in Church or State are determined to prevent it. A few inuendos, or even a gentle hint in various quarters will often be sufficient to raise unexpected barriers to any man who thinks to serve his day and generation, and has neglected to pay court to the wire-pullers who occupy the places of influence. The principles of the Romish Hierarchy run down all through society. The "*ins*" are always conservative against the "*outs*," and have a natural horror of "agitation" on any subject. It is not Cardinal Manning alone who regards "the appeal to History (or facts or reason or common sense) as *treason*," or who would have his followers confine themselves to the drudgery of their daily work, without presuming to inquire into anything, or engage in study and research, theological, political or otherwise. The enunciation of the faith to be followed, on any subject whatever, must come from headquarters. "My clergy are a regiment," said Cardinal Bonnechose. Miss Catherine Beecher, in a letter some time since to the New York *Tribune*, describing the reception of her book modestly questioning the gloomy Calvinism in which she had been brought up and which still tyrannizes over New England as well as its colonies in Central and Western New York, says that not a single editor or magnate among the prevailing denominations even attempted to answer her arguments; that the *Independent* would not open its columns to a "psychological and theological discussion," and that even the fearless Horace Greeley "wrote as his excuse that he had *promised his orthodox friends* that he would not needlessly introduce heresy into his paper, and the greatest of all heresies is common sense." It was understood among publishers and theologians, in whatever else they differed, this discussion "should not be permitted."

But is it not now beginning to be seen that this determination to uphold Calvinism bids fair to work out the practical ruin of Protestantism itself, as such and by name? Thousands of minds like Miss Beecher are seeking for a Catholic Faith that does not stultify reason and

common sense, and are finding it in the Church more thoroughly than many of those brought up in her have found it.

—We observe that Dr. Ashley, President of the Standing Committee of the Diocese of Wisconsin, is also Chaplain of Kemper Hall, Kenosha, a diocesan school for girls, of which the Bishop is rector and visitor, and which has recently been placed in charge of the Sisters of S. Mary. There is a full corps of Professors and teachers and situated as it is on Lake Michigan, between Racine and Milwaukee, no pleasanter home can be found for daughters of Churchmen. We have been greatly concerned to hear of the serious illness of Bp. Welles, whose labors and trials have hardly been less than those of Bp. Armitage. The laity and clergy too are little conscious how much a Bishop's *health*, as well as peace of mind, is in their hands, and how much we may all do to make a bishop happy and successful in his work.

We are glad to hear the Bishop has sufficiently recovered to go to England, and we fervently pray it may serve to permanently re-establish his health. The Standing Committee have issued a Collect to be used in the Churches to this end. We thoroughly agree with our corpondent, that "with such Bishops as Welles, Brown, McLaren, Burgess and Seymour in this heart of the Republic, we may look for great things to be brought to pass in the next decade." There are lion-hearted clergy to fight under them and with them, and God grant the laity may be able to see how their real battle is no less against the "Roman usurpation" in the West than it is against growing infidelity and schismatical sectarianism.

—The fearful heats of July have sadly interfered with literary work. Many book notices and other must be put over. Dr. Richey's articles will be continued, and we have another from Dr. Wilson.

We are glad that "Lex" calls attention to a "straw which shows how the wind blows"—a tendency in these days to extra-constitutional action in many ways.

The following lines were written by Francis Quarles, a contemporary of good George Herbert, and so like him in thought and heart that in quoting one, we seem to be quoting the other:

I *love* (and have some cause to love,) the earth;—
She is my Maker's creature, *therefore good;*
She is my mother—for she gave me birth;
She is my tender nurse—she gives me food;—
But what's a creature, Lord, compared with Thee;
Or what's my mother, or my nurse to me?

I love the *air;* her dainty fruits refresh
My drooping soul, and to new sweets invite me.—
Her shrill mouthed choirs sustain me with their flesh.
And with their polyphonian notes delight me:—
But what's the air, or all the sweets that she
Can bless my soul withal, compared to Thee?

I love the Sea; she is my fellow-creature,
My careful purveyor—she provides me store;
She walls me round; she makes my diet greater;
She wafts my treasure from a foreign shore;—
But,—Lord of Oceans—when compared with Thee
What is the ocean, or her wealth, to me?

* * * * * *

Without Thy Presence,—Earth gives *no* refection;
Without Thy Presence,—Sea *affords* no treasure;
Without Thy Presence,—Air 's a rank *infection;*—
Without Thy Presence—Heaven itself no pleasure:—
If not possess'd, if not enjoy'd *in Thee*—
What's Earth, or Sea, or Air, or Heaven *to me?*

The highest honors that the world can boast,
Are subjects far too low for my desire;
It's brightest gleams of glory are, at most,
But dying sparkles of Thy living Fire;
The brightest flames that earth can kindle, be
But nightly glow-worms; *if compar'd to Thee.*

In having all things, and *not Thee, what have I?*
Not having Thee, what have my labors got?—
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I *wish* nor sea *nor land*,—nor would I be
Possess'd of Heaven—Heaven *unpossess'd of Thee.*

THE CHURCH ECLECTIC.

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SIN.

There is a fascination in the theory that evil is negative. It seems to approximate a solution of the problem of evil. It suggests a satisfactory Theodicy. It appears to be supported by analogy. One may be pardoned if, at first blush, he incline to adopt it.

Will it bear inspection? The support from analogy—will it stand? Cold is the absence of heat; darkness is privation of light; so, evil is the negative of good. But, cold is a less quantity of heat, whether heat be the old time Caloric, or a mode of motion; and, darkness is decrease of light. Is evil merely a diminution of good, good in less quantity at one time, and in one substance than at other times, and in other substances? Either, the argument from analogy must be given up; or we must be prepared to say with the Pantheist, that evil is modified good.

The theory was urged warmly by St. Augustine. In theological science no name is more commanding, unless it be that of St. Athanasius. But St. Augustine was hard pressed by the Manichæan heresy, and this theory was the natural recoil from that heresy. Much of the condemnation of Calvinism goes over upon St. Augustine. Canon Mozley has shown that the systems of St. Augustine and Calvin, in respect of Predestination and Original Sin, are one. Calvinists, to a large extent, adopt the theory that evil is negative. Toplady's Calvinism was extreme. He followed Dr. Watts in classing evil under the head of Not-Being.

Definitions are necessary in all discussions. They cannot be dispensed with in the study of this theme. Good or goodness, positive, negative—what are they? Good, Naville and Julius Muller say, is that which ought to be. Probably, this will be generally accepted as a sufficient working definition.

The positive is a *plus* quantity; but, this is not all. It has a meaning back of this, and deeper. The positive is ever that which has reality. It represents things as they are. Whatever has reality is positive.

The negative is a *minus* quantity. Some are content to rest in this as the only conception to be formed of the negative; as if subtraction were all. Essentially it is the No, it is the denial, and, as such, may become extremely positive. A negative may contain an affirmation. If it be said of a cup of wine, It is not good, there is an affirmation of the thing as it is;

that is, that it is bad in some degree more or less; and so, the negative asserts a positive, viz: the presence of an evil quality in the wine. Two things are declared here, the absence of a good quality, and the presence of a bad one.

A definition of evil is not attempted, because this is the thing sought to be ascertained in the discussion.

The theory we are studying defines evil (including sin) to be privative, a negation, simply and only the absence of good, not an existence, and, therefore, not positive.

Now, this seems to deny that evil has reality. Certainly, evil has in itself the element of negation. But, does this exhaust the description of evil?

There are certain positions taken by the advocates of this theory which will not be contested: Every creature of God is essentially good, *i. e.* Evil has no created objective existence, as from God; Man's moral nature was, as it came from God, intrinsically good; the human will was constituted originally into the order of second causes, resembling the freedom and autonomy of the First Cause. It is supposed these positions are accepted, and they afford common ground to all who discuss this theme.

Certain inferences are drawn from these premises; and, these inferences are regarded as proof that evil is purely negative. These inferences seem to assume that good is always a substance; and, that those who question the theory that evil is negative regard evil as a substance. Is there not a lurking fallacy here? Evil is not a substance. It is a quality, subsisting in any given substance. Good, in the sense of goodness, is not a substance, but a quality subsisting in a given substance. Goodness is not an entity, but the normal relation of entities, the what-ought-to-be among entities, and in any one entity. Evil is the opposite, the what ought not to be, an abnormal relation among entities, and in the properties of any one entity, and between the course of an entity and the end for which it was made.

Goodness and evil are qualities of things. But, qualities are realities, be they good or bad, and, therefore, are positive. Goodness and badness are the negatives of each other; and there will be no dissent from the position that goodness is the positive pole, while evil is the negative pole as related to goodness. But, evil is a quality, having, as such, reality, and, therefore, positivity.

It may be said of good and evil that they express, also, conditions of substances. This affords no support to the theory in question. In the last analysis these would be found to be qualities of conditions. Shapen, misshapen, and all such terms, describe good and evil conditions or states of things, *i. e.* qualities of condition or state. Conditions, no less than qualties, have reality, and, therefore, are positive

(Good and goodness are used indifferently in this paper, and always as descriptive of a quality, except when representing St. Augustine's meaning.)

Strictly, negation is nothing. Can evil be nothing? It is said to be simply and only the absence of good. Now, absence is nothing. At best, it is non-presence. Does this fill out the idea of evil, that it is nothing more than the non-presence of good? Can there be a vacuum in morals? The good being absent, does not another quality take the place of it, a quality which is contrary to the good? This contrary quality has reality, and, therefore, is positive.

Take the leading ideas of evil (including sin), and see whether the positive character of evil is not the necessary conclusion.

Evil is privative, implying the loss of some good; yet, loss is a reality. Loss and negation are not identical.

"Evil consists in pursuing some lower kind of good in a lawless way, regardless of the Divine Order of Goodness and Truth." What shall be said of pursuing but that it is positive; and what of disregard of the Divine Order but that it is a positive act of the will, and as positively bad?

Sin is "a departure from God's Will and Law." A departure is something real, and, therefore, positive.

Evil is "not essence, nor a property of essence, but an accident" (St. John Damascene). But, the accident is; it has reality, and, therefore, is positive; not negative; for, a negation is that which is not real.

A large School regard sin, in its essence, as being egoism, selfishness. It is not in place to controvert this in this argument. Supposing sin to be selfishness, what is this but something real, and, therefore, positive?

Principal Tulloch says, that the essence of sin consists in "concentrated Self-will, or perverted Egoism." Certainly, this has reality in both fact and character.

Julius Müller says, that evil is "a violation of the relation of dependence essential to the creature." Is there not reality in the violation? Is there not more in it than merely the want of submission to the relation of dependence?

He says, that, probably the primary meaning of the word sin is destroying, killing. Can we escape the idea of something positive in destroying, killing? How is it that sin can act positively, and with tremendous destroying power, if it is not a reality?

Naville and Julius Müller say, that evil is that which ought not to be. There is, then, a negative element in it; yet, it is painfully true that the what-ought-not-to-be, is, has reality, and, therefore, is positive; for, whatever has reality is positive.

Plato said grandly that goodness is likeness to God. A strong School of thought regard sin as unlikeness to God, deflection from the norm, which norm is the Divine Nature; sin is non-conformity to God. Such non-conformity is the voluntary state of the mind. It has reality as a volition, and, therefore, is positive.

These views of evil are common to Catholic writers and non-Catholic; to all within the pale of Orthodoxy, so-called. No view exceeds in sim-

plicity that of St. John, and St. Paul. With them, sin is a transgression of the law, *ἀνομία*, lawlessness; *παραβάσις*, a going by the side of, a going from; both terms implying self-will, which is, surely, a positive state of the will.

In the first sin of our race (Gen. iii.), trust in God was supplanted by trust in self and in the creature, in self as being better able and disposed than God to be the guide of life; in the creature as a better ground of satisfaction, a better portion than God. Trust, whether it be reposed in God, or in self, or in the creature, is a positive state of the soul.

Impurity could not come from purity. Sin could not come from God. It is not an original quality of human nature. This most true position has led some to say that sin is purely and only negative, it being assumed that every reality in the Universe must have come from God as its original Cause. It is overlooked that the will of the creature is a causative power; and, that so far as the first sin in the Universe is concerned, and the first sin of our race in Adam and Eve, the will of the creature was its originating cause. No other origin can be assigned. Why shrink from acknowledging the will of the creature to be an original cause? Does it not resemble "the Freedom and Autonomy of the First Cause?" Not that the will of the creature created a substance, but a quality. It belongs to the will to give quality to its own volitions, and to change them. Adam originated his sin out of nothing, *de nihilo*, by his own ultimate efficiency. Certainly, his sin was not an evolution from his nature of what was in it before by the Divine creation of him. "Evils (says Origen) are not according to nature or essence or substance, but by a change come to pass from free-will." The human will belongs to the order of second causes. Its volitions are its products. A product is a positive thing. The product of the will may be good or bad. Admit that evil has "not an efficient, but a deficient cause." If by evil is meant sin, and, if sin is the act or state of the will, then, the will is the cause of the effect, sin; and, we are compelled to understand the word efficient in different senses, the will being efficient as causing sin, but showing itself in this very fact to be deficient in the quality of goodness. But, the fact remains, that an evil choice is as much of a reality as a good choice is; and, therefore, it is positive. Man's moral nature, as it came from God, was intrinsically good; but, man himself changed it by a positive act of disobedience; so that, what was positively good became positively evil.

Quality is character. Character is not an entity; yet, it is real. Quality has no essence in the sense of substance; else, it would be the substance of a substance, the essence of an essence, which would carry us into an endless series of abstractions. We must stop at ultimates.

The theory, that evil is negative only, requires it to be said, that "there is nothing evil in itself." It must be maintained, however, that an evil quality is evil in itself. The seven deadly sins (so called)—can it be said they have no reality, that they are merely and only the want of the oppo-

site virtues? They are not neutral abstractions. They are positive contradictions to their antagonist virtues. They are evil in themselves, intensely evil, only evil, through and through.

It is said that "there is, and can be, no evil substance." Most true as to the original creation of a substance by the Almighty. But a substance may become evil; and evil itself is not a substance, but a quality or accident subsisting in a substance; and, as such, it does not inhere in the original nature of the substance. It is acquired.

It is said that "evil has no created objective existence." Most true, as from God. But this cannot sustain the theory that evil is purely and only negative; for, this does not deny that evil has subsistence in man, and has been brought into such mode of existence by Adam's free will, as his own preferred quality of volition.

In these discussions there is, sometimes, an unconscious misuse of terms. Real existence is confounded with the substance in which properties or qualities reside. Good is used in more senses than one, and yet as if all its meanings were one. To have being as an entity is a good; but, good, in this metaphysical sense, should not be confounded with good as a moral quality of a rational soul. Substantive existence and moral good are not synonymous. Loss of moral good is not loss of being. It is the loss of one quality, and the taking on of another quality, in any degree, greater or less. Sin is not identical with extinction of substantive being. Going from God puts an end to all proper evolution of the potentialities of one's nature; but, does not subtract from that nature substantively; if it does, that subtraction must go on until it end in annihilation.

Evil is the contradiction of goodness. Evil has power. Evil is active, energetic. Evil has degrees, and growth. Evil involves self-assertion as against God, rebellion, hatred of God, the doing of things forbidden, the wilful neglect of things commanded. Such characteristics cannot be affirmed of a pure negation, a Not-Being, an unreality.

To say, that evil follows good as its shadow; that good implies evil; that God implies the devil; that without evil the Universe would be imperfect; that there can be no Heaven without a Hell, is treading upon Pantheistic and Manichæan ground. It is affirming evil to be an original necessity; and this must go far towards destroying the sense of responsibility, and faith in God. If Hell be the necessary correlative of Heaven, so that no Hell would infer no Heaven; then, evil is but a lower form of good, evil and good are essentially one; and, thus, all moral distinctions are confounded; and the foundations we thought eternal are destroyed. No, no, no, a thousand times, no. Evil presupposes good, because God is the Good; but, the reverse does not, cannot hold true.

To sum up: Goodness and evil are not entities, but qualities of entities. They are irreconcilable contradictories. Both alike subsist in entities, and, therefore, have reality, and, therefore, are positive, however strongly they may negative each other. Evil, sin, wicked men, devils, Hell

are not pure negatives; no one of them is a negation. Nor are they original necessities as correlatives of goodness, holiness, good men, sinless angels, God, and Heaven.

As true Catholics we must accept duly established dogmata; and, where there is a general *consensus* of interpretation conformity is required. That evil is merely and only negative is not a dogma; nor is it an interpretation of a dogma. It is purely a philosophical theory. Great names can be arrayed in defence of it, names of men who wrote sublimely, but, also, sometimes wildly in their speculations. Their theories are as open to criticism as are the theories of any set of men, and of any age of the world. Philosophy admits of progress.

A *Caveat:* If the above view is a bad one; then, according to St. Augustine, it is simply negative, and should not call forth censure. For, censure of wrong is a positive infliction of pain; and, all positive punishments should be withheld. The writer hereof should be left to the simple loss, *pœna damni*, which a negative is positive enough to draw after it. The writer hereof is entitled to a stay of proceedings. He should be exempted from the *pœna sensûs*. However, this is an evil, therefore, a negative, a nothing, and need not be feared. J.

From the Church Quarterly Review.

THE SPIRITUAL CLAIMS OF THE CHURCH OF ENGLAND, OR, THE CHURCH AND THE SECTS.

XVII. In the first place, in order to establish any such claim to superiority, and to prove that it is no matter of self-will or error, the sect which demands to be received as the highest type of Christianity in this country must exhibit some credentials to show that it is entitled to a hearing. It is not enough that it should prove that errors and abuses, from which it claims to be free, are to be found in the Church and other religious bodies; nor is it enough to show that it can offer certain advantages to its members which are not to be found elsewhere. Such arguments would be perfectly valid if we had merely to deal with the prospectuses of rival manufacturing companies, each desiring to promote the sale of its own goods, and to depreciate those of its competitors.

But we have not to do in this case with a human organisation or a human product, but with two divine things: (1) the revelation which God has given in the Gospel, and (2) the Society which He has set up on earth to be the keeper, witness, and teacher of that revelation. Consequently, any society which professes to have a clearer view of this revelation than is enjoyed by other communions, must enforce its claim in one of two ways. It must show either that it is, in fact, the original society entrusted with this task, and which has discharged it with unbroken prescription from the time of the Apostles till now; or it must show with equal clearness, if it admit itself to be a new society, that some forfeiture, because of failure of duty, was divinely enacted against the original society, and that its privileges and powers have been as divinely transferred to a younger substitute; exactly as the Gentile Church succeeded to the forfeited rights of the Synagogue. That is to say, nothing short of a fresh revelation, attested by miracles, will justify any of the sects that arose at or since the Reformation in claiming to be The Church. If, however, without asserting for

themselves such a high character as this, they content themselves with the lower ground of alleging that though they cannot teach with authority, nevertheless what they do teach, is a purer Gospel than that offered by the Church, they are at once bound to show in what important particular this teaching of theirs differs from that in whose stead they present it. If it be substantially the same doctrinal system—that is to say, based on the three Christian Creeds, and legitmiately developed from them—they are bound to prove, on the one hand, either that the Church has ceased to teach these same doctrines, or, on the other, that they themselves have obtained some fresh and valuable light upon them which gives more depth, point, and fervour to their doctrinal expositions, resulting in a conspicuously higher standard of faith and holiness amongst their members. The necessity of acting in this wise follows from a very obvious consideration. If their doctrine be so very nearly the same as that of the Church of England that they have no scruple in occasionally attending its offices and ministrations, or in admitting that true and faithful Christians are to be found amongst its clergy and laity, then they at once put themselves under the Apostolic ban directed against those who cause schisms and divisions without the gravest necessity. But if, on the other hand, they regard the Church of England as an apostate body, no longer holding or teaching saving truth, they are bound to show in what definite particular it has thus fallen away, and what important doctrine of Scripture is neglected or perverted in its system. It is not enough in such cases to show that individual clergymen or laymen, or even considerable bodies of persons within the Church, hold views which the objector regards as unscriptural—unless it can be shown, at the same time, that the formularies are so entirely in favour of these persons as to exclude conflicting opinions, and prevent persons of a purer faith from remaining within the Church, and endeavouring to cleanse it from all defects and abuses. Nothing is plainer in the New Testament than that only one Church was found in each place. There were quarrels and divisions often, far too often, amongst the members of this Church, as the First Epistle to the Corinthians tells us very plainly; but nothing at all like the modern sight of a number of rival bodies, each claiming to be first, or driven to the necessity of admitting that one is much the same as another, was known in the time of the Apostles. An illustration or two will bring out the force of this objection more clearly than can be done in a general statement. It will be observed by those who give most attention to the specific doctrines of the sects, that their difference from the Church and from each other usually depends on some one doctrinal peculiarity, either some tenet which is held by other Christians, but not so definitely insisted upon nor made so prominent; or else found only within the limits of their own society. In the first of these cases, there is apt to be a very imperfect sense of proportion; that is to say, instead of letting the doctrine in question assume its natural place as part of a great system, it is exaggerated so as to dwarf everythiug else, and thus to throw all Christian doctrines except itself into the obscure background. This holds good, for example, among the Primitive Methodists. They have allowed themselves to dwell so exclusively on the idea of sensible conversion, that they have practically forgotten everything else; and the fact of a man having passed through, certain spiritual experiences in the course of a revival, is regarded as a matter of incomparably more importance than purity of doctrine or holiness of life, if unaccompanied by this special token. This is an example of want of scale. Conversion is, undoubtedly, a doctrine of the New Testament, and examples of sudden conversion, such as that of St. Paul, are not absent; but there is nothing whatever from which we can gather

that such was the ordinary manner in which converts were gathered in from amongst the heathen, far less that children bronght up from infancy in the knowledge of the Gospel were expected to pass through any such stage before attaining to full membership of the Church. A Methodist who joins the Church of England does not find his favourite doctrine denied or neglected; he will find not only missionary agencies for gathering in the heathen in foreign lands, but agencies employed also for arousing the negligent in this country, whether nominal Christians, or such as were never brought under the influences of religion; nor will he find any school within the Church which denies the frequent occurrence of sudden turnings to God, conviction of sin, hearty repentance, and sense of pardon granted in these times of refreshing. The difference will be that he will learn that the Church does not dare to limit God's power by saying that He can and will work only in one fixed way, and that the doctrine which, as expounded by Methodist teachers, overshadowed the whole Christian economy, is in the Church reduced to dimensions much more nearly like those it assumes in the pages of the New Testament. This same principle applies to each distinguishing doctrine of the other larger and more important sects. Thus, for example, the Quakers will find the work of the Holy Spirit and the supremacy of conscience urged with force and frequency in the teaching of the Church. Where, on the other hand, the distinguishing tenet is not found outside the limits of a particular society, the presumption is that it is new, and therefore, unless attested by miracle, false; since, if it were part of the original deposit of Christianity, it is well-nigh impossible that it should not be discoverable at an earlier time and in a wider area.

XVIII. There is, however, another form of departure from primitive truth, besides that of defect, which might be held to justify withdrawal from the fellowship of the Church.

There may be error on the side of excess, the imposition of doctrines unknown to the first ages of Christianity, and enforced as matters of faith upon the conscience. It is quite conceivable that a religious society, without formally setting aside any tenet of ancient Christendom, might yet so overlay and encrust it as practically to banish it from sight and memory; if not indeed to suggest a conflicting theory which might develop into direct contradiction. Here, again, it would be necessary to make an explicit and definite charge, pointing out in what particular the Church of England has attempted to force upon consciences any doctrine unknown to the teachers of the early Christian ages. It would be of no avail for this purpose to urge that such modern teaching can, as a matter of fact, be found in the writings of many Anglican ecclesiastics, nor even that their conduct has been unrebuked. To form a plausible ground for separation, nothing short of proof that the disputed tenets in question, whatever they may be, are in fact not only embodied in the authoritative formularies of the Church, but are so embodied as to bind the conscience, will avail to establish the indictment. And here at once inquiry may be challenged fearlessly, since, although without doubt the Church of England holds several doctrines which are rejected by the societies surrounding her, a very brief inquiry, if honestly pursued, will show, by a comparison of early Christian documents, that the Church of England does not err by excess in retaining these tenets, but that the sects err by defect in discarding them. And as the articles of belief maintained by the Church of England are more numerous than those held by the majority of the sects, there is, to say the least, a risk that the members of any sect learn but an imperfect Gospel, lacking in some of the elements of the faith once delivered to the saints.

XIX. So far, the case has been stated as against the sects. It must now be stated for the Church of England. That Church is not only by

far the oldest religious society in this country, but dates back in historical continuity to the Church of primitive times. We do not know precisely when Christianity was first planted in Britain, but we do know that British bishops sat in the synods of the Church more than 1500 years ago, as the representatives of a body which was not new even then. When our heathen Saxon forefathers conquered Britain, and made it into England, they extirpated Christianity throughout most of the island, driving the ancient remnant of the Christian Church into the fastnesses of Wales, where it continued to hold its ground. Somewhat later, Saxon heathenism was attacked by Christian missionaries from two different quarters, working in two different parts of the island. In the South, the Roman Church sent the missionary Augustine into Kent, where he founded the Church of Canterbury. In the North, the Irish Church sent out other missionaries, who worked chiefly in Northumberland and the neighbouring regions. These three separate organisations, northern, southern, and western, gradually blended into one, and formed, in their totality, the Church of England; the bishops and clergy of each and all of them having alike derived their doctrine and their commission from the undivided Church of yet earlier times, and not attempting to exist side by side as separate and rival communions. This Church, then, represents to all English citizens the original Society set upon earth by our Lord Himself, not as being the whole of that Society, but the particular portion of it which, in the course of Divine providence, was permitted to root itself in and spread over this land of England. It is this Church which has done *all* the work for Christ which has been done in this country for at least thirteen hundred years, and *most* of what has been done for three hundred years more. For this reason, if for no other, the responsibility of setting up rival bodies, designed to thwart, instead of aiding, its work in this country, is an extremely grave one. The whole tenour of both the Old and New Testament would teach us that the duty of earnest Christians who saw much to regret and disapprove in the teaching or practice of the Church, would be to remain in it and endeavour its reform; not to break away from it, and set up societies of their own invention, which must be in this respect, at any rate, contrary to the will of God.

XX. There are two circumstances of no little weight and importance which go far to show the unreasonableness of modern Dissent. The first is, that in a large number of cases the modern sects have openly or tacitly abandoned as untenable the grounds for adopting Nonconformity taken up by their forefathers. An episcopal ministry, the use of the surplice, the employment of set forms of prayer, kneeling at the Communion, the ring in marriage, and similar points, were among the chief objections raised by English Puritans 300 years ago against the Church, and more than one sect owes its origin to separation for such reasons. But now their temper has so far changed that they for the most part regard these matters as but trifling, and in not a few instances actually adopt them as praiseworthy. By taking either of these courses, they practically admit that their original separation on such grounds was unjustifiable, and, therefore, that there is no good reason for continuing it now. There are other forms of Dissent which had a more respectable origin; which were due to apathy, coldness, and unspirituality within the Church, and to the desire of finding something which would deal more effectually with the needs of souls than did the ministrations of the Establishment. The Methodist body is the most noticeable of those which arose in this fashion. But here, again, the teaching of history shows that they, too, were wrong. Their faith, however sincere, was clearly weak and imperfect, since otherwise they would have recognised that our Lord's teaching, and that of the Apostles, on the visi-

ble unity of the Church, and on the sin of making divisions from it, is quite as plainly laid down in the New Testament as any one of the doctrines which they desired to revive and enforce; and, indeed, far more explicitly than several of those doctrines. Their aim was to set up a body which should contain none but true believers of holy life; a beautiful dream, which has never been realised, and which, had it been realised, would have been quite unlike the Church on earth as revealed to us in the Gospel, under the figure of a net including both good and bad fishes. Thus, not recognising the Church as a Divine institution, they failed even to hope for any marked amendment or recovery within it, viewing it as a city of destruction, out of which they needed to flee to a Zoar of their own. But, as a fact, the Church did recover, and that in so conspicuous and unmistakable a degree, that for a long period of years it has been absolutely impossible for any Nonconformist sects to point truthfully to it as a warning to be shunned, or to plume themselves on any spiritual superiority over the Church manifested by their own adherents. And hence we may fairly draw the conclusion that had the religious activity which was too hastily diverted into the narrow channels of the sects been suffered to flow naturally within the banks of the Church, the flood of spiritual vitality would have fertilised the land far more than under existing conditions. There can be no doubt that had John Wesley lived in the present day, he would never have thought it necessary to establish an organisation in the least resembling the Methodist society; though his zeal and devotion would have undoubtedly found abundant means of expression and activity in promoting further internal reforms. And thus, as the reason for the Methodist separation had ceased to exist, its continued maintenance is in opposition to the will of God, even if its original formation be excused and condoned.

XXI. There is yet another particular in which the Church of England, apart from its lofty claims, ought to prove attractive to the finest religious minds in the country; which is that it is favourably distinguished from all its rivals, without exception, by its readiness to learn and willingness to reform. That there are defects and abuses in it still, inevitably resulting from its human element, is doubtless true; but that steady progress has been made for the last half century in the path of improvement, and that the abuses which still survive are doomed to speedy extinction, no clear-sighted observer can doubt. No one who will compare the Church of England as it was when this century began, and as it is now, can fail to recognise a change so great, deep, and salutary, as is inexplicable on any theory save that of divine suggestion and aid. It is simply impossible to match and parallel this revival by any similar movememt discoverable in any of the other religious bodies in the country. Whatever may have been the growth of any one amongst them in numbers and material prosperity, none of them has exhibited the same humility in acknowledging shortcomings, the same zeal in pursuing amendment, the same revival of spiritual vitality in every muscle and vein. And this, be it observed, not in the way by which newly awakened interest in spiritual matters displays itself in Nonconformist societies. Amongst them, such a quickening nearly always results in the formation of a *new sect*, an experimental trial of some new panacea for spiritual evils. In the Church of England, on the other hand, the marvellous revival has been entirely due to the enforcement of *old* methods and principles inherent in her organisation, and embodied in her formularies, but which had been suffered to lie neglected and covered with rust, during a time of spiritual apathy. Thus, in short, a Nonconformist revival generally ends in persuading the revivalists that their society

has been on the wrong track hitherto, and that they must leave it in order to find the right one; whereas, the Church revival has proved to England that the Church was in the right all along, and that it was only failure to keep up to its standard which caused the abuses that are now being swept away.

XXII. Up to this time we have been considering the relation of the Church of England to those self constituted bodies which are younger than she, and can trace their parentage no further back than the Reformation. But there is a more important rival in the field, with a far more ancient pedigree and loftier claims, which declares that all the arguments adduced above against the sects of Protestantism apply equally to the Church of England, as being merely one of those sects, and equally in rebellion against the One Church, that of Rome. It is therefore necessary to state briefly the reasons which refute this charge. Foremost among them stands the indisputable fact that the Church of England is markedly like the Church of Rome in several of the particulars in which they are both unlike the Nonconformist sects. The hierarchy of Archbishops, Bishops, Deans, Archdeacons, and so forth, is similar in the two bodies; the Book of Common Prayer, in all its main features, is but an abridged arrangement and translation of the Latin Missal and Breviary; the doctrinal system of the two has an immense mass of matter absolutely in common, while the points of divergence, however serious and specific, are few in number, and in bulk are insignificant when compared with the great body of agreement. Thus, if the Anglican body be not really a Church, it is at any rate extraordinarily like one. And that Roman Catholic controversialists are fully aware of this likeness, may be judged from one very pregnant fact, namely, that the Church of England is the only religious body in the world, with the single exception of the Eastern Church, against which they trouble themselves to argue seriously. They simply do not think it worth their while, either here or on the Continent, to refute the claims of the Protestant sects, no matter how powerful those sects may be. They no more think of setting themselves to prove that Lutheran or Calvinist pastors are not lawful ministers of the true Church, holding sound doctrine, than the law-officers of the Crown in this country would dream of prosecuting for high treason any crazy person who claimed to have a better legal right to the throne of Great Britain than the Queen has. But they treat the Church of England exactly as they treat the Church of Constantinople and of Russia, arguing against both with a persistent anxiety which proves that they are afraid of them, and think their case only too good.

As they cannot deny that the chief religious body in England was a Church, and not a sect, down to the Reformation, they are obliged to allege that some change passed over it then which destroyed its Church character. And, broadly speaking, there were only two changes of so much importance as to amount, even in appearance, to this, for the cavils against the validity of Anglican Orders cannot be regarded as other than consciously insincere, if only from the entirely different grounds of objection taken up by successive generations of controversialists. These changes are the rejection of the Pope's jurisdiction and the alterations made in the Liturgy. But it is easy to show that just these two very things have been done in kind by other Churches, without destroying their character, even in Ultramontane eyes. Thus, for example, there is a well-known and very weighty institution at Rome, called the Congregation of the Index, established by the Council of Trent, and acting under the Pope's authority, which undertakes the censorship of books, and forbids, under stringent penalties, the perusal of such as it pronounces heretical. Nothing can

have fuller Papal sanction than this Index, which concerns a very practical and important sphere of ecclesiastical discipline, but the French Church has never permitted it to exercise its powers in France, and rejects so far the Pope's authority, in a particular respecting which the claims of Rome have always been very precise and imperative. And as to liturgical reform, scores of French dioceses in the last century abrogated the use of the Roman Breviary, compiling in its stead new office-books of their own, in which the Scriptural element was largely increased, and the legendary and doubtful matter still more largely diminished. Yet these two acts of resistance have never been held to have in any degree unchurched the communion which committed them, nor to have even in any degree involved the assumption of rights to which it had no just title. The Church of England has done nothing which in principle goes beyond these measures of the Church of France, although in extent its independence of action has proceeded further. But it is precisely the question of principle which is in debate, and not that of degree, because the ground habitually taken up by Roman controversialists is the unlawfulness of any national Church presuming to settle liturgical and disciplinary questions for itself, apart from the sanction of the Holy See.

It is perfectly true that there was much profanity, sacrilege, and wanton destruction committed during the crisis of the Reformation in England; and had the extreme reformers been able to carry out their plans, they would have wrecked the Church as completely as they did in Scotland, where a new and human system was set up with an entirely novel and human organisation. But the fact is, that their scheme failed, and the mischief they were able to do did not touch essentials, but only details of ornament, more or less beautiful and edifying, too many of which had doubtless been distorted into error; just as an ancient castle or church may be restored in modern times, often not in the best taste and with some injury to its beauty, and yet unavoidably, to avert utter ruin, but does not thereby lose its identity. And, at the worst, none of the leaders sank so far as those archbishops, bishops, and clergy of the French Church who made open profession of atheism at the Revolution; besides which, whatever the Reformers were, they were the children of the unreformed Church, which is accountable for them. The broad and complete answer to the whole argument is that, at this moment, Christianity has a firmer hold on the people of England, including the educated and cultured classes, than it has in any Roman Catholic country of similar extent and influence.

XXIII. If the Church of England, in reforming itself from doctrinal and practical abuses, had either abandoned the old hierarchy altogether, and set up an entirely new pastorate, as was the case amongst the German Lutherans and Scotch Calvinists; or if only a small minority of the clerical body had assented to the Reformation, forcibly excluding by means of the civil power to those who adhered to the former state of things, it might be possible to argue with some plausibility, that either of these courses had in fact unchurched the communion which was guilty of following it. But so far from this having been the case, the episcopal succession has been more carefully preserved in the Church of England than in any other part of Western Christendom, since deviation from the Nicene rule which enjoins a minimum of three consecrators for each new bishop has been scarcely ever, if at all, permitted in this country; whereas in the Roman communion consecration at the hands of a single prelate has been extremely common, and has necessarily left the validity of the rite too often open to cavil. In the next place, as regards the adhesion of the Anglican clergy to the Reformation, it is enough to say that at the Ecclesiastical Visitation of 1559,

out of a body of clergy numbering between nine and ten thousand, only 180 refused to accept the reformed offices. When more than 98 per cent. of a body remains in possession of that which it enjoyed before the occurrence of any crisis, it is clear that on any ground of law or history the continuity of the body vests in that majority, and not in the two per cent. of remonstrants, unless indeed the majority had committed some act of corporate suicide, either by abandoning the faith of Christendom, or by setting up an entirely new and purely human organisation ; neither of which events, on any reading of the facts, has taken place in England. Of course, if the English Church had apostatised from Christianity, or if a mere lay pastorate had been substituted, as in Scotland, for the Apostolic ministry, the title of Church of England would either have been forfeited altogether, or have belonged exclusively to the protesting minority. But failing either of these grounds of forfeiture, no person or society external to the Church of England had then, or has now, a right of interference. The mere fact that one Church has been instrumental in founding another, does not give the elder and vaster communion any claim to regulate the internal affairs of the daughter society. So, for example, the Church of England does not claim authority over the daughter Church of America, nor arrogate for the English Primate jurisdiction over its dioceses, although in any joint assembly of bishops of the Anglican communion the Archbishop of Canterbury would have priority of rank universally conceded to him. But, if not content with this honorary precedence, he were to send English bishops and clergy, owing canonical obedience to him, to set up a society in the United States to rival the Church there, this society would be junior to the local Church in point of time, and irregular in point of order, so that, albeit derived, and that more immediately, from the English Church than the Church of America is, it would be an intruder without defensible status ; which is exactly the position of the branch of the Roman Church now existing in England, which, as a fully organised community, is not thirty years old, as compared with the twelve or sixteen hundred years of the National Church.

XXIV. The Roman plea, however, is that the mere fact of being out of communion with the Pope and separating from the Church of which he is the recognised head, is itself destructive of all Church character. The answer is, that evenif this were true—which the occurrence as saints in the Roman Calendar of some who, like S. Cyprian, died out of communion with the Pope; the rival parties in the Great Schism, with saints on each side; and the deposition of Popes by Councils, disprove—the Church of England has not separated from the Church of Rome, but the Church of Rome has separated from the Church of England. That is to say, the Church of England has laid down in the most formal manner in the Thirtieth Canon of 1603 that no such act of separation on its part has taken place at all. This statement is embodied in the following words :—

> So far was it from the purpose of the Church of England to forsake and reject the Churches of *Italy*, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which doth neither endamage the Church of God, nor offend the minds of sober men ; and only departed from them in those particular points wherein they had fallen both from themselvs in their ancient integrity, and from the Apostolical Churches, which were their first founders.

In the next place, the Church of England has nowhere embodied in its formularies any anathemas against the Church of Rome, and a mere subscription to the XXXIX. Articles is sufficient to give any Roman bishop, priest, or deacon full ecclesiastical status among the Anglican clergy;

whereas no minister of a Protestant sect can obtain that character by any means short of submitting to episcopal ordination. The conduct of the Church of Rome, on the other hand, towards the Church of England is the reverse of this in all respects, so that a separation between the two does exist, the blame of which, on the face of things, rests with the foreign body.

(*To be continued.*)

THE ERA OF THE REFORMATION.--III.

BY THE REV. DR. RICHEY.

Man is a complex being made up of body, soul, and spirit; the physical, the intellectual and the moral are all integral parts of man's mixed constitution; but it will be found accordingly that whenever any radical change takes place in the constitution of human society all three factors enter in, and work together in the bringing about of the result. It was so at the first introduction of Christianity into the world. Had not Roman civilization gone before to clear the forests, and to pave the roads, the extension of the Christian faith would not have been as rapid as it was, all the world over. Without that exquisite vehicle of expression, the Greek language, it would have been impossible (humanly speaking) for the doctrinal system of the Church ever to have found adequate expression. It was because the world was at peace at the coming of Christ, that the glad tidings of salvation found such ready access to the utmost corners of the habitable globe. We have something of the same kind at the epoch of the Reformation. Physical discovery, intellectual advancement, spiritual progress, go hand in hand together and work together in common towards the inauguration of a new era of social progress. Luther would have preached his doctrine of justification by faith in vain, if feudalism had not been ready to fall. It was the sense of personal liberty brought about by the labourer being enabled to demand payment in *money* for his toil, after the scarcity of population caused by the Black Death, which furnished Luther with a moral sentiment ready to respond to his appeal to the consciences of men. So it was throughout the whole epoch of the Reformation. Physical, intellectual and spiritual are indissolubly joined together: we must take care, consequently, not to separate the things which God has joined together. The Black Death, and the additional value given to labour because of it, was, as has been noted, an instrument in the hand of God for affecting great social changes.

Labour under the feudal system was bound to the soil. Neither villain nor serf had an option given him either in the choice of his master, or in the sphere of his toil. The tenant was born to the land and to his lord. The decrease of population consequent upon the plague first enabled the labourer to assert his personal rights. He was no longer compelled to receive recompense in kind, but was enabled to demand money payment for his toil. The conscious possession of that over which another could have

no control, soon began to breed a sense of personal independence. The serf in a very little while demanded freedom from local and servile restraint, and he was able, so great was the demand for labour, to enforce his claim. Labour was no longer bound to the place, or to the master: it was free to hire itself where it could secure the best pay; it was at liberty to choose the field of employment it itself preferred. The result was the rise of a class of free labourers, and with the change in the social condition of the masses, came a corresponding change in the distribution of property and the tenure of landed estate. So, in the providence of God, the battle for personal liberty was fought and won, and a complete change made in the condition of the masses of the people.

Feudalism, at this time, received another death blow in the invention of gunpowder. The noble, under the feudal system, lived continually under arms. He had to be prepared, at a moment's notice, to resist force by force. The *Faust recht* up to the close of the fifteenth century was the law of Europe; force had the validity of law. Each prince had his own fortified castle; each knight his own strong tower on some inaccessible rock; each city its own impregnable wall: secure in his own retreat, every one mocked the demands of the other; no one yielded until he felt obliged to succumb to force, or was himself destroyed. Law, based on equitable right, had no existence. We can form little or no conception, in our day, of such a condition of society. Thousands perished yearly in the fist fight of noble with noble, of baron with baron. How was it possible for the Church to make progress when society was thus in a state of perpetual warfare? The invention of a new weapon of destruction brought about a complete revolution in society: war ceased to be respectable; the glory of knighthood—the last stronghold of feudalism—passed away for ever. Encased in impenetrable armour, mounted on his barbed steed, the knight had been able to bid defiance to whole troops of foot soldiers. Now that gunpowder was invented, the greatest coward could bring down from a distance with his firelock the noblest warrior: war henceforth became the employment of hired mercenaries. With the decay of personal prowess the glory of the days of chivalry departed. Then, as it was absolutely essential to feudal independence that the castle of the baron should be a stronghold, able to resist at all times the power of the Emperor, to make fortified places less tenable was to rob feudalism of the last vestige of its power. All these things considered, it is not too much to say of the discovery of gunpowder, that it was the "principal influence in the transforming of the governments of Europe from their feudal character into the new orderly combination of modern society." [1]

But these events would have been of comparatively limited influence in effecting the great social changes of the time, had it not been for another discovery at this particular juncture, the most important in its results of any discovery the world has ever seen. It was owing to the invention of the

[1] Miller, Philosophy of History, Vol. II., p. 431.

mariner's compass that Vasco de Gama was enabled to open up a new passage to India, and Christopher Columbus was led to the discovery of America. Europe felt for the first time the impulse of a movement which has continued with undiminished vigour down to our own time. New worlds were opened up before the eyes of men; new races were discovered; the ideas of men regarding the number and extent of the human family were enlarged; new fields were laid open for Christian enterprise to extend the kingdom of Christ. What the crusades were to the Middle Ages, the discovery of India and America was to the epoch of the Reformation. It furnished the incentive to a great popular movement by means of which old forms of society were broken up, and the foundations laid for an entirely new order of things.

But how shall the masses be trained and educated to take possession of their new heritage? How shall the millions about to be elevated into a sphere of larger liberty be instructed in the mysteries of Christ? The question finds its answer in the twofold discovery of making paper of linen, and the art of printing. The scarcity of parchment during the Middle Ages was an almost hopeless barrier to the wide diffusion of knowledge. The discovery of printing made the multiplication of works easy. It is said that during the last thirty years of the fifteenth century, as many as ten thousand editions of books and pamphlets were published in Europe. The industry of the Italian literati was so great that before the middle of the sixteenth century, the principal Greek and Latin authors were issued from the Aldine press. The first book issued from the press was a Latin Psalter in 1457. The entire Bible followed in 1462. Now that printing had taken the place of transcribing, a Bible which used to cost from four to five hundred florins could be had for thirty florins, or less than the tenth. The first tribute of the press to polite literature was an edition of Cicero's Offices, published by Faust & Schœffer in 1465. The new art was thus consecrated at first to the diffusion of Biblical and ethical knowledge. Works which had hitherto been the possession of the few, now became the heritage of the world. However it may be with advances in many of the arts and sciences, there can be no question regarding the more universal diffusion of knowledge in modern times. If the circle of knowledge has widened, and the human mind has enlarged its boundaries, it is to the art of printing we owe it.

When we thus take into consideration the wonderful nature of the discoveries which made the fifteenth century one of the most notable epochs in the history of the world, we must surely come to the conclusion that Divine Providence was leading the way to a new order of things. We can not fail to see in this most wonderful combination of events, all tending in one and the same direction—the emancipation of the labouring classes—the extinction of feudalism—the enlarging of the boundaries of knowledge—the discovery of the Continent of America—the hand of God outstretched in preparing a theatre where society is to start afresh, and a new world

is to rise upon the ruins of the old. While these events were in progress in the West, the East was undergoing changes more eventful still. The Empire, which had lasted for a thousand years, came to an end in the year 1453: with it perished the prestige of tradition and an immemorial name. But it would seem to be true of the moral world, as it is of the physical, that nothing is ever permitted to perish. Even as the winged seeds are wafted on the viewless air, and transported to other climes become the germs of new processes of growth and development, so in the historical progress of the race, the hurricane of Divine truth, while it sweeps as with a besom of destruction the nations, gathers up in its course, and carries along with it the seed principles of new developments. The downfall of Constantinople was the utter destruction of the Greek Empire; and with it, to a great extent, the extinction of the Greek Church.

But events were in preparation by which the Greek scholars, when driven out of Constantinople, were to find a refuge in Italy. The revival of learning there caused these outcasts to be received with open arms; religious animosity no longer (now that the minds of men were enlarged by a return to antiquity) stood in the way of a warm welcome. "The fall of that Eastern Empire," says Mr. Hallam,[1] "which had so long outlived all other pretensions to respect that it scarcely retained that founded upon antiquity, seems to have been providentially delayed till Italy was ripe to nourish the scattered seeds of literature that would have perished a few ages earlier in the common catastrophe. To Eugenius IV., to Nicholas V., to Pius II., and some other popes of this age, these Greek exiles were indebted for a patronage which they repaid by splendid services in the restoration of their native literature throughout Italy." The Greek learning spread from Italy to Germany; from Germany it passed into England and France, and the rest of Europe. Schools were founded; professorships were endowed. Among the first results of the revival of Greek learning in the West was the supplanting of the Scholastic-Aristotelian philosophy by Platonism. Gemistus Pletho (1335–1432), the celebrated founder of the Florentine Academy — Bessarion (1395–1472) made Cardinal by Eugenius IV.—Marsilius Ficinus, the translator of Plato and Plotinus— were among the chief of those who strove to banish the Stagyrite from the schools, and enthrone the more congenial philosophy of Plato in the affections of the Church. The result of it all, as we have already seen, was a return in Italy almost to Paganism. In England and Germany things took a different shape. The "humanist" movement, as it was called in Germany, had its origin in such schools as the Brethren of the Common Life, and was brought at once into the service of religion. The most noted humanists of the time were Reuchlin and Erasmus, both of Germany. Reuchlin, born at Forzheim 1455, combined the pursuit of Hebrew Rabbinical literature with the study of the Greek and Latin classics. It was not the love of Paganism as in Italy, but disgust with the narrowness and

[1] Middle Ages.

ignorance of Monasticism which moved Reuchlin and the humanists. Reuchlin was learned in all the wisdom of the Greeks, so much so that the exiled Argyropulos, when he heard his translation of Thucydides, at once cried out "Greece has crossed the Alps." But Reuchlin's learning was kept in subordination by his moral earnestness and his religious purpose. He did not fear to break the trammels of the classical renaissance and take up the study of the despised Hebrew literature. While others were bringing out new Greek and Latin Grammars, Reuchlin published in 1506 his "Rudimenta linguae Heebraicae," a work which may be regarded as furnishing the basis for all later studies in Hebrew Philology, and is still worthy the attention of the Biblical student.

Nor did Reuchlin's interest in Hebrew literature end in thus giving a new impulse to Oriental studies. It took a practical turn. When one Pfefferkorn, a converted Jew of Cologne, out of revenge because his efforts among his own people had failed, sought to have all Rabbinical writings burned by order of the Emperor, Reuchlin protested, and when called upon to answer before the Inquisition, he appealed to the Pope. His appeal was sustained. The hated race of the Jews found Reuchlin a protector and a friend.

It is the constant danger of a too exclusive devotion to sacred studies, that it tends to dehumanize (if I may be allowed the expression) the devotee. The two great Mendicant Orders, the Dominicans and Franziscans, afford a notable illustration of this. Theology owes to both an inestimable debt of obligation, but it owes to them other things besides. To one of them, at least, it owes the Inquisition—that foulest blot on Christian civilization. We have seen the spirit of humanity asserting itself in the preceding age as a spirit of prophecy in living sympathy with the defenders of the rights of man; we are now to see it under another form asserting itself in opposition to the narrowing influence of ascetic and ecclesiastical writers of the monastic type, and in so doing aiming at the introduction of a broader culture, and the cultivation of the liberal arts. It is true that the revival of letters was attended everywhere with much that was evil, both within and without the Church. The story of Noah, it will be found, repeats itself in every age of restoration and renewal: men become intoxicated with the fruits of their own culture, and are to be seen lying exposed within their tents. But we must accept the blessing with the bane: nor must we ever permit the abuses, incidental to the weakness of our human nature in the enjoyment of the gifts of Divine Providence, to blind our eyes to the true nature of the gifts themselves, and the uses for which they were intended by the Giver. If it be true that Monasticism, notwithstanding its many and great abuses, has been in every age—sometimes by reason of its very narrowness—one of the greatest benefactors of Christianity; it is also true that the Humanists, notwithstanding their excesses, have been the friends of Christian liberty and true progress in every age. It was indeed unfortunate for the directly religious influence of

Reuchlin and the German Humanists, that they were joined by freebooters like Ulrich Von Hutten and Francis Von Sickingen. Yet even here it is well to bear in mind that satirical writings like the "Epistolae Obscurorum Virorum" fulfil somewhat the same function in the intellectual sphere which the free lance does in times of civil strife: they are severe but necessary correctives in times of great moral corruption and decay. Satire, rightly used, is one of the most effective of moral weapons. It had the effect in the present instance of making the Dominicans and their illiterate followers, the laughing stock of Europe.

The work which Reuchlin had so well begun was carried on after his time by Gerhard Gherardson, better known by the name of Desiderius Erasmus. The child of conjugal affections defrauded of the happiness of a valid marriage, Erasmus was educated by the "Brethren of the Common Life." He entered a monastery in 1416. Finding he had no vocation, he succeeded in getting free after ten years imprisonment. After his release he attended the University of Paris. Upon leaving the University, he travelled quite extensively in Europe. He won for himself during the period of his travels such a reputation that he was offered the Professorship of Greek at Cambridge, and accepted it for a time. He ultimately settled at Basle with his learned publisher, Frobenius (1521). The life and fortunes of Erasmus are in every way characteristic of the times. Father and son were both forced, or rather cheated into embracing the monastic life. They did so, for there was no other way of access to a profession in their time. The monks absorbed every opportunity of professional life: they were lawyers, doctors, scribes, artists, clerics. A man with a large family, had absolutely only two choices given him for his children: it must be arms, or it must be letters. If he made choice of the latter, the aspirant after literary fame must first become a monk. The result can easily be imagined. Monastic life became utterly secularized. Men without any sense of vocation entered into it; they sought it with professional objects only in view. The Priesthood shared the same fate. Not satisfied with absorbing the learned professions, the monks laid hold on the Priesthood also This unnatural and utterly artificial condition of things was the ruin of Monasticism. The worst feature of it all was the winking at illicit connections, such as that in which Erasmus himself was born. Society recognized these illicit marriages, for everybody felt that the parties involved were more sinned against than sinning. What wonder that men began to look upon the whole religious profession with contempt! How could any thing good or great be expected to rise out of a system based upon hypocrisy and covetousness! Erasmus is a notable example of the evil results of such a condition of things. The offspring of what we should now regard as an illicit connexion, he had the additional misfortune to lose both his parents early in life. He was left to the care of guardians when about thirteen years of age, who to cover their own dishonesty in robbing him of his patrimony, persuaded him to enter a cloister. He became a novice at

eighteen, and after a year's probation entered the order of Augustinian friars. He was made Canon of Stein; and priested in the year 1492. The whole thing from beginning to end was a fraud, and Erasmus himself at length felt it to be so. At no period of his life had he been free to choose. Like his father before him, Erasmus had been beguiled into the priesthood, and when he came to years of understanding he felt the yoke to be intolerable, and burst the bonds which bound him. Thrown upon the world, nothing was left to Erasmus but to become a kind of literary knight errant. He went from Holland to France—from France to England—from England to Italy—from Italy to Switzerland: he was patronized by Kings—courted by princes—sought after by the learned everywhere—accepted and welcomed by the Pope. It was neither a noble nor an earnest life; nor could the stream be expected to rise higher than its source. But it was a life that was fruitful in its own way. Erasmus turned the keen edge of his intellect against the system which had betrayed and wronged him. His ἐγκώμιον μωρίας, in which he scourged the follies of the times, and held up to ridicule the ignorance and superstition of the religious orders passed through not less than twenty-seven editions. His "Colloquies," printed A. D. 1527, directed against the rapacity and intrusiveness of the Mendicant Orders was so eagerly sought after, that 24,000 copies were sold in a single year. Erasmus tried to do for the New Testament, what Reuchlin had done for the Old. He published in 1516 his Greek New Testament, with a corrected Latin version. This was the first attempt made to give the original Scriptures to the world. His "Paraphrase and Notes" was intended for popular use, and is to be reckoned as one of the most important books of the day. Erasmus put forth, in addition to the books now mentioned, an edition of S. Jerome; here, as in his edition of the Greek Testament, he proved his great critical powers, and established his claim to be regarded as the founder of the Modern School of Criticism.

Both Reuchlin and Erasmus afford a good illustration of the value of the critical faculty in preparing the way for the Reformation; it was negative rather than positive, destructive and not conservative. The Bible to Erasmus was not so much a book of Theology, or a treasury of devotion, as the Mirror of Truth, in which he saw reflected the image of the perfect ideal of humanity, Christ Jesus. Erasmus to the last was a Humanist, not a Theologian, much less a Saint. His work was done when he cleared away the hindrances which had for so long obstructed the progress of sound learning, and brought back the minds of men to the study of the New Testament in the original tongue.

But it is to England we must look for the best results of the New Learning. The effect upon the practical English mind was seen not so much in the way of higher culture, as in the tone of moral earnestness which began to pervade School and University life. The awakening began with the return of John Colet from Florence, as the fifteenth century was drawing to its close. Convinced that ignorance is the mother of vice, Colet, when made

Dean of S. Paul's, founded a Grammar School where Greek, under the renowned Lully (who had himself been trained in the East), was taught by a new method. Over the entrance to the school, to have it kept continually in mind that knowledge is only a means to an end, there was placed an image of the child Jesus, with the inscription underneath, "Hear ye Him." Colet, like the men of the new learning generally, cared little for dogma: he neither attempted nor desired any reforms in the Liturgy of the Church. He confined himself to practical aims, and worked altogether for practical ends. Seeing in the lives of the clergy themselves the greatest hindrance in the way of reformation, he called upon the Bishops to give up their attendance at Court, and set out upon the visitation of their Dioceses: he inveighed against the luxury and idleness of the Priesthood, caused by the multiplication of benefices. Then as monastic culture had resulted only in moral degradation, Colet advocated the study of Greek. Here again his aim was entirely religious. He wanted to unlock the Gospels and lead men to the study of the life of Christ Itself. Colet saw in this the starting point for a new religious development. A vivid realization of the person and work of Christ as an offset to the legendary lore of the Monastic Orders was the one thing which the friends of the new learning felt to be most needful.

While Colet was thus engaged in seeking to restore sound learning within the Church, Sir Thomas More was attempting a similar work in the State. We are in the age of Machiavelli. It was an age when political trickery and guile were regarded as marks of the highest wisdom. Men in high places practised lying as a trade. The ideal prince was the greatest despot, and the most accomplished deceiver. Corrupt as the Clergy were, the Judiciary were even more so. No sooner did Sir Thomas More enter upon political life, than he began to give evidence of sympathy with the popular movement which had just set in. When elected to Parliament, he distinguished himself by maintaining the ancient privileges of the house in opposition to the Crown. Made Lord Chancellor, he was accustomed to sit daily in an open hall, that he might receive the petitions of the poor. But it is in his Utopia—that most charming of political romances—we see developed to the full extent More's advanced notions regarding social eqality and the rights of man. Never has the mind of man conceived a higher ideal of human brotherhood than is presented to us in the Utopia. More sees in the existing social order—Alas! that it should be so true of social order in every age!—nothing but a conspiracy of the rich against the poor. He advocates, accordingly, a nine hour system of labour; he would give the son of toil an opportunity for mental improvement and the cultivation of taste. When we read his description of the town where his ideal of a social state is to be realized, we might imagine ourselves listening to the eloquent apostle of social reform in our own day—John Ruskin. The streets "of Utopia" are to be "twenty feet broad; the houses backed by spacious gardens, and curiously builded after a gorgeous and gallant

sort, with their 'stories' one after another." More was an advocate of prison reform in his day; punishment, he maintains, ought to be for the restoration, not for the destruction of the offender. He advises so "using and ordering criminals that they cannot choose but be good; and what harm soever they did before, the residue of their lives to make amends for the same." To be remedial, "punishment," he says, must be "wrought out by labour and hope. So that none is hopeless, or in despair, to recover his former state of freedom by giving tokens and likelihood of himself, that he will ever after that live a true and honest man." These notions are abreast of the very latest efforts made for prison reform.

More, in the matter of religion, contended for toleration; he would have no man visited with civil penalties for his religious belief, but would extend liberty of conscience to all—an extraordinary announcement for that day and generation, and one which More himself failed to carry out into practice when put to the test. More knew how impossible it was to apply practically the theoretical views which he thus propounded, so he called his work Utopia; it was an ideal to be laboured for, but *nowhere* to be realized for many a long day and generation to come.

Reuchlin, Erasmus and Sir Thomas More represent the *intellectual* force at work in preparing the way for the new order of things. They were all men of broad culture, and in living sympathy with the social movement of the age. They were not, as has often been alleged, wanting in religious fervour; but their zeal, as the result of their culture, was tempered with discretion. Too learned to be fanatics; too religious to inaugurate revolution, they contented themselves with pointing out the way to advance, and left it to rougher spirits to carry their wishes and aspirations into practical execution.

THOMAS RICHEY.

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LEGAL EVIDENCE OF SCRIPTURE ON THE PETRINE CLAIMS.

(*Continued from August Number.*)

Our next step, therefore, is to ascertain what direct personal distinctions are, by the immediate *action* of Christ Himself, conferred on S. Peter, and recorded in the Gospels. They are as follows:

1. S. Peter's name stands *first* in the three lists of the Apostles given in the synoptic Gospels, S. Matt. x. 2; S. Mark iii. 16; S. Luke vi. 15. This, coupled with the fact that the name of Judas Iscariot stands *last* in these same three lists, points to a priority of some kind, albeit not defined clearly.

2. He is chosen as a companion and witness to Christ on three important occasions, from which the general body of the Apostles was excluded, (*a*) the Transfiguration—S. Matt. xvii. 1; S. Mark ix. 2; S. Luke ix. 28; (*b*) the raising of Jairus's daughter—S. Mark v. 37; S. Luke viii. 51; (*c*) the Agony in the Garden—S. Matt. xxvi. 37; S. Mark xiv. 33.

3. He is directed to pay the tribute money for Christ and himself, and is thus specially coupled with our Lord.

4. He is sent to prepare the upper chamber for the Passover—S. Luke xxii. 8. These are all the instances discoverable.

(i.) As to the first of these distinctions, S. Peter's priority in the lists of Apostles, where we might naturally look in his stead either for the name of S. Andrew, as the first called of the Twelve, and himself the first to call another to Christ (S. John i. 40, 41), or else of S. John, because of his special prerogative as "the disciple whom Jesus loved" (S. John xiii. 23; xix. 26; xx. 2; xxi. 7, 20), it undoubtedly denotes some precedence, and were any jurisdiction over the other Apostles attributed to S. Peter elsewhere, it would serve as collateral evidence in proof of his claim. But the entire silence of the Gospels on this head forbids us to read any such clause into the statement, and shows that, instead of the order of the lists serving as a key to interpret the remainder of the notices concerning S. Peter in the Gospels, it must itself be interpreted by them, if the extent of S. Peter's privilege be inferred from the information they supply. In the analogy of any cognate lists, so far as Holy Scripture is concerned—such as those in Genesis, Numbers, and Chronicles—only genealogical order of seniority is denoted, and no difference of authority over the deacons appears in the case of S. Stephen (Acts vi. 5), nor over the Seven Churches in that of the Angel of the Church of Ephesus (Rev. i. 2, ii. 1); while in lists belonging to civil life, say, for example, such as the roll of English dukes, the order denotes merely social precedence, not inequality of rank and honour, far less official superiority, and the subordination of all the lower names on the roll to the authority of that which stands first. There are, moreover, two items of evidence discoverable in the lists of the Apostles, which materially weaken the argument drawn from the order of the names. They are that, unquestionably, S. James and S. John occupy a more prominent place in the Gospels than any other Apostle except S. Peter himself, and seemingly enjoy some degree of priority. But in two out of the three lists (S. Matt. x. 2, and S. Luke vi. 14), S. Andrew is placed next after S. Peter, and described as his brother, while in S. Mark's Gospel alone, chap. iii. 16, 17, is the actual order of rank observed, and the qualifying description of S. Andrew omitted—another incidental proof of S. Peter's care not to magnify his office. In like manner, S. Matthew, out of humility, places his own name after that of S. Thomas (S. Matt. x. 3 , albeit he is put before S. Thomas in the lists of S. Mark (iii. 18) and S. Luke (v. 15). Consequently, these variations of the order forbid us to assume that any strict gradation of rank is implied, since otherwise the Evangelists would not have ventured to deviate from the series of the original appointment.

(ii.) As regards the three occasions on which S. Peter is specially chosen to accompany Christ, S. James and S. John share the distinction with him.

(iii.) The tribute money seems to couple him more individually with Christ; but an inquiry into the circumstances of the case deprives it of all importance for the matter at issue. For the event happened at Capernaum (S. Matt. xvii. 24), and a comparison of S. Mark i. 21, 29, shows that S. Peter's house was in that town; "And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. . . . And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew." The tax-collectors at Capernaum, going from house to house to demand the temple-tribute, come to S. Peter's dwelling in its turn, and call on him, in his character of householder, to answer for his guest as well as for himself, in order that if

He were a loyal Jew, and consequently morally liable to the tribute, it might be levied on Him also; and knowing that Christ was then abiding in the house, they ask Peter, "Doth not your Master pay tribute?"—(S. Matt. xvii. 24.) Accordingly, Christ accepts the position, and in His capacity as S. Peter's guest, enables him to acquit himself of his twofold responsibility in respect of the tax. But the relation is one which does not arise out of His spontaneous action for the purpose of honouring S. Peter, but from the accidental coincidence in time, so to speak, of the application to S. Peter for payment and our Lord's visit to his house. And, further, both Christ and S Peter were, in this instance, alike subordinated to the Jewish law, which naturally put them as exactly on the same footing below itself, and recognised no distinction of liability between them; so that no inference whatever can be drawn from the narrative as to their relation to each other under the Gospel, and it remains that the sole reason for the commemoration of the event is to record the miracle of the fish.

(iv.) Finally, S. John is coupled with S. Peter in the errand to prepare the Passover, so that here too no special privilege is discernible.

This concludes the evidence obtainable from the four Gospels, and it is manifest so far that no jurisdiction over the Church was clearly bestowed on or unquestionably exercised by S. Peter. And yet the analogy of the Old Testament justifies us in looking for the exact reverse of both these propositions, if the hypothesis of the special charter be sound. For in the Old Testament there are no fewer than three Divine and exceptional charters of privilege bestowed, in all of which the terms of gift are precise and unambiguous, and in all of which, moreover, the right of transmission of the privilege of inheritance is expressly provided for and assured. These are (*a*) the covenant with Abraham and his seed, Gen. xii. 1–3, renewed in Gen. xvii. 6–8, and xxii. 16–18, confirmed to Isaac, Gen. xxvi. 3, 4, 5, and to Jacob, Gen. xxviii. 13, and xxxv. 11, 12; (*b*) the grant of the prieshtood to Aaron and his descendants, (Exod. xxviii. 1, confirmed by miracle, Numb. xvi. 31–40, xvii. 5, 8, and amplified in detail, Numb. xviii. 1–8; (*c*) the grant of the kingdom of Israel to David and his posterity, 1 Sam. vii. 1–16, renewed to Solomon, 1 Kings ix. 2, 6. It is contrary to the analogy of faith that the Law should be clear, definite, and literal in a certain respect, and that the Gospel, in a perfectly cognate and similar one, should be obscure, indeterminate, and typical, vailing the grant itself in mystical and enigmatical phrases, and passing over in entire silence the question of transmission. And, regarded from a legal point of view, as the plea of a Divine right conveyed by a formal grant makes necessary to the Ultramontane argument, there is no conclusion possible from this marked departure from these three leading precedents, or, so to speak, exemplifications of form, save that no similar powers were bestowed, or intended to be bestowed, and conveyed by the grant to S. Peter, seeing that the grantor in all four cases is the same person, so that we have a right to look for identical action.

But it may not unreasonably be argued in reply, that as it is S. Peter's peculiar office and dignity to be the Vicar of Christ, we cannot fairly expect to find him discharging that function while Christ is Himself present with His Church on earth, just as we do not look for moonlight when the sun is shining in its strength, albeit at night the moon far excels the stars singly or collectively. It is after the constitution of the Church on the Day of Pentecost, and thenceforward, that we must look for proofs of S. Peter's authority. And it is perfectly true that he does at once assume a prominence in the narrative of the Acts of the Apostles, much exceeding anything recorded in the Gospels. The instances are as follows:

1. He proposes, between the Ascension and Pentecost, the filling up of the vacancy left by Judas Iscariot in the college of Apostles.—(Acts i. 15, 21, 22.)

2. He preaches the first missionary sermon to the Jews on the Day of Pentecost.—(Acts ii. 14, 38.)

3. He works the first miracle of the Church, on the lame man at the Temple Gate—(Acts iii. 6), and two others of the very few recorded in the Acts (ix. 32–42 .

4. He preaches the second missionary sermon to the Jews.—(Acts iii. 12.)

5. He is spokesman for himself and S. John before the Sanhedrim.—(Acts iv. 8.)

6. He passes judgment on Ananias and Sapphira.—(Acts v. 3–11.)

7. He is second time spokesman for the Apostles before the Sanhedrim.—(Acts v. 29.)

8. He preaches the first missionary sermon to the Gentiles, and causes his converts from amongst them to be baptized—(Acts x, 34, 48.)

9. He argues in the Council of Jerusalem for the relaxation of the ceremonial law in the case of Gentile Christians.—(Acts xv. 7.)

10. S. Paul, at the outset of his regular ministry, after his three years' sojourn in Arabia, goes up to Jerusalem to consult S. Peter.—(Gal. i. 18.)

Most of these acts are evidence of important and prominent station, and (2) and (8) of a distinction in honour greater in some respects than was accorded to any other Apostle, but not one of them singly, nor all of them collectively, can furnish a tittle of proof in favour of a primacy of jurisdiction. And it will be shown later that even the two acts which do confer peculiar lustre on S. Peter's name, are interpreted by ancient Christian writers in a sense adverse to the claim of supremacy.

(i.) The narrative of the election of S. Matthias, so far from helping to establish any claim to sovereign authority on S. Peter's behalf, furnishes one weighty item of evidence against it. Nothing is clearer than that if he had succeeded in any special sense to Christ's authority over the Church, as His Vicar, and if, in consequence, the Apostolic College bore any such relation to him, as, for instance, the College of Cardinals does to the Pope—and the Ultramontane theory requires no less—S. Peter would have filled up the vacant place of Judas on his own authority, as the Pope deals with a vacant Cardinal's hat, or as Solomon, when clothed with David's twofold office of king and prophet, dealt with the high-priesthood, when he put Zadok the priest into the room of Abiathar (1 Kings ii. 26, 27, 35). But nothing of the sort meets us. S. Peter's share in the transaction is strictly confined to suggesting the necessity of designating a successor. The whole College unites in nominating two candidates, and the actual election is decided in quite another way than by the voice of its president, so that there is no likeness even to the mode commonly observed in episcopal elections nowadays by the Roman Catholic Church in countries where it is disconnected from the State, namely, that the electors to a vacant see submit three names to the Pope, who may select one, or, at his pleasure, set them all aside, and appoint some fourth person, whom none of the electors had chosen or desired to see in the post, as was exemplified by the appointment of Dr. Manning to the titular see of Westminster in 1865, to the prejudice not merely of the freedom of election, but of the vested rights of Archbishop Errington as coadjutor of Cardinal Wiseman *cum jure successionis*. The narrative in the Acts runs thus:

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that

same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, Which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.—Acts i. 21–26.

(ii.) Preaching a sermon to convert outsiders to the Church is in no respect akin to exercising jurisdiction over those within the Church.

(iii.) Nor is a miracle of healing, also performed on one outside the Church, an act of internal jurisdiction.

(iv.) This case is identical with (ii).

(v.) A plea in self-defence before an alien and external tribunal is not an act of internal jurisdiction.

(vi.) The sentence on Ananias and Sapphira is unquestionably an example of coercive jurisdiction for the punishment, by Divine authority, of offences against religion. But (*a*) it is an extraordinary and miraculous judgment in a wholly exceptional case, not an act of habitual and general jurisdiction; (*b*) it is inflicted not on an Apostle, nor on any office bearer in the Church, but on two lay persons belonging to the particular local congregation over which S. Peter was then presiding, so that it affords no clue to the extent of his authority over other Apostles, or even over lay-folk void of offence; (*c*) the authority exercised is in any case not visibly different in kind or degree from that of S. Paul, when he smote Elymas the sorcerer with blindness (Acts xiii. 6–12), or when he delivered Hymenæus and Alexander unto Satan, that they might learn not to blaspheme (1 Tim. i. 20), while it is actually less than that which S. Paul exercised in the case of the incestuous Corinthian, because on that occasion the Apostle acted as a judge of appeal, not of first instance, deciding the case from a distance, and not on the spot.—(1 Cor. v. 3.)

(vii.) Is identical with v.

(viii.) Is identical with ii., with, however, a noteworthy hint of S. Peter's responsibility to the Apostolic College: "Can any man forbid water," &c. (Acts x. 47), words which imply that had no miracle attested his action, it might be disallowed at Jerusalem, in despite of his Apostolic office.

(ix.) This establishes no more than S. Peter's right to a voice in the assembly. He does not open the debate, for he does not begin to speak till "after there had been much disputing" (Acts xv. 7), nor—what is more significant—does he close it, as will be shown presently.

(x.) S. Paul's consultation of S. Peter merely helps to establish what is not disputed, the prominence and weight which S. Peter's position gave him in the Church, that is to say, his primacy of honour. Whether it implied any obligation on S. Paul's part to be bound by S. Peter's decision, will be seen presently from an examination of another statement made by S. Paul in the very same Epistle, nay, in the very same part of its argument.

So far, then, the case of Ananias and Sapphira is the only example of anything resembling the exercise of actual jurisdiction and authority by S. Peter, and, as has been pointed out, it is a purely local instance, proving no more than the right of a pastor to rebuke and excommunicate one of his own immediate and local flock; a very slender result of the Petrine charter of privilege, if it be what is alleged.

On the other hand, there are three proofs in the Acts that establish more than mere failure of evidence as to S. Peter's exercise of supreme jurisdic-

tion, because they show that it was not his to exercise at all. First stands the narrative of the mission to Samaria:

> Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts viii. 14–17.

It is a maxim admitting of no exception in human affairs that the sender is greater than the sent, and therefore the Apostolic Church at Jerusalem was in its totality greater than S. Peter, whatever his rank in relation to its separate members may have been. It would be simply impossible to produce a parallel from the modern Roman Church in which such a phrase as "The College of Cardinals at Rome, having heard that a dispute as to liturgical questions had arisen at Lyons, sent the Pope and Cardinal Simeoni to settle it," would be so much as conceivable.

Secondly, when S. Peter had baptized Cornelius and some other Gentiles, the remaining Apostles and brethren, instead of submissively accepting his decision, called him to account for the innovation; and he in turn, instead of simply citing his privilege and bidding them obey, admitted his responsibility to them, by defending himself at length, recounting the circumstances of his vision:

> And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, &c.—Acts xi. 1–5.

The third item of disproof is even weightier. It is that the presidency and deciding voice in the Council of Jerusalem belong to S. James, and not to S. Peter, who is no more than an influential debater, on a level with S. Paul and S. Barnabas. S. James terminates the discussion with an authoritative ruling, Acts xv. 19, "Wherefore my sentence is," or, as it would be more tersely and literally rendered, "Wherefore I *decide*," (Gr. ἐγὼ κρίνω; Vulg. *ego judico*), whereas the words he uses of S. Peter's argument are merely "Simeon hath declared," &c., where the exact rendering is no more than "stated" or "related" (Gr. ἐξήγησατο; Vulg. *narravit.*) And the decree of the Council is strictly corporate in its terms, implying absolute equality in the authority of its framers:

> Then pleased it the apostles and elders, with the whole church . . . . The apostles and brethren send greeting . . . . It seemed good unto us, being assembled with one accord, to send . . . . . For it seemed good to the Holy Ghost, and to us . . . . Fare ye well.—Acts xv. 22.

It will not avail here to argue that the presidency was conceded to S. James out of courtesy to his local rights as Bishop of the diocese of Jerusalem, even though his superior was present, much as in Church Congresses the diocesan is chairman, no matter what prelates of higher rank may attend; simply because this was not in any sense a local assembly for diocesan purposes, nor a merely consultative gathering not intended to come to any decision, but a Council met to consider a question of first-rate importance to Christianity, and to formulate a binding decree respecting it for the whole Catholic Church of the time; while S. Peter's presence and active share in the proceedings excludes any rebutting plea based on his relation to the Council.

The next step in the inquiry is to ascertain what claims S. Peter himself, by his acts or writings, makes to supreme personal authority, as ruler or

teacher of the Church, as it is certain that he could not justifiably conceal nor even minimise a Divine charter of the sort, forming an integral part of the constitution of Christ's Kingdom. Any acts or words of the kind would serve as an inspired comment on the terms of his commission, and should rightly be read into it as its measure and explanation.

There are exactly three passages of Holy Scripture which are relevant to this part of the discussion. They are these:

1. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.—Acts x. 25, 26.

2. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.—1 S. Peter v. 1.

3. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance—2 S Peter i. 12–15.

It is to be observed that the phrase "who am also an elder," in the second of these citations, is simpler and humbler in the original and in the Vulgate, which have severally *συμπρεσβύτερος* and *consenior*="a fellow elder;" so that here S. Peter does not press even his apostleship.

Obviously, these three citations, so far from strengthening the case for the supremacy, rather weaken it. To say the least, nothing can be extracted from them which denotes consciousness on S. Peter's part of his especial and singular privilege, while the language of the third quotation is that of a man who is seizing a final opportunity of warning his flock personally for the last time, in hopes that his dying words may have permanent influence; not that of a dying monarch and lawgiver, who had provided for all contingencies to the latest hour of time, by bequeathing infallible judgment and absolute power to a line of successors, heirs to his transmissible and inalienable privilege.

Moreover, if, as we are further assured, the plenitude of teaching as well as of ruling is vested in S. Peter and his successors, we are entitled to look for evidence of this fact also in Holy Scripture. S. Peter's own writings will in that case be our chief storehouse of doctrinal and disciplinary instruction. Here again, if no such writings had come down to us, we might perhaps assume that S. Mark's Gospel (itself the briefest and, in some sense, least important of the four) embodied for us the whole of Petrine teaching, but the existence of the two Epistles of S. Peter bars that plea. What do these Epistles yield us on examination?

They prove to be exclusively moral and hortatory, except in three passages, which only are, so to speak, classical texts supplying information on doctrinal matters not elsewhere set down in equivalent terms. They are these:

1. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him.—1 S. Peter iii. 18–22.

2. For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 S. Peter iv. 6.

3. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath writteu unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.—2 S. Peter iii. 15, 16.

And there is a fourth passage, noticeable as the only one worded in an authoritative fashion, but remarkable for its collective and as it were impersonal wording "us the apostles," contrasted with the first person singular of S. Paul and S. John:

This second epistle, beloved, I now write unto you; in both which I stir up your own pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.—2 S. Peter iii. 1, 2.

This, then, is the sum of the direct instruction in matter of doctrine, as distinguished from devotional and moral exhortation, peculiar to these Epistles, which S, Peter has given to the Church—two sentences giving some information as to the souls of those who died before the coming of Christ, one declaration of the nature and effect of Baptism, and one warning against misinterpreting S. Paul's writings. There is no disciplinary instruction whatever. On the other hand, if we turn to the Epistles of S. James and S. John, even without taking account of the latter Apostle's Gospel and Apocalypse, we shall find a larger element of both discipline and doctrine than in S. Peter's writings. Thus, for example, in the second chapter of S. James's Epistle, a rule is laid down about the equality of rich and poor in Christian assemblies:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?—S. James ii. 1–4.

In another place a rule is laid down about the anointing the sick and the duty of confession:

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—S. James v. 13–16.

And, perhaps more significantly than these passages, the error of those who perverted S. Paul's teaching is combated directly, and not by way of broad general statement, whereby we learn that their error was Antinomianism, and it is not too much to say that, as an element of Christian teaching, S. James's doctrine of the necessity of works as a proof and fruit of faith, laid down in chapter ii. 14–26, in correction of the misuse which had been made in the Early Church, as it has been in modern times also, of S. Paul's language in the Epistles to the Romans and Galatians, is of incomparably greater practical importance, and has occupied a much larger space in Catholic theology, than the above cited words of S. Peter.

So, too, if we examine the Epistles of S. John, we shall find more explicit dogmatic teaching and clearer references to ecclesiastical discipline

than in S. Peter's writings. There is, chiefly in the First Epistle, the doctrine of the Incarnation and of the Homoousion clearly laid down (1 S. John i. 1, 2; ii. 22, 23; iv. 3, 15; v. 6, 10, 12); while in the Second and Third we have these intimations of discipline:

> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—2 S. John, 9–11;

and

> I wrote unto the church: but Diotrephes, who loveth to have the preëminence receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.—3 S. John, 9, 10.

That is to say, in effect, if the two Epistles of S. Peter had been lost, as the Epistle to the Church of Laodicea has been lost (Coloss. iv. 16), albeit much food for devout meditation would be gone, no practical difference in the sum and colour of Christian teaching would be discernible, except as to the one speculation concerning the spirits of the pre-Christian patriarchs —a conclusion wholly inconsistent with the position of universal Teacher claimed for S. Peter by Roman controversialists, and yet indisputable as matter of fact. For Christianity, as we know it, is Pauline and Johannic all but exclusively, and if there be a Petrine element, it is so obscure as to be matter of conjecture not of knowledge.[1]

There remain still a great mass of yet uncited Scripture testimony, which is perhaps weightier than all that has thus far been adduced, namely, that which consists of the life and writings of S. Paul.

That superior prominence in the narrative of the Apostolic Church, already named as evident of S. Peter from the moment of the Ascension, is not prolonged throughout. His leadership and chief share in guiding the fortunes and in moulding the shape of the infant community, end, so far as Scripture records for us, with his admission of the Gentiles into Church fellowship. From the time of S. Paul's return to Jerusalem, after the three years of retirement in Arabia which followed his conversion (Gal. i. 17), he completely overshadows S. Peter in the narrative of the Acts of the Apostles, to such an extent, indeed, that no mention whatever of the elder Apostle occurs after the account of his deliverance from prison (xii. 3–17), except his speech at the Council of Jerusalem in Acts xv. 7–11, already referred to; whereas the whole latter portion of the Acts, including chapters xiii.–xxviii., with the exception of part of chapter xv., is entirely devoted to recording the actions and missionary travels of S. Paul—an amount of direct biographical record not paralleled by any human lives in Holy Writ save those of Moses and David. And if it be urged that this circumstance is due to the "accident," so to speak, of S. Luke, the compiler of the Acts, having been the chosen companion of S. Paul (Coloss. iv. 14, 2 Tim. iv. 11),

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[1] Indeed, if to be found now at all, it is in the literature of the Syrian Churches, influenced by the once famous schools of Edessa and Nisibis, whose Petrine tone is probable evidence that the "Babylon" of S. Peter's First Epistle is the ancient city of Mesopotamia, in their neighbourhood, and not Rome; in which case the one possible link of *Scriptural* evidence to connect him with that See fails. And whether or not, as these Syrian Churches severed themselves from Catholic unity in hostility to the Councils of Ephesus and Chalcedon, aud have remained separated ever since, they are proof that adherence to Petrine teaching does not necessarily connote orthodoxy or Catholicity in all respects.

the reply is obvious, that S. Peter, too, had an Evangelist in his train, 'Marcus, my son,' (S Peter v. 13), so that they were on an equal footing in that respect; and, had the events of S. Peter's life been as important for us to know as those of S. Paul, it would doubtless have pleased the Holy Ghost to have inspired S. Mark to write them for our edification. Yet, on the Ultramontane hypothesis, every act and word of S. Peter must needs be of vital interest, and especially everything which took the shape of a dogmatic instruction or a disciplinary regulation, as moulding the Church for all time.

The second fact which meets us under this head is the great bulk of S. Paul's writings, here again only paralleled by Moses, even if we exclude the Epistle to the Hebrews as not S. Paul's, albeit Pauline in its doctrine. Apart from the Pentateuch, Isaiah, with its 66 chapters of 1,302 verses, is the largest product of a single author in the Old Testament; for the Psalter, with its 150 Psalms of 2,500 verses, is the work of several hands besides that of David; while S. Paul's Epistles occupy 87 chapters, with 2,023 verses, and if the Hebrews be added in, 100 chapters with 2,325 verses as compared with the eight chapters and 166 verses of S. Peter's two Epistles. Further, S. Luke's or the Pauline Gospel, exceeds S. Mark's, or the Petrine, in the ratio of 24 chapters with 1,151 verses to 16 chapters with 678 verses; and there are the 28 chapters of 1,007 verses of the Acts, also Pauline in source, to be added in besides, making a grand total of 152 chapters with 4,483 verses as against 24 chapters with 844 verses.

In the third place, not only are the directly Pauline writings fourteen times in excess of the Petrine in mere bulk, but they are of enormously greater literary and theological importance, being not merely replete with doctrinal statements and disciplinary enactments, such as are noticeably absent from S. Peter's Epistles, but having in truth been incomparably the most powerful factor in moulding the life and tenets of the Christian Church, which has drawn, for example, the whole of its teaching on grace, election, and free-will, on the moral and dogmatic results of Christ's Resurrection, on the nature of Baptism, on the unity of the Church, on the operations of the Holy Spirit, on the place of tradition as an element of doctrine, on the relation of the Law to the Gospel, and on the fundamental principles of ecclesiastical discipline, from the Epistles of S. Paul; for his Pastoral Epistles are our chief repertory of knowledge as to the rules of Church government which prevailed in the earliest times. So thoroughly did the Fathers realise this pre-eminence of S. Paul as the teacher of the Church, that wherever we find "the Apostle" referred to by them, with no specification of person, they always mean S. Paul. So Eusebius, *Hist. Eccl.* vi. 36; so Theodoret, *Hæret. Fab.* ii. 7; so S. Augustine, *Cont. Epist. Pelag.*, saying, "So, when 'Apostle' is said, if it be not expressed what Apostle, none is understood save Paul;" S. Chrysostom, *Hom.* iv. *in Act. Apost.*, observing, "When you say *Apostle*, at once all think of him [Paul], just as when you say *Baptist* they think of John." And this custom prevails in the Oriental Churches to the present day, where "the Apostle" means the Book of S. Paul's Epistles Similarly, S. Luke's Gospel is far more important than S. Mark's, which, save for a few passages, might be described as a short recension of S. Matthew, and could, so to speak, be more easily dispensed with than any of the others.

It is difficult, if not impossible, to reconcile this broad fact with the position now claimed for the Popes as chief teachers of the Church in virtue of their heirship to S. Peter, for it is simply indisputable that S. Peter either did not fill this office at all in the primitive Church, or that by divine intervention he was set aside in it, and the record of his occupancy destroy-

ed, leaving the apparent dignity, as well as the actual influence, in the hands of S. Paul, so far, at any rate, as the Biblical notices guide us; thus carrying out under the New Testament that rule of the first being last and the elder serving the younger, laid down by Christ, and evidenced in the Old Testament in the cases of Cain and Seth, Ishmael and Isaac, Esau and Jacob, Reuben and Joseph or Judah, Aaron and Moses, Eliab and David, Adonijah and Solomon.

[*To be continued.*]

WORDS FOR PEACE.—XII.

Ritual under the Law and under the Gospel.

When the Jews returned from their Captivity, the Temple which they rebuilt was "as nothing" compared with what the old one had been (Hag. ii. 3)—in fact, the shout of joy which the younger men raised when the foundations of the Second Temple were laid, could not be discerned for the weeping of those who had seen the First. Yet there is no reason to doubt that the glory of the latter House, after its complete reconstruction by Herod the Great, was greater in every sense than that of the former (Hag. ii. 9). Architecturally, there is no question about it. We learn from Josephus that the Royal Colonnade, which formed the southern boundary of the sacred enclosure, was formed of four rows of forty Corinthian columns each, and consisted of a nave of six hundred feet by forty-five, and a hundred feet high; with aisles thirty feet broad and fifty feet in height. The common opinion as to the splendour of Solomon's Temple rests almost entirely on the statement which is contained in 1 Chron. xxii. 14, as to the amount of bullion which David had prepared for it, namely, 100,000 talents of gold and 1,000,000 talents of silver; for nothing can be predicated with certainty from such an expression as "overlaying with gold," for it *might* mean no more than mere gilding. But that the account of David's provision cannot be depended upon may be gathered from the incredible nature of the figures. It has been calculated by some that such a quantity of gold and silver as is mentioned would be worth £8,000,000,000 sterling; which would be equal to a hundred years' revenue of this country, accumulated in specie. At all events, 100,000 talents of gold would be a hundred and fifty times as much as Solomon, who "passed all the kings of the earth in riches" (1 Chron. ix. 22), received in a year, namely, 666 talents (verse 13); and as, according to the most moderate calculation I have seen, 666 talents of gold would be equal to 10,000 talents of silver, the preparation which David made "in his poverty" (1 Chron. xxii. 14) would be two hundred and fifty times the yearly revenue of Solomon in all his glory. This latter being, at the smallest computation, £4,000,000, David's provision must be set down at £1,000,000,000. One cannot help suspecting that some over-zealous scribe has deliberately interpolated the "thousand" wherever it occurs. Considering how small a building it was—as nearly as possible the size of St. Paul's Convent-Garden, which is seated for 560 persons—a million sterling would have made Solomon's temple what its successor is described as having been, namely, a "most opulent" structure. In any case, it cannot be denied that the Temple as our Lord knew it was as great a development upon the Temple of Zerubbabel as the Temple of Solomon was upon the Tabernacle of the Wilderness.

It is quite evident that no argument against a stately ritual can be extracted from the Old Testament; but how stands the case in regard to the New? The popular impression seems to be that because our Lord denounced the Pharisees with great severity, and because the Pharisees were sticklers for the most curiously minute attention to externals, He disapproved of ceremonial altogether. Never was there a more palpable mistake. Our Lord dealt with the religion of His day exactly as Moses was instructed to deal with the religion which the Children of Israel had brought out of Egypt. He simply denounced all that was false in it, or cruel, or immoral. He would tolerate no law of the Sabbath which compelled men to fast upon it, or forbade them to succour those who were suffering or in need. He would have no system of vows whereby a son might exempt himself from his duty to his father and mother; no theory of oaths whereby a man might break his word without being forsworn; no pretence of devotion which was not incompatible with pride, vainglory, luxury, injustice, and oppression. But, after all, He did not discourage the tithing of mint, anise, and cumin. Nay, He was Himself a Pharisee. I do not remember to have ever seen it noted, but the Sermon on the Mount, and our Lord's whole teaching, was to morals and religion what the teaching of the Scribes and Pharisees was to the Law. The Pharisaical principle was that not only must there be no actual violation of a precept, but that nothing must be done that tended in the direction of a breach of it. Many ludicrous illustrations of their scrupulosity might be given; but our Lord adopted the very same method in regard of weightier matters. Thus He said not only, "Thou shalt not kill," but, "Thou shalt do nothing that might lead to murder—thou shalt not call names—thou shalt not cherish anger—thou shalt love even thine enemies, and do good to those who spitefully ill-treat thee."

As regards ceremony, there is absolutely nothing in our Saviour's personal teaching to show that He disapproved of it or intended to reject it from His Gospel. One very extraordinary argument has, however, been founded on His words "God is a spirit, and they that worship Him must worship Him in spirit and in truth." (St. John iv. 24). But the difficulty in this case is not so much to find an answer as to find what there is to answer. Is it suggested that before the Incarnation God did not require true and spiritual worship? If it is not, then our Lord's words apply to a system which was all ceremony, type, and shadow. If it is, then every page of the Prophets contradicts the theory. Isaiah opens his testimony with the cry, "Bring no more vain oblations, incense is an abomination to Me; your new moons and appointed feasts My soul hateth; when ye make many prayers I will not hear them." Why? Because the faithful wife had become a harlot; she had forsaken the Lord, she had gone away backward. On the other hand, the Sacred Canon closes with the complaint of Malachi, "Ye say, the table of the Lord is contemptible; ye offer the torn, and the lame, and the sick for sacrifice; ye are cursed with a curse, for ye have robbed Me in tithes and offerings." Thus it is quite clear that the Gospel made no change whatever in the law of worship. Before the Incarnation as now, external pomp without interior devotion was an offence to Almighty God; but on the other hand, inattention to externals was sacrilege and a thing that brought the Divine malediction upon such as were guilty of it. Those who cite the words of our Lord to the woman of Samaria strangely overlook the context. No Pharisee could have more emphatically declared that up to that time "salvation was of the Jews;" and besides all that, there remains the lesson to be drawn from our Lord's cleansing of the Temple, the full significance of

which is lost if it be not kept in mind that the buying and selling in question was confined to the outer courts and had sole reference to things used in the worship of God. An exact analogue may be found amongst ourselves when "the hymn book used at this church may be obtained of the verger." But consumed with the zeal of His Father's House, He would not so much as allow any man to carry any vessel through it (St. Mark xi. 16). It will thus be seen that in respect for the externals of religion, our Lord went far beyond the Scribes and lawyers, the chief priests and Pharisees, none of whom, so far as we know, ever thought of protesting against the irreverence which roused Him to the only act of personal severity that is recorded of Him. Hence it is clear that the Gospels can be made to yield no more evidence against solemn and devout ritual than can be found in the Old Testament.

XIII.—*Ritual in the Acts, in S. Paul's Epistles, and in the Apocalypse.*

But it may be said that our Lord's personal treatment of Ritual is of far less importance than the attitude which His Church assumed towards it, because while He lived on earth the authority of the Law remained in full force, and it pleased Him to yield obedience to it. I have seen this point very strongly put. It was stated that the sacrifice which was offered in the Temple on the morning of Good Friday was acceptable and blessed like that of Abel, whereas that which was offered by the same priesthood and on the same altar six hours later was as abominable in the Lord's sight as that of Cain's, because with the sacrifice on Calvary the Levitical dispensation had come to an end, and had passed from the domain of lawful and prescribed rites into that of will-worship and human inventions. This, however, is, on the face of it, a little too broadly stated, for our Lord's work as High Priest cannot be said to have been complete until He had entered by His own blood into the Holy Place not made with hands (Heb. i. 12), had made atonement for the sins of men, and had sent forth the Holy Ghost to guide His Church and to fill her with spiritual power and benediction. It is very remarkable, by the way, that ten days elapsed between the Ascension and Whitsun-Day—as if by ten separate acts He had obtained pardon for the ten classes to which all sins may be referred, namely, (1) Heresy, (2) Idolatry, (3) Irreverence, (4) Sacrilege, (5) Impiety, (6) Malice, (7) Luxury, (8) Injustice, (9) Falsehood, [10] Avarice. But, however that may be, it is clear that after Whitsun Day the relations of the Law with the Gospel were for ever fixed. If ever the observance of the Law became intrinsically wrong, it became wrong from the moment that the work of Atonement was completed by the giving of the Holy Ghost. Of course we may suppose that it might be winked at in those to whom the Gospel had not been preached, but the instant a Jew submitted to the Church he would, on the hypothesis of which I am speaking, have turned from the carnal ordinances of the Law. Yet what do we find written? The first Christians, in the very plenitude of Pentecostal illumination, frequented the ancient worship as they had perhaps never done before. In the brief Golden Age of the Church, while the disciples continued steadfast in the Apostles' doctrines and fellowship, and while they even had all things common, they were "continually in the Temple praising and blessing God." Nor did they go there to offer their devotions apart; for we are told that "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour"—that is to say, the time of offering the evening sacrifice. And as it was at the beginning, so it remained to the end. The last time that the Holy City appears on the scene shows us St. James and the elders declaring that of the thousand [or more literally, of the "tens of thousands"] who believed, all were

"zealous of the law" (Acts xxi. 20). If, then, it be asked what was the nature of public worship as sanctioned by the Apostles, I answer that it was the very same as that of the Jews—the psalmody, the sacrifices, the incense, and all the elaborate symbolism of the Temple—*plus* the Holy Eucharist which was celebrated in the private assemblies of the believers (Acts ii. 46). Nay, we are told that "a great company of the priests were obedient to the faith"(vi. 7). There is not the smallest hint that these men abandoned their office, as we may conclude would certainly have been stated if they had done so, just as we are told that those who had used various arts at Ephesus publicly burned their books on their conversion (xix. 19). It follows, therefore, that during nearly the whole of the forty years' grace that was given the city, the solemn rites of the Temple were constantly performed by the hands of devout Christians. And here it will be found that the fact to which I called attention in the first of these papers has a most important bearing—namely, that almost every, if not absolutely every one of the Apostolic Churches was gathered round a nucleus of Jews, and not of Jews only, but of Pharisees, the most curiously persistent sticklers for minute points of ceremony the world has ever seen. The difference between the two great Jewish sects, I understand to have been this: the Pharisees followed the traditions of the Elders and regarded the Prophets as of Divine authority; whereas the Sadducees, anticipating a famous modern cry, declared that the Pentateuch, and the Pentateuch alone, was the religion of Israel. They denied the doctrine of a resurrection, because they did not find it set forth in so many words by Moses; and like some who in these days profess to receive nothing but Scripture, but who reject what certainly is in the Bible, they denied what Moses undoubtedly did teach—namely, a belief in angels and spirits. Now, if we can imagine a Sadducee becoming a Christian—and it may be observed that there is hardly an instance of it known—he would *ipso facto* become a Pharisee. The point is, however, not of much consequence, for the difference between Pharisee and Sadducee seems to have related rather to domestic ritual than to the forms of worship. In any case, the Gentile converts, when grafted upon the Jewish stock, would adopt the Jewish usage in the matter of Divine service, whether public or private; and thus any notion that the earliest Christians, whether Jewish or Gentile, had the smallest tendency towards what people now call a "Scriptural simplicity," is in the last degree unscriptural and absurd.

But I now come to the conduct of St. Paul; and here it is necessary to go back for a moment. It is a very commom idea that Judaism in the days of our Lord had fallen into an effete and putrescent condition. Never was there a greater mistake. In point of fact—and the circumstance is not without a very awful aspect of its own—it had never from the Exodus been in so good a state. As I have shown, the Temple, except in the single matter of gold and silver, and perhaps not even in that, far surpassed the Temple of Solomon in magnificence and grandeur. The order, solemnity, and punctuality of the services were greater than had ever been known before. The propensities of the Hebrew race towards idolatry and its invariable concomitant, a tendency towards the lax observance of the Sabbath, appear for the first time in its history to have been absolutely suppressed. The institution of the Synagogue had had in other ways a marvelous effect in extending the intelligence and zeal of the people for their religion. Nor was their scriptural condition unhopeful. The Baptist, when he came preaching repentance, found the whole people, including even the Sadducees, willing, not to say eager, listeners; a thing for which there had hardly been a precedent except in the case of Nine-

veh which repented at the preaching of Jonah. Even Herod feared him, and it is clear that he assented to his martyrdom with dire misgivings. Nor did our Lord Himself find the multitude less amenable to His teaching. The common people, we are told, heard Him gladly (St. Mark xii. 37), and "among the chief rulers, also, many believed in Him" [St. John xii. 42]. How, then, are we to account for the sudden change from the Hosannahs of Palm Sunday to the "Crucify Him!" of Good Friday? Easily enough. Even that section of the Scribes and Pharisees who were hypocrites—probably the bulk of the official class—had a profound conviction that the national well-being was bound up in the maintenance of the Temple and its services. Their view as formulated by the High Priest Caiaphas [St. John xi. 47—50] seems to have been, "Very likely this man is a prophet; but what, then? He is leading the people away from the Law, and so endangering the State. We need not trouble ourselves with enquiring into His credentials: whatever He be, it is expedient that one man should die rather than our Jewish interests be jeopardized." Harping upon that string, it was not difficult to stir up a sudden appearance of popular feeling sufficient to overawe the sincere followers of Christ, and to look like a unanimous demand for His death. We have seen how terribly those who sought to save the national life lost it. Would that the warning might never be wasted upon politicians tempted to follow what is expedient in place of what is right!

The morbid feeling of nationality which led to such disastrous results soon reappeared again even amongst the believing Jews. After the baptism of Cornelius, a party arose who taught that no Gentile could become a Christian without first being circumcised. This led to the Council of Jerusalem, which settled the question once for all, and settled it as much as possible on the moderate Judaizing side. The Apostles did not, indeed, command the Gentile believers to be circumcised, for that would have laid upon them the obligation of keeping the whole Law, which after all was not possible for those outside of Judea; and which, in point of fact, foreign Jews did not attempt. Nor was Circumcision necessary, since it was virtually received in Baptism [Col. ii. 10—15]. The cleansing and sacrificial rites of the Law were also virtually contained in the other Christian ordinances, and could be dispensed with, just as the Decalogue was republished in an infinitely more searching form by the Gospel. The rule as to unclean meats had been abolished by the vision vouchsafed to St. Peter. But there did remain one specially Jewish law which could be everywhere obeyed, and that was to abstain from the blood of animals slain for food and to pour it on earth like water [Lev. xvii. 10—14]. As blood was still used at the altar, the obligation to observe this precept continued and was made universal. The arrangement come to by the Council was that the Jews were to keep the Law and were in virtue of it to enjoy a special privilege and honour. Not content with this ruling, however, the old leaven kept constantly cropping up; and the lengths to which the later Judaizing party went may be gathered from St. Paul's elaborate argument that God *could* show mercy to those who were not of the seed of Abraham, because Abraham's faith was reckoned to him when he was himself an uncircumcised Gentile. We can well understand the indignation with which St. Paul would regard the backsliding of his disciples, who, notwithstanding his personal teaching, and the solemn decision of the Council of Jerusalem, persisted in urging Circumcision on Gentile converts to the disparagement of Baptism, and that for the mere purpose of gratifying their national vanity. But just as St. Paul—as if for the purpose of confuting by anticipation those who teach justification by faith without the works of

the law, meaning thereby the moral law—has given in the Epistle to the Galatians itself the clearest testimony against Antinomianism, so in his Epistle to the Romans he has declared in the most positive terms the special duties and prerogatives of the Jews. If only as a people they had repented, there is no reason to doubt that the Holy City would to this day have been the joy of the whole earth, and the Temple would have been the centre to which every Christian eye would be turned—nay, the prophecies of Isaiah about Sion might have been literally fulfilled. But the point on which I wish now to dwell is that whatever St. Paul may have written, he did not understand it as in any way impeaching the lawfulness of the Levitical worship, or denying that those who had a right to enter the Temple were not bound to join in its services. In proof of this, I need do no more than ask my readers to peruse Acts xxi. 17 and what follows. If one could conceive the possibility of a man like St. Paul arranging with St. James and the Elders of Jerusalem a pious fraud for the purpose of making the people believe that he walked orderly and kept the law, when in point of fact, so far from keeping it, he had habitually denounced those who did—if one could imagine that, it would be enough to make us give up religion altogether. But there is no reason to doubt that St. Paul honestly and loyally carried out the ruling of the Council of Jerusalem, and that whilst he rebuked with the utmost severity those who would force circumcision on Gentiles as necessary to salvation, he kept the law himself as strictly as ever Jew did keep it while travelling in foreign countries.

There now remains to be noticed the evidence of the Apocalypse, the precise bearing of which is often misunderstood. In the glimpses which are given of the worship of Heaven we find all the features common to civilized religions reappear, such as priests, vestments, lights, incense, bodily gestures, hymns, and instruments of music. There is also a "sea of glass," or font, an altar, and a "Lamb as it had been slain." Now this vision, if not literal —which I do not assert—can only be explained in one of two ways. St. John may have been translating, as it were, an incommunicable language into terms which his contemporaries could understand; just as certain Dissenting hymns speak of Heaven as a vast Sunday school, or as a place—

> Where congregations ne'er break up
> And Sabbaths have no end.

But if so, the Book of Revelation proves that at the end of the first century, when the memory of the Temple ceremonial was beginning to fade, Christian worship employed all the accessories I have enumerated. Or again; it is well known that ideas can with difficulty, if at all, be conveyed without in some degree materializing them. Indeed, it has been maintained that we are unable to reason without clothing our thoughts, at least mentally, with words. Certain it is that some ideas can only be made intelligible by the employment of *media* wholly unlike the object they represent. For instance, nothing can less resemble flesh and blood than a sheet of paper covered with minute dots of printer's ink. Yet these same dots, when arranged by a skillful hand like that of Mr. Cousins, can bring before us so vivid an impression of a face that we find ourselves involuntarily trying to read the mind which the countenance before us seems half to reveal. In truth, a likeness can be conveyed in no way except by this or the kindred arts; for the greatest master of descriptive language could not sketch a portrait in such a manner as to convey the same idea of it to any two different minds. Granting, then, that there is no material gold in Heaven—no pearl or precious stone; no incense or white raiment, no harps or trumpets, no prostrations or bodily gestures—we are bound to infer that by such things, and by such things only, is it possi-

ble to convey to human intelligence any impression of the manner in which God is worshipped in His Own Courts and by the blessed spirits who surround His Throne. But if so, we are forced likewise to conclude that God's Will in respect of worship cannot be done in earth as it is in Heaven, unless Divine service combines with heartfelt adoration all the solemnity, magnificence, and decorum that is within our reach. Or to put it in other words—what is sometimes called "mummery," and "superstition," and "waste," and "millinery," and the like, really does seem to be what Holy Scripture, the example of the Apostles, and common-sense prescribe; whereas what is termed "beautiful simplicity," "spiritual worship," and so forth, is in direct opposition to the teaching of the New Testament, and is not the worship which the Host of Heaven are revealed to us as offering.

Miscellanea.

THE PEW SYSTEM IN WALES IN THE 16TH AND 17TH CENTURIES.

Without the faintest desire to add to the irritation which Welshmen have recently been labouring under in consequence of the hard things which have been said against them by Lord Aberdare, we cannot resist the temptation of reproducing a few choice extracts from the Sixth Report of the Historical Manuscripts' Commission. The family papers of Mr. P. B. Davies Cooke, of Owston, and Gwysaney, Flintshire, illustrate in a most curious manner which the Welsh gentry used to bury their dead under their church seats. The tenacity with which they clung to their property in the seats and in the graves below, and the mode in which they conveyed their rights either by deed, will, or formal institution, are also brought out with great clearness. We give the extracts as they occur in the Report. David ap Gruffith ap Llewellen of Gwesany, by his will dated December 8, 1548, bequeaths all his "burialles, sheattes [*qy.* seates], and knelinge places in the sayde churche of Molde amongst my saide three sonnes abouesaid for euermore, but only excepted that Margaret *verch* levan ap Res haithe the hieste seat of one of the benchese next to the alter of the southe syde of the churche." The next extract is dated December 13, 1567, and is in the form of a memorandum executed by William Dauid ap Rees ap Llewelyn of Gwernafeld, co. Flint, setting forth that he has, with the consent of the vicar and church-wardens of Mold,

> Freelie geaven and graunted to my welbeloved couseigne Robert Pryse of Molde in the said County, gentleman, all my right, title, interest and clayme in and to my knealinge places and my burying-place and all my prehemynence in the said churche and churche-yard of Molde aforesaid. To have and to holde to the saide Robert and his heires in as large and ample manner as I the said William and my ancestors have hithervnto had and enjoyed.

A dispute between the Davies and Wynne families respecting the right and title to seats and burial places in Mold church appears to have been finally settled on the mediation of Roger Brereton and others by certain articles of agreement dated April 18, 1583. A lurking suspicion seems, however, to have existed in the mind of Robert Davies that justice had not been done to his claims, for in his will dated just two years later he bequeaths to his nephew not only "all such benches, seates, knelinge places and burialles" which he actually possessed, but also those "whiche

I have or in any wise ought to have in the said parishe churche." Following this is a memorandum of a sale dated July 23, 16—, by John Griffith, late of Arthinwent, to Dame Jones, for the use of Robert Davies, of Gwisaney, Esq., of "one benche or Pue in the middle Ile of the south side in the church of Mould and adjoining or liing vpon the fourthe stone pillow of the same Ile." The Davies family seem to have had a sort of mania for acquiring property of this description, and on the 28th of September 1612, we find that Sarah Snead, of Hope, co. Flint, spinster, executed a deed of release and quit-claim conveying to Robert Davies [probably the same Robert mentioned above], all her right and title, by inheritance or otherwise, in certain

> Seates, roomes, benches, kneeling-places, burialles and burying-places in the south Ile of the parishe church of Mould in the said countie of Flint, scituate, lying and being there betweene the wall of the said south ile of the one side and in the upper end, and seates, roomes, benches, kneeling places, burialles and burying-places of the said Robert Davies of the other side, and the seat, benches, kneeling-place, buriall and burying-place of David Wynne of Towre gentleman in the lower end.

The next document is a protest, dated December 6, 1620, signed by seventy aggrieved parishioners of Mold, addressed to Samuel Goodeeve, D. C. L., Chancellor of the Consistory Court of St. Asaph, complaining of the action of the churchwardens of the said parish in attempting to erect a 'most inconvenient, vnfitt, and discommodious seat' in the same place in the church of the said parish, where the churchwardens in the previous year set up a seat which was removed on account of its unfitness and "discommodiousness." The gem of the collection is, however, an account of an unseemly riot which took place in Ruthlan church on the 25th of March, 1621, on the occasion of the funeral of Thomas Conway, whose body was buried, in defiance of lawful authority, in the grave of the Mutton family. The affair originated in a dispute concerning the right of interment in a particular grave, and the rioters, ' with their feet and fistes, gave diverse and sundry sore and murderous blows, thrustes and punches in diuerse partes of the bodies ' of their opponents. A Royal Commission was issued to enquire into the matter, and the depositions cover forty-eight closely-written pages of foolscap. One of these depositions contains a Form of Induction into a Family Pew, which future ritualists will do well to make a note of. John Worrall, yeoman, first witness in the affair, deposes that about twenty years previously he

> Was present in the churche of Ruthland, Mrs. Anne Conway, mother of the sayd Mr. Peter Mutton and the sayd Peeter of Lleweney, esquier, Thomas ap John ap William servaunte of the said Mrs. Conway, and William Mutton, clerke, nowe lyving, being likewyse presente in the saide churche, and then after the sayd company had sayd theire prayers, the sayd Peeter Mutton beinge then newely come from London, and cominge to the said parish of Ruthland to his lands, The said Thomas Conway took the sayd Peeter Mutton by the hand and ledd him to the sayd seate now in varience saying onto him "brother Mutton here is a seate wherein youre grandfather and father were buryed, the which I bought of my cosen Richard Mutton sonne of Peires Mutton Vaughan, And I doe freely bestowe this seate and burying place upon you, for I have nothing elles to bestowe vppon you" and therevppon the sayd Thomas Conway did deliver the possession of the said seate vnto the sayd Peter Mutton nowe livinge, and therevppon Mr. Edward Griffith said to the sayd Mr. Mutton that he was to thank his brother Mr. Thomas Conway for that kindness.

Following this are three documents which furnish further proof of the acquisitiveness of Mr. Robert Davies in the matter of church seats. William David, of Northopp, co. Flint, by a deed executed on the 20th December 1621, conveys to Robert Davies, of Gwesany, in consideration

of a sum of money, all his [the said William's] 'seate-place, kueelinge-place and buriall-place stondinge and beinge in the South Ile of the parish church of Mold within the countie of Flint, and also all that his seate-place, kneelinge-place and buriall-place, beinge in the middle Ile of the said church." On the 15th April 1631, John Davies executes an acknowledgement which is delivered to Robert Davies, of Gwesany, that he had no right to a certain seat in the south aisle of Mold church through his deceased mother Angharad *werch* John Robert, as she sold her right in the same to the said Robert Davies, Esq. Under the date 28th October, 1664, we find a quit-claim executed by Thomas Speed in respect of all his interest and whatever title he may have had in a particular seat or pew in Holt church, in the deanery of Wrexham, in these terms:

> I Thomas Speed in the countie Denbigh, gentleman, doe hereby disclaime from any right, title, or interest, which I heretofore have hadd or now have of in and to one seat or pue situate in Holt Church, beeing the vppermost seate in the Middle Ile of the said church and on the north side of the same Ile, haveing often heard and now believing that the right of the saide seate is no win Robert Davies of Gwesany in the countie of Flint, esquire.

Of course Mr. Davies could not occupy all these seats, and we find that a Mr. Thomas Hughes, of Skiviocke, requests permission, in a letter dated Febuary 26, 1663, to use the seats appertaining to Mr. Davies in Skiviocke church. Belonging to the year 1676 there are also three letters respecting a seat in Holt church the property of Mr. Robert Davies, which he is entreated to allow Mr. Humbarston, of that parish, to occupy. Let us hope that his request was complied with. The letters are not given in full, but Mr. J. C. Jeaffreson, the gentleman who was appointed by the Commission to examine the papers of Mr. Davies Cooke, states that they are of interest, as they show the jealousy with which persons regarded their rights in church seats. The majority of the transactions recorded above were of course grossly illegal, but when the younger members of congregations were in the habit of playing at 'foot boole and boole, tennis and bowles,' in the churchyard, and their seniors 'commonly fall to drinking or some vnlawfull games' to pass the time spent in waiting for the parson, who often never came after all, one cannot be surprised at anything.

A VERY ARTFUL DODGE INDEED.

The Hon. Mrs. Goodheart has a handsome house in Beaufort square, and one forenoon as she is sitting in her morning room arranging all sorts of little household matters, the servant comes with a puzzled face, and says, "There are two strange ladies in the drawing-room, ma'am; I think they're Cartholics, one of them said her name was Sister Schoolhastrick, and they wish to see you if convenient." "Why did you let them in? You know I am never at home at this time." "Very sorry, but I couldn't help it ma'am; they never asked if you was at home, but only said they wished to see you, walked past me to the stairs, and asked me to show them where they could wait; and they did it all so quick and quiet-like that I did not know quite what to do." "Very well," replies the perplexed and vexed lady, "I will go and speak to them." And so in a minute or two the Hon. Mrs. Goodheart is on her way to her drawing-room, on entering which she finds herself *vis-a-vis* with two short women, in long black cloaks reaching to their heels and odd-looking puffy hoods pulled up over their heads, which are enveloped in a white, nun-like wimple, or whatever it ought to be called. Mrs. Goodheart is an ordinary Anglican Protestant,

and has the usual dislike, suspicion, and fear with which persons of her opinion regard anything like a nun. She therefore heartily wishes her visitors at Jericho, but has at the same time a kind of delicacy about offending them, lest they should explode, or emit fire and brimstone, or be otherwise dangerous as well as disagreeable. The little women rise respectfully as she enters, and respond to her frigid salutation by a most humble and not ungraceful courtesy. Still meekly standing and hardly giving the lady time to grunt "What do you want?" they open fire; one of them says, in that sort of half-broken English which is so attractive when it comes from the lips of a good-looking foreigner, accompanied by a soft accent and pleasant voice, "We do come from the Little Mothers of the Poor: I am called Sister Scholastique and this is Sister Angelique; we have come to ask if *madame* will give us some helps (it signifies not how small), for our poor peoples, for we have such a large family, a great house, full of poor ancient peoples, and we must give them foods, and clothes, and all thing, and it cost so much, and we have such small monies."

By this time Mrs. Goodheart has come to the conclusion that the speaker is very pleasant-looking, and asks her and her companion to sit down. This is of course encouraging, and with many thanks and a neatly thrown in hint that they are fatigued, the sisters seat themselves. The lady, however, says in an only slightly-mollified tone, "I suppose all your poor people are Roman Catholics." Sister Scholastique looks smilingly surprised at this most unaccountable suggestion, and answers, so sweetly, "Oh, no! if any one is poor and old, and want care, we do not make difference for religion; all religion is the same to us in poor peoples; we have one care for all, the Protestant, the Catholic, the Jew—they is all one things to us." This opens Mrs. Goodheart's sympathies amazingly, and she enquires quite cordially what special help they have come to ask for. Sister Scholastique rises to the occasion, asks for permission to visit the kitchen at intervals to collect unconsidered trifles there, and for donations of old clothes, and she manages to insinuate a hint that money is not despised. Mrs. Goodheart gives the desired permisssion, promises the donations, and bidding her visitors a cordial adieu, presses a sovereign into Sister Scholastique's hand. That wise virgin promises her benefactress any number of rewards in Heaven for her kindness, and departs, earnestly inviting a visit to the House of the Little Mothers of the Poor.

The asked for visit is paid in due time, the Goodheart is enchanted, everything is the perfection of cleanliness, cheerfulness and order. The Little Mothers become established favourites, and their new ally goes about declaring that Roman Catholics manage this sort of thing so much better than we do; she wonders why that the Little Mothers are so liberal, not in the least bigoted or sectarian, for they take poor people of any religion; that they can't believe all outside their own Church will be lost, for they are always wishing her a good place in Heaven; that they are, in a word, models of Christian charity and piety.

We are very much afraid that in thus gushing out into indiscriminate praise of the Little Mothers our friend the Hon. Mrs. Goodheart is forgetting a whole host of wise saws which tell us to look before we leap, that all is not gold that glitters, &c., &c. For what are the facts of the case? First of all, the Roman Catholic Church deserves no special praise for the presumed good management of the belauded institution, since what is admirable there in this way must be ascribed not to the religion but to the country of the sisters who have charge of it. They are Frenchwomen, with a sprinkling of Irishwomen here and there among them. The former are, of course (simply because they are Frenchwomen), excellent, thrifty,

cleanly managers; a few of the latter are useful because they are equal to any amount of mendicity. Were the sisters Voltairians they would be sure to keep any house under their care trim, bright, and clean, at a moderate cost.

Though not well ordered because it is a Roman Catholic institution, the House of the Little Mothers *is* an almost exclusively Roman institution. If the vague professions of universal open-heartedness and open-dooredness made so gracefully by Sister Scholastique are put to the test of facts, it will be found that the Protestant element in her establishment can hardly be discerned with the naked eye. Here and there, *rari nantes in mari magno*, an old man or woman who will answer to the name of Protestant may be found, but a little inquiry will elicit the fact that these are well paid for by responsible Protestant friends or have little pensions "taken care of" by Sister Scholastique; and it may also be learned that though that lady will tell you that the spiritual pastors of these Protestants are allowed free access to them, as a matter of fact it is *not* very easy for a non-Romish minister of religion to deal freely with any of his people in the Little Mothers' House, and also that a sick or dying Anglican will not be allowed to have the Eucharist administered to him by a priest of his own Communion, on the ground that Protestant rites cannot be suffered to be celebrated in a "Catholic" establishment.

As to the profuse promises of eternal salvation made by Sister Scholastique in return for half crowns and cook's perquisites, it must be remembered that like the coloured plates issued by some publishers—they are only given to subscribers. Once (and this is a fact and no fiction) an Anglican, who was being rewarded with spiritual compliments in return for a guinea, was cruel enough to say to Sister Scholastique, "You know you don't mean what you say; you think me a heretic, and that I am certain if I die one to go to the wrong place." The sweet sister smilingly gave *an evasive reply*, waiving a point that it would be unbusiness-like to decide.

And if as an Anglican priest you are silly enough to attach importance to the clever sister's apparent recognition of your orders, be sure she has her compensation for humoring you (and your pocket) in a good laugh at you behind your back. She calls a very correct curate (who to show how quite up to the whole thing he is gives her a crucifix) "father" to his face, and "that nice young Protestant minister" when he is not bye to hear.

The truth is that the House of the Little Mothers of the Poor is an establishment intended exclusively for the benefit of aged Roman Catholic paupers, whom the clergy find it difficult to minister to satisfactorily in the ordinary workhouses. No religious body can be seriously blamed for wishing to have its aged poor under its own exclusive care. But why does Sister Scholastique pretend that with affusive benevolence she and her fellow religious have come over from France to look after the poor of all creeds in general? For a very simple reason—to gull that acute and sagacious body, the Protestant public. It is no doubt most desirable in the first place to have a Roman Catholic poor's house, but in the next place it is desirable *to make Protestants pay for it.* The Roman Catholic laity are, as a rule, strangely apathetic about the Little Mothers and their work. Of course fresh converts can be bled to nearly any extent, but Sister Scholastique knows that as a rule "Catholics," as she would call them, are "no go," and she prefers to cast her net in waters she terms "Protestant," knowing that from thence she will take a more easily-landed haul of fine, plump, marketable fish.

If Sister Scholastique would only go round and say, "We have a home for the aged Roman Catholic poor, whom we don't like to put into the

workhouses, because they can not be religiously looked after as well there as with us; we don't care about taking Protestants, but we don't much mind doing it if they are well paid for, and their ministers don't come bothering too often, but mind, no Protestant sacraments in *our* house; we reckon a correct Ritualist just as Protestant as anybody else, and we are sadly afraid that, though we like to get his and his brother Protestants' money, they will all lose their souls"—if she would only say thus, we should reckon her an honest woman, and wish her more success than she would be at all likely to obtain by this above-board method; for we are the last to wish to deprive poor Romish paupers of the comfort of their own rites. But, as it is, we reckon our sly little Frenchwoman among humbugs, and strongly advise any of our readers upon whom she happens to call to treat her with the courtesy due to a woman and a religious, but with the amount of assistance and sympathy due to a person trying to obtain money under false pretences.—*Church Review.*

WHY WAS KEBLE COLLEGE BUILT?

The following letter from Dr. Pusey appeared in the *Times* of the 9th instant:

Sir—It is true that in 1865 several residents were interested in a plan for providing a hall in which those whom *res angusta domi* hindered from coming to the university might pursue their studies, living economically, by means of common meals and general simplicity. At our request, the Provost of Oriel invited those interested in such a plan to meet in Oriel Hall, but the invitation was, with our consent, worded somewhat vaguely, so that, I think, six independent plans were proposed at that meeting. Committees were formed, details considered, reports from the committees presented and printed, but I think not a penny subscribed towards carrying out any of them. All was at a standstill. On the day of John Keble's funeral, it was suggested to me (when hopeless as to any adequate memorial of him whom we had lost, yet sure one would be attempted,) that a college founded under his name, in which young men should be trained in simplicity of life, distinctness of faith, high principle, singleness of purpose and devotion to God and His truth, would be a worthy memorial to him. I felt that although he would have shrunk from any memorial, and would rather that the college should have been called after Bishop Andrewes, Ken, G. Herbert, the Apostolic Bishop Wilson or any other whom he reverenced, and in whose footsteps he loved to tread, yet that a college which should, as far as one college could, be an example of faith in these days of faithlessness, of simplicity in these days of luxury and self-indulgence, of single-hearted adherence to God's truth in these days of weak compromise, would be an institution which he would have prized. For myself, I was convinced that a college whose name should recall that of him in whom these and other graces had so manifoldly shone forth, in which the memory of the "Christian Year," and its author should be a sort of "*religio loci*," would best secure these objects.

From that afternoon, with the valuable patronage of Bishop Hamilton, the idea of a college which should continually bring before people's minds the thought of John Keble, his life and aims, were prominent in the minds of the supporters of Keble College. Some adherents of other schemes of university extension accused us of having stolen a march upon them by

availing ourselves of the occasion of the enthusiastic memory of John Keble to carry out our special plan of university extension in preference to theirs. Some (I may mention especially the Right Hon. M. Bernard) adhered generously to us who, although they could not but reverence the author of the "Christian Year," could not have the same devoted love for him as we. But from first to last what we depended upon was the love for the author of the "Christian Year." This has shown itself on every occasion. Keble College would have been a great misnomer unless we had hoped that his pattern and his faith would be kept before the eyes of its students. As for the attempts of two of your correspondents to revive forgotten controversy they are beside the mark. The question of the meaning of the title of "Keble College" does not turn on the value of this or that book, but on the whole line of John Keble's teaching. During the heated controversy after the publication of "Tract 90," (before the change in the "Christian Year" which gives so much offence to Professor Burrows, or the publication of the tract on Eucharistical adoration, which Dean Bur gon, *ex cathedra*, from his decanal chair, pronounces "singularly weak,") I was in the quondam stable at Littlemore, which Newman had turned into a recreation room. One came in and said, "A book has been burnt as the *fons et origo mali*. What was it?" Quick as lightning Newman answered "The 'Christian Year,' I suppose." He was right. The "Christian Year" in 1827 (soft and low as its cadence was) was the first note of that trumpet blast which was prolonged with no uncertain sound, and had far and wide won people to the full faith before a "tract" was written. It is to an adherence to these principles that the future of Keble College will be owing. A member of one of the colleges whom the Keble boat lately bumped said of it, "Of course they will; with the life which these men lead, they are in a constant course of training." "They do it for a corruptible crown," St. Paul says, "but we for an incorruptible." I never was anxious for scholarships to attract young men to Keble College. I looked on without dismay to the prospect that talented young men of Keble College might be attracted elsewhere. If Keble College was true to its principles, those who have to seek support by the endowments of other colleges would but leaven them for good, as another college did formerly for evil. Not talent merely, not learning, not clearness of intellect, not scientific acuteness, will win the world, or ever won it. Plato and Aristotle formed schools. God-given energy and faith and simplicity, victory over self and endurance converted the world, which hated, mocked, trampled on the truth, but was won to it. Let the members of Keble College put forth the same concentrated energy which they did in their boat, and they will be a power which people will wonder at, but which they will feel.

Your obedient servant,
E. B. Pusey.

Christ Church, Oxford.

P. S.—In view of the letter of Professor Burrows I should wish to state that every penny which has been spent on Keble College has been supplied by subscriptions or donations, which have been forthcoming since Mr. Keble's funeral, and given with a primary view of honouring his memory, and all that God has given us in his life and writings. At the same time I quite agree with your correspondent that our plan would never have succeeded as it has succeeded unless it had met a recognized need of the Church in the department of education.

EPISCOPAL LEADERSHIP A RARITY.

. . . There has been, perhaps, some solid reason or other why each of our existing Anglican Bishops should be raised to his Episcopal Chair; yet it is only an obvious truth to say that whatever episcopal or clerical qualities each one in turn may be found to possess, *that of leadership*—the natural faculty of winning or constraining the allegiance and loyalty of men—*is strangely rare.* It is singular that it should be so, seeing that is the one great need of a Bishop; for if there be one position in the world in which a man's influence depends upon his natural faculty for obtaining it, it is that of a Bishop. Over the laity he has absolutely no power whatever, save that which he derives from his capacity of moral suasion. As to the Clergy it is not so very different. For, to say nothing of the way in which the gradual growth of law has fenced round the rights of the beneficed clergy, almost the whole value of their work lies in the spontaneity with which it is done. If ever in war the maxim was true that one volunteer was worth a dozen pressed men, what must it be when the work to be done is moral and spiritual? The efficiency of a clergyman's work depends so much more upon the spirit in which it is done than even on the abilities which he brings to the task, that we should have thought that the one consideration uppermost in the mind of any one concerned in the selection or appointment of our Bishops, of course after general moral fitness was ascertained, would, first and foremost, be this—has he the power of Leadership? Yet who can say that this is so? There are those among our Bishops who have some of it; but it would seem almost as if it was by accident, so to speak, and that this was hardly the quality in view when they were selected. . . .

If those who are the natural leaders are persistently left out in the cold they do not therefore cease to influence their fellows, but the *good* of their influence is largely lost. In the first place there is a waste—waste of the good they might have done had they been suffered to rise to their natural eminence, and to exercise their powers through the natural and legitimate channels of official position. The supply of men qualified by natural endowments to be the leaders of their fellows is not too large. Nature is not too lavish of her highest gifts, and the mere *waste* is sad to see. But the evil does not stop short at mere waste. It is a tremendous trial to loyalty, and that in two ways. It is a great trial to the loyalty of the men who are the natural leaders, to feel that the institution or the system in which they have to work, and to which they are only too anxious to give their energies, feebly led, when they are conscious all the while of capacities for doing the work so much better. Perhaps there is no one characteristic of real power and genius more marked and invariable than the burning impulse which its possessors feel to rush in and at any cost to set things right which they see going wrong. The impulse we speak of is an unconscious instinct, not a deliberate exercise of will. It is not a desire of office or of rank, but an impulse, spontaneous and uncalculating—an impulse as instinctive as that of a woman when she hears a child's cry. There is nothing selfish or self-regarding about it, but, on the contrary, the main characteristic of the men who have it lies in a habitual regard of the work that has to be done rather than of themselves who do it. And the consequence is that when the legitimate outlet for such energies is withheld, there is great danger to them of becoming, not merely less useful than they might have been, but of becoming soured, critical, and captious;—elements not of good, but of harm—not consciously, no doubt, but still often very really

so. Leaders to some extent of their fellows they must be, nature has settled that unalterably, but leaders unaccredited by the system in which they are placed, and therefore, to say the least, in danger of being leaders of opposition rather than of administration. In Church matters, too, let it be remembered that there is not the safeguard which exists in political life, where the leaders of opposition are always influenced alike in action and in speech by the sense that they never know how soon they may be called upon themselves to take the reins of office, so that they *dare* not let their criticisms of those in power go beyond a certain degree of severity, lest they be unable to make good their words when the time comes for them to act. Nothing is worse for any institution than for able men to be without the sense of responsibility which official power brings with it.

And then, lastly, it is not merely a waste of power, it is not merely bad in its effect upon those whom nature meant for the real leaders, but it is most prejudicial to the wholesome and efficient working of the whole institution. Men must, on the whole, look up to *some* leaders. The average of mankind need leadership, and feel the need. Their first instinct is to follow those who are in the positions of leadership. In them the authority of the system in which they work is embodied. When, therefore, they look up for guidance to constituted authority and *do not find it*, it puts a heavy strain upon their loyalty to that system, and damps their energies in doing their own duty in their own sphere. The whole machine begins to drag. But men must have some leaders, and so they cast about for others, and before long they find them. Then arise parties and party-spirit, which are the ruin of all wholesome administration. Some men attach themselves to one, some to another irresponsible leader, whose powers arise from natural gifts, but whose authority over others arises only from their voluntary allegiance, and from his expression of feelings or of opinions which in them are strong, but which they lack the power to express or to enforce. Then such a man begins to taste the sweets of having a following, and to exaggerate the views of those he leads through the need of feeding their demand for excitement or sympathy, or what not. And so sections and parties get formed, and unwholesome forms of opinion and illegitimate modes of action; and powers, both of the leader and the led, which might have been of priceless value to the community become perverted into positive harm. There is friction which causes the chariot wheels to drive heavily, instead of healthy power to assist its draught. Where party spirit is rife, there you may at least suspect—in many cases you may be quite sure of—feeble administration at head-quarters.—*Literary Churchman.*

RESULTS OF THE LAMBETH CONFERENCE.

The official statement gives the following names of Bishops present during the sessions.

The *Archbishops* of Canterbury, York, Armagh, and Dublin.

The *Bishops* of London, Winchester, Llandaff, Ripon, Norwich, Bangor, Gloucester and Bristol, Chester, St. Albans, Hereford, Peterborough Lincoln, Salisbury, Carlisle, Exeter, Bath and Wells, Oxford, Manchester, Chichester, St. Asaph, Ely, St. David's, Truro, Rochester, Lichfield, and Sodor and Man.

The *Bishops* of Meath, Down and Connor, Killaloe, Limerick, Derry, Cashel, and Ossory.

The *Bishops* of Moray, St. Andrews, Edinburgh, Aberdeen, Glasgow, Brechin, and Argyll.

The *Bishops* of Delaware, New York, Ohio, Pennsylvania, Western New York, Nebraska, Pittsburg, Louisiana, Missouri, Long Island, Albany, Central Pennsylvania, North Carolina, New Jersey, Wisconsin, Iowa, and Colorado.

The *Bishops* of Haiti and Shanghai.

The *Bishops* of Montreal, Fredericton, Nova Scotia, Ontario, Huron, Toronto, and Niagara.

The *Bishops* of Madras, Colombo, and Bombay.

The *Bishops* of Guiana, Kingston, Antigua, Barbadoes, and Nassau.

The *Bishops* of Sydney, Adelaide, and North Queensland.

The *Bishops* of Christ Church and Dunedin.

The *Bishop* of Gibraltar.

The *Bishops* of Capetown, St. Helena, Martizburg, Bloemfontein, and Pretoria.

The *Bishops* of Rupertsland, Saskatchewan, British Columbia, and the Falkland Islands.

The *Bishops-Suffragans* of Dover, Guildford, and Nottingham.

Bishops Perry, M'Dougall, Ryan, and Piers Claughton.

At its final meeting the Reports of the various Committees were acted upon, and set forth with an introductory Letter as follows:

LETTER.

To the faithful in Christ Jesus, greeting.

"We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, one hundred in number, all exercising superintendence over dioceses, or lawfully commissioned to exercise Episcopal functions therein, assembled, many of us from the most distant parts of the earth, at Lambeth Palace, in the year of our Lord 1878, under the presidency of the most reverend Archibald Campbell, by Divine Providence Archbishop of Canterbury, primate of all England; after receiving, in the private chapel of the said palace, the blessed Sacrament of the Lord's Body and Blood, and after having united in prayer for the guidance of the Holy Spirit, have taken into our consideration various definite questions submitted to us affecting the condition of the Church in divers parts of the world.

"We have made these questions the subject of serious deliberation for many days, and we now commend to the faithful the conclusions which have been adopted."

These conclusions are embodied in a series of reports, which were formally adopted by the Conference, from which we extract the main features:

On the Best Mode of Maintaining Union.

In considering the best mode of maintaining union among the various Churches of our communion, the committee, first of all, recognise, with deep thankfulness to Almighty God, the essential and evident unity in which the Church of England and the Churches in visible communion with her have always been bound together.[1]

[1] The Churches thus united are, at this time, the Church of England, and the Churches planted by her in India, the colonies, and elsewhere, most of which Churches are associated into distinct provinces —(There are six provinces, viz;—

United under one Divine Head in the fellowship of the one Catholic and Apostolic Church; holding the one faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church; receiving the same canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation;—these Churches teach the same Word of God, partake of the same divinely ordained Sacraments, through the ministry of the same Apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to those that believe, to guide them into all truth.

There are certain principles of Church order which, your committee consider, ought to be distinctly recognised and set forth as of great inportance for the maintenance of union among the Churches of our communion.

[1.] First, that the duly certified action of every national or particular Church, and of each eccesiastical province (or diocese not included in a province), in the exercise of its own discipline, should be respected by all the other Churches, and by their individual members.

[2.] Secondly, that when a diocese, or territorial sphere of administration, has been constituted by the authority of any Church or province of this communion within its own limits, no Bishop or other clergyman of any other Church should exercise his functions within that diocese without the consent of the Bishop thereof.[2]

[3.]Thirdly, that no Bishop should authorise to officiate in his diocese a clergyman coming from another Church or province, unless such clergyman present letters testimonial, countersigned by the Bishop of the diocese from which he comes; such letters to be, as nearly as possible, in the form adopted by such Church or province in the case of the transfer of a clergyman from one diocese to another.

Your committee, believing that, next to oneness in "the faith once delivered to the saints," communion in worship is the link which most firmly binds together bodies of Christian men, and remembering that the Book of Common Prayer, retained as it is, with some modifications, by all our Churches, has been one principal bond of union among them, desire to call attention to the fact that such communion in worship may be endangered by excessive diversities of ritual. They believe that the internal unity of the several Churches will help greatly to the union of these one with another. And, while they consider that such large elasticity in the forms of worship is desirable, as will give wide scope to all legitimate expressions of devotional feeling, they would appeal, on the other hand, to the Apostolic precept that "all things be done unto edifying," and to the Catholic prin-

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India, with six dioceses; *Canada*, with nine dioceses; *Rupertsland*, with four dioceses; *South Africa*, with eight dioceses; *Australia*, with twelve dioceses; *New Zealand*, with seven dioceses; and there are twenty dioceses not yet associated in provinces).—the Church of Ireland, the Episcopal Church in Scotland, the Protestant Episcopal Church in the United States of America, with its missionary branches, and the Church in Haiti. Among the external evidences of the unity of these Churches, none is more significant than that which frequently occurs—the uniting of Bishops of different Churches, *e. g.*, of English, Scottish, and American Bishops in that most important function, by which the Episcopal succession is continued. On more than one occasion, also, the Church in Scotland has consecrated a Bishop in behalf of the Church of England, when difficulties have impeded the consecration in England.

[2] This does not refer to questions respecting missionary Bishops and foreign chaplaincies, which have been intrusted to other committees.

ciple that order and obedience, even at the sacrifice of personal preferences and tastes, lie at the foundation of Christian unity, and are even essential to the successful maintenance of the Faith.

They cannot leave this subject without expressing an earnest hope that Churchmen of all views, however varying, will recognise the duty of submitting themselves, for conscience' sake, in matters ritual and ceremonial to the authoritative judgments of that particular or national Church in which by God's Providence they may be placed; and that they will abstain from all that tends to estrangement or irritation, and will rather daily and fervently pray that the Holy Spirit may guide every member of the Church to "think and do always such things as be rightful," and that He may unite us all in that brotherly charity which is "the very bond of peace and of all virtues."

On Voluntary Boards of Arbitration.

Your committee, having taken into consideration the whole question, especially with reference to the action of some of the Colonial Churches since 1867, when a report bearing upon this subject was prepared by a committee of the Lambeth Conference held in that year, would make the following general recommendations:—

I. (*a*) Every ecclesiastical province which has constituted for the exercise of discipline over its clergy a tribunal for receiving appeals from its diocesan courts should be held responsible for its own decisions in the exercise of such discipline; and your committee are not prepared to recommend that there should be any one central tribunal of appeal from such provincial tribunals.

(*b*) If any province is desirous that its tribunal of appeal should have power to obtain, in matters of doctrine, or of discipline involving a question of doctrine, the opinion of some council of reference before pronouncing sentence, your committee consider that the conditions of such reference must be determined by the province itself; but that the opinion of the council should be given on a consideration of the facts of the case, sent up to it in writing by the tribunal of appeal, and not merely on an abstract question of doctrine.

(*c*) In dioceses which have not yet been combined into a province, or which may be geographically incapable of being so combined, your committee recommend that appeals should lie from the diocesan courts to the Archbishop of Canterbury, to be heard by his Grace with such assistance as he may deem best. The circumstances of each diocese must determine how such consensual jurisdiction could be enforced.

II. As regards the very grave question of the trial of a Bishop, inasmuch as any tribunal, constituted for this purpose by a province, is necessarily a tribunal of first instance, it would in the opinion of your committee be expedient that, when any such provisions can be introduced by voluntary compact into the constitutions or canons of any Church, the following conditions should be observed;—

(*a*) When any Bishop shall have been sentenced by the tribunal constituted for the trial of a Bishop in any ecclesiastical province, if no Bishop of the province, other than the accused, shall dissent from the judgment, there shall be no appeal; provided that the case be heard by no fewer than five Bishops, who shall be unanimous in their judgment.

(*b*) If in consequence of the small number of Bishops in a province, or from any other sufficient cause, a tribunal of five comprovincial Bishops cannot be formed, your committee would suggest that the province should

provide for the enlargement of the tribunal by the addition of Bishops from a neighbouring province.

(*c*) In the event of the provincial tribunal not fulfilling the conditions indicated in paragraph 8 of this report, your committee would suggest that, whenever an external tribunal of appeal is not provided in the canons of that province, it should be in the power of the accused Bishop, if condemned, to require the provincial tribunal to refer the case to at least five Metropolitans or chief Bishops of the Anglican communion, to be named in the said canons, of whom the Archbishop of Canterbury should be one; and that, if any three of these shall require that the case, or any portion of it, shall be reheard or reviewed, it should be so reheard or reviewed.

(*d*) In cases in which an ecclesiastical province desires to have a tribunal of appeal from its provincial tribunal for trying a Bishop, your committee consider that such tribunal should consist of not less than five Bishops of the Churches of the Anglican Communion, under the presidency of the Archbishop of Canterbury, if his Grace will consent thereto, with the assistance of laymen learned in the law.

On the Relation to Each Other of Missionary Bishops and of Missionaries.

It is expedient that Books of Common Prayer, suitable to the needs of native congregations in heathen countries, should be framed; that the principles embodied in such books should be identical with the principles embodied in the Book of Common Prayer; and that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular Churches.

In case of heathen countries not under English or American rule, any such book should be approved by a board consisting of the Bishop or Bishops under whose authority the book is intended to be used, and of certain clergymen, not less than three where possible, from the diocese or dioceses, or district, and should then be communicated by such Bishop or Bishops or by the Metropolitan of the province to which any such Bishop belongs, to a board in England, consisting of the Archbishops of England and Ireland, the Bishop of London, the Primus of the Episcopal Church in Scotland, together with two Bishops and four clergymen selected by them, and also to a board appointed by the General Convention of the Protestant Episcopal Church in the United States of America.

No such book should be held to have been authorised for use in public worship, unless it have received the sanction of these two boards.

In cases where two Bishops of the Anglican Communion are ministering in the same country, as in China, Japan, aud Western Africa at the present time, your committee are of opinion that under existing circumstances each Bishop should have control of his own clergy, and their converts and congregations.

In countries not under English or American rule, the English or American Church would not ordinarily undertake to establish dioceses with strictly defined territorial limits; although either Church might indicate the district in which it was intended that the missionary Bishop should labour.

Bishops in the same country should take care not to interfere in any manner with the congregations or converts of each other.

It is most desirable that either Church should not for the future send a Bishop or missionaries to a town or district already occupied by a Bishop of another branch of the Anglican communion.

As regards the licensing of the clergy, it is admitted generally that every missionary clergyman, whether appointed by a society or otherwise, should

receive the licence of the Bishop in whose diocese he is to labour; but your committee are of opinion that, in case of refusal to give a licence to a clergyman, the Bishop should, if the clergyman desire it, state the reasons of his refusal, and transmit them to the Metropolitan, who should have power to decide upon their insufficiency; such reasons should also be accessible to the person whose license is in question. Where there is no Metropolitan,the reasons should be transmitted to the Archbishop of Canterbury, who should decide in like manner.

As regards the withdrawal of a license, your committee find that in some provinces the mode of proceeding for revocation has been fixed by canon, and the jurisdiction thus created has been established by consent.

For these places it is not necessary to make any recommendations. Where no such jurisdiction exists, your committee recommend that the Bishop should in no case proceed to the revocation of a clergyman's license without affording him the opportunity of showing cause against it, and that if the Bishop shall afterwards proceed to revoke the license, he should, if the clergyman desires it, state the reasons for his decision to such clergyman, and also to the Metropolitan, who should have power to sanction or disallow the revocation. In cases where there is no Metropolitan, the Archbishop of Canterbury should be regarded as the Metropolitan for this purpose. No such revocation should take place, except for grave ecclesiastical offences.

The Bishop would probably find it desirable, where the clergyman is connected with one of the great missionary societies, to communicate with the society or its local representatives before taking steps for revocation of a license.

With regard to lay agents, your committee consider it desirable that such as are employed in more important spiritual functions should have the license or other express sanction of the Bishop; and that other laymen employed in missionary work should be considered to have the implied sanction of the Bishop, and should not continue to be so employed, if the Bishop sees fit, for a grave reason, to forbid them.

The authority of the Bishop in appointing places for public worship has been always admitted in the Church. Every place in which the Holy Communion is regularly celebrated should have the sanction of the Bishop.

Your committee have been asked for an opinion as to sub-ordinate, co-ordinate, or suffragan Bishops in India, to minister to native congregations, within the limits of another diocese. Your committee think that there are manifest objections to the appointment of a Bishop to minister to certain congregations within the diocese of another Bishop, and wholly independent of him. Your committee think that, for the present, the appointment of assistant-Bishops, whether European or native, sub-ordinate to the Bishop of the diocese, would meet the special needs of India in this matter, and would offer the best security for order and peace.

Anglican Chaplaincies on the Continent.

That it is highly desirable that Anglican congregations on the Continent of Europe and elsewhere, should be distinctly urged not to admit the stated ministrations of any clergyman without the written license or permission of the Bishop of the Anglican communion who is duly authorised to grant it; and that the occasional assistance of strangers should not be invited or permitted without some satisfactory evidence of their ordination and character as clergymen.

That it is desirable, as a general rule, that two chapels shall not be established where one is sufficient for the members of both Churches,

American and English; also that where there is only one church or chapel the members of both Churches should be represented on the committee, if any.

That your committee, having carefully considered a memorial addressed to the Archbishops and Bishops of the Church of England by four priests and certain other members of "the Spanish and Portuguese Reformed Episcopal Church," praying for the consecration of a Bishop, cannot but express their hearty sympathy with the memorialists in the difficulties of their position; and, having heard a statement on the subject of the proposed extension of the Episcopate to Mexico by the American Church, they venture to suggest that, when a Bishop shall have been consecrated by the American Church for Mexico, he might be induced to visit Spain and Portugal, and render such assistance, at this stage of the movement, as may seem to him practicable and advisable.

The Old Catholics.

The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the ursupations of the see of Rome, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the Churches and individuals protesting against these errors, and labouring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

We acknowledge but one Mediator between God and men—the Man Christ Jesus, who is over all God blessed for ever. We reject, as contrary to the Scriptures and to Catholic truth, any doctrine which would set up other mediators in His place, or which would take away from the Divine Majesty of the fulness of the Godhead which dwelleth in Him, and which gave an infinite value to the spotless sacrifice which he offered, once for all on the cross for the sins of the whole world.

It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the Vatican Council, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

The principles on which the Church of England has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic Creeds. We retain the Apostolic order of Bishops, priests, and deacons. We respect the just liberties of particnlar or national Churches. We provide our people, in their own tongue, with a Book of Common Prayer and offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read of all men. We gladly welcome every effort for reform on the model of the primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themslves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies.

Your committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may, from time to time

be sought, your committee recommend that the Archbishops of England and Ireland, with the Bishop of London, the primus of the Scottish Episcopal Church, and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Bishop superintending the congregations of the same upon the Continent of Europe, and the Bishop of Gibraltar, together with such other Bishops as they may associate with themselves, be requested to provide upon such cases as circumstances may require.

West Indian Dioceses.

With respect to the West Indian dioceses, assuming such dioceses to desire to be combined into a province, your committee advise that the formal consent of the diocesan representative synods, if free (as regards their relation to the State) to give such consent, be first obtained.

Whether the General Synod of the province should consist of the Bishops with representatives of the clergy and laity of the respective dioceses, or should consist of the Bishops of the province only; and, in the latter case, what limitation should be imposed on the powers of such purely Episcopal synod, is a question which ought to be left to the diocesan synods to decide, with the approval of the Archbishop of Canterbury.

If the West Indian dioceses be formed into a province, it seems desirable that a Metropolitan should be, in the first instance, elected from and by the Bishops of the West Indian dioceses.

Your committee desire to express their satisfaction on learning that a Church in connection with the Anglican communion has been planted in the island of Haiti; that a Bishop has been consecrated thereto by the Bishops of the Protestant Episcopal Church in the United States of America, and the Bishop of Kingston, Jamaica; and that successful efforts are being made for the training up of a native ministry; and your committee trusts that God's blessing may rest upon the Bishop, priests, and deacons, and all other members of this Church.

Marriage Laws.

With regard to those questions in connection with the laws of marriage, which have been submitted to them, your committee, while fully recognising the difficulties in which various branches of the Church have been placed by the action of local Legislatures, are of opinion that steps should be taken by each branch of the Church, according to its own discretion, to maintain the sanctity of marriage, agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same.

Missionary Boards of Reference.

With respect to what has been submitted to us on the subject of Foreign Missions, your committee are of opinion that it is desirable to appoint a Board of Reference, to advise upon questions brought before it either by diocesan or missionary Bishops or by missionary societies. Your committee are further of opinion that the details of the formation and constitution of such Board ought to be referred to the Archbishops of England and Ireland, the Bishop of London, the primus of the Scottish Episcopal Church, the Presiding Bishop of the Protestant Episcopal Church in the United States of America, with the Bishop superintending the congregations of the same upon the Continent of Europe, and such other Bishops as they may associate with themselves, who should communicate with the authorities of the various Colonial Churches, and with the existing missionary organizations of the Anglican communion.

Ritualism and Confession.

Considering unhappy disputes on questions of ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your committee desire to affirm the principle that no alteration from long-accustomed ritual should be made contrary to the admonition of the Bishop of the diocese.

Further, having in view certain novel practices and teachings on the subject of confession, your committee desire to affirm that in the matter of confession the Churches of the Anglican communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the primitive Church, and which were reaffirmed at the English Reformation; and it is their deliberate opinion that no minister of the Chnrch is authorised to require from those who may resort to him to open their grief, a particular or detailed enumeration of all their sins; or to require private confession previous to receiving the Holy Communion; or to enjoin or even encourage the practice of habitual confession to a priest; or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest is a condition of attaining to the highest spiritual life. At the same time your committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences.

The Letter of the Conference concludes as follows—

"Such are the reports of the conference, and the practical conclusions at which we have arrived. Some of these conclusions have reference to the special circumstances of the different branches of the one Church of Christ, according to peculiarities of their various missionary work for the heathen,or their labours amongst their own people; some embody principles which apply to all branches of the Church universal. They are all limited in their scope to those objects which have been distinctly brought before the assembled bishops. We invite to them the attention of the various synods and other governing powers in the several Churches and of all the faithful in Christ Jesus throughout the world.

"We do not claim to be lords over God's heritage, but we commend the results of this our conference to the reason and conscience of our brethren, as enlightened by the Holy Spirit of God, praying that all throughout the world who call upon the Name of our Lord Jesus Christ may be of one mind, may be united in one fellowship, may hold fast the faith once delivered to the saints, and may worship their one Lord in the spirit of purity and love.

"Signed on behalf of the Conference, A. C. CANTAUR, C. J. GLOUCESTER AND BRISTOL, Secretary of the Conference.

"HENRY Bishop of EDINBURG, Seeretary of Committees.

"I BRUNEL, Chancellor of the Diocese of Ely, Assistant Secretary."

STONES MARKED WITH PORRINGERS AND EMBLEMS.

TRANSLATED FROM THE "JOURNAL DE GENÉVE,"

BY DR. VAN RENSSELAER.

These are very primitive monuments, rough blocks of granite or gneiss scattered here and there in the fields, and occasionally exhibiting small artificial hollows in the form of cups or porringers. Under this form at least in Switzerland, the porringer marked stones appear. But although in-

significant in appearance, some of these emblems are none the less curious to observe as witnesses of the first aspirations of our race towards the ideal, in the same way as the blocks themselves are witnesses of one of the great revolutions of nature. Thus they were not entirely unobserved. It was an erratic block, well known at the foot of the Jura, the stone of Mont la-Ville, in the canton of Vaud, which gave the start to the investigation. It was identified by Troyon as a druidical altar, from a certain analogy, which it seemed to offer, with some pre-historic monuments of Brittany and England.

Afterwards, when it was discovered that these stones were more numerous in Switzerland than had first been supposed, they were sought for and examined more closely, and consequently two special treatises on the subject were published almost simultaneously; one by Pastor Vionnet, devoted to the porringer stones of Western Switzerland, accompanied by a magnificent album of photographs; the other, more scientific, by Dr. Ferdinand Keller, the eminent archæologist of Zurich, entitled "Die Zeichen und Schalensteine der Schweiz," (in the *Mittheilungen* of the Society of Antiquaries.)

And now M. Desor comes in his turn to solicit attention to these monuments. He does not limit himself to describing and commenting on the porringer stones of Switzerland. He devotes himself to a general survey of the monuments of this description throughout the world, their connection with other pre-historic monuments, and the religious practices connected with them.

A significant fact established by this investigation is that these cups, or porringers, which with us are only seen on erratic blocks of rough stone, are met with elsewhere on monuments raised by the hand of man. This is the case especially in England and Scotland, where the megalithic monuments (*dolmens and menhirs*) are frequently ornamented with these same porringers, accompanied by other archaic emblems not less curious, according to the work of Sir James Simpson ("Archaic Sculptures of Cups, Circles, &c., Edinburgh, 1867.")

There can be no doubt of the direct correlation between the archaic emblems and the pre-historic monuments. The hands which raised the monoliths, the triliths, the megalithic monuments of every kind, are the same that have cut the porringers and carved the circles and other characteristic emblems.

With the porringer stones alone of Switzerland, it would have been difficult to reach even an approximative notion of the epoch to which they go back. It becomes no longer difficult as soon as these emblems are found combined with monuments built by man. Now it results from the investigations which have been made in France and England on the dolmens and menhirs, that the most remarkable and most important of those monuments are connected with the age of polished stones. It results, in consequence, that the use of the porringers must be traced back to that phase of the pre-historic epoch. As an isolated fact that correlation has not perhaps a great ethnographic importance; but it is evident that it will acquire a preponderating value, if it shall be satisfactorily established that it concerns a custom which touches on the religious views and practices of the epoch, and which constitutes, in some sort, the criterion of a whole civilization. The simple porringer becomes then, in the absence of sepulchral monuments, a certificate of the origin of the populations that carved it. Now Brittany and England are not the only countries in which the two, the megalith and the archaic emblems, are found combined: porringers have been found on some menhirs in the valley of the Rhone, and there are some indications of them, as we are assured, in Switzerland.

The practices connected with these archaic emblems and the veneration which surrounds them, are explained also much more naturally from the moment that they are correlated with the sepulchral monuments. The idea that death does not break all the bonds between the departed and the living is natural to man, and is found in the history of all civilizations. This belief still exists at this day among certain tribes of India (the Khasias). From that it is but a step to offer sacrifices or to make vows for the purpose of obtaining favours either from the deceased or from a tutelary divinity, as the Elfs or the family gods of the Scandinavian mythology; and we can conceive the veneration which surrounded and still surrounds the places, the monuments or the mere stones, which were thought to be consecrated to the spirits of the dead, that is, to the idea of the continuity of existence, or of its renewal by generation.

That sentiment seems to have been very general in the Scandinavian north, where the porringer blocks are called "Elf-stones" (Elfenstenar). They still sacrifice there at the present day to the "Elfes," anointing the porringers with lard for the cure of certain diseases. It is called "Smorja sten for sjukdom" (anointing the stone against the sickness). The belief in the miraculous efficacy of these practices was so rooted that after the introduction of Christianity on the shores of the Baltic, they judged it suitable to carve porringers on the foundations of the churches, to secure for them the benefit of the veneration attached to those emblems. And besides this, in that region, where, for want of stones, they were obliged to use brick, they were careful to reproduce on the bricks used in the foundation those same porringers, which became in their turn an object of veneration, and which are found sometimes covered with the grease of the offerings. The Archæological Society of the province of Brandenburg devotes itself to collecting documents relating to these ancient usages, and already many of those foundation stones with their porringers have been gathered in the Provincial Museum at Berlin.

A large number of churches are mentioned in Pomerania which have these singular emblems. In the city of Greifswald alone they have been found on three churches, St. James, St. Nicholas and Notre Dame; and Dr. Friedel has just published an article on that subject in the Archives of Sacred Architecture of Dr. Th. Prüfer (1877, No. iv). It is an example of the customs which Christianity has often borrowed from Paganism, for the purpose of securing for itself the benefit of the popularity which belongs to ancient customs.

There will be an opportunity, now that the impetus has been given, to discover whether that transfer is limited to the north of Europe; or whether perhaps more diligent investigation will not discover traces of it on the walls of old churches in other countries. We urge our colabourers in Archæology to direct their attention, in passing, to that detail, which, one sees, cannot fail to present a certain degree of interest.

But the most significant fact which results from the publication of M. Desor, is the existence of these same porringers and archaic emblems in India, where they are very popular, and are at the same time the occasion of strange customs. The porringers are found not only on erratic blocks; walls of rocks are also covered with them, especially in the mountains of Nagpour. Some time ago, Major Meadows Taylor and Dr. Wilson called attention to the ancient tumuli of India, and pointed out their great resemblance to the sepulchral monuments of Scotland, and the north of England.

And this relationship is found to be confirmed by the identity of the sculptuaes which decorate the megalithic monuments of the two countries.

The credit belongs to an officer of the British Army, Rivett-Carnac, of having recognized that agreement between the archaic emblems of India and those of Europe, taking for his guide the fine work of Simpson. The most ordinary form of those sculptures is that of rings or discs, which are so popular throughout the Peninsula that they give them a special name, *Mahadeo*, which is also the name of a divinity which they worship in a temple in the midst of the mountains of Kamaon.

We still see at this day, on the occasion of Buddhist pilgrimages, Hindoo women carrying some water of the Ganges into the temples and sprinkling the emblems and the statues before which they go to implore the divinity, in the prospect of becoming of mothers. It is not surprising that invocations entirely similar have been handed down in the depths of the valleys of the Pyrenees even to our own time, as Messrs. Piette & Sacasse have just informed us. (*Bulletin de la Société d'Anthropologie*, 1877.)

M. Desor finds in this a presumption, if not a proof, in favour of a common origin, and we understand how the learned Neuchâtelese attaches the more importance to it because he had previously arrived at a similar conclusion by the examination of the hatchets of oriental stone (nephrite and jadeite) which are found in the tumuli of Brittany as well as in the Lacustrian cities of Switzerland. Now, as these implements (which were probably more for show than use) could not have come from the East by traffic, M. Desor had concluded that they were in all probability relics which the first Aryan immigrants had brought from their primitive homes at the foot of the Himalayas. That hypothesis has been the more readily adopted as it agrees with the results obtained by the study of the fauna and the flora of the Lacustrian epoch. It is almost certain to-day that our domestic animals, as well as our cereals, come from the East, and have been brought to us, as the nephrites and jadeites, by the first colonists who came in the course of their periodical migration to take possession, little by little, of all Europe.

Consequently the Aryan origin of our race would no longer be found established only by linguistic, but also by ethnographic facts:

1. By the identity of the megalithic monuments in Europe and in Asia;
2. By the presence of archaic emblems which are alike on these same monuments, and especially by the porringers;
3. By the traditions, the legends, and the religious observances which are connected with them;
4. By the oriental stones which are found in the sepulchral monuments;
5. By the domestic animals (the goat and the sheep), which cannot be traced to any of our indigenous animals;
6. By the cereals, especially wheat and barley, with the weeds that accompany them.

It is plain that these results are entirely in accord with those at which Adolphe Pictet arrived by the study of the languages. With him also India is the central point of departure for all the languages of Europe and of the peoples that speak them.

This confirmation by ethnology seems to us the more interesting that it had been anticipated by the illustrious author of "Origines Indo-européenes;" it is particularly opportune at this moment when his conclusions are again vigorously assailed by the German linguists.

Correspondence.

SIN, PENALTY AND EVIL.

(*Continued from August Number.*)

As we proceed with this discussion, it is more and more evident that the theological difficulties which many have felt in receiving the Catholic doc trine concerning Evil and its Penalty, grow out of a philosophy which does not accord with Revelation and the nature of things. We have little else taught besides a poor shallow psychology, while the questions at issue are *ontological* questions,—questions which touch the nature of Being and Existence. No system of Metaphysics or Ethics deserves the name, which does not start with the Creative Act, and make it the *principium* of philosophy. The ideal formula "*Ens creat ex-istentias*," is the law of all thought, and life, and reality, and I have endeavoured briefly to present this doctrine that "Being creates existences—as the basis of a Real Unity, and the antidote to Pantheism and Materialism,, and to Calvinistic Dualism. I have said scarcely anything which is new or original with myself, but have maintained the old doctrine of the essential goodness of human nature, and of every nature, and the freedom of the human will, as against the irrational and gloomy system which teaches the total depravity of man's nature, and the slavery of man's will—a system which is largely responsible for the Rationalism, Universalism, Pessimism and Fanaticism of our day.

We must regard Evil, or Sin, as in one sense, "*the mystery of lawlessness*"[1] (*τόμυστήριον τῆς ἀνομίας*—2 Thess. ii. 7). Evil is most certain as a *fact*, but not as a *thing* (a "*res*"). We hold it as a *condition*, or *manner of being*, but nothing of God's creation,—and as equivalent to perdition, negation, privation, or "damnation," all of which are merely forms of *loss* and *penalty*, and not in any other sense "positive inflictions." Original sin is not a personal quality existing in individuals, but the generic *state* of *loss*, *i. e.* con-demnation, into which the whole race has fallen—involving privation of super-natural grace, exile from Eden, and forfeiture of Heaven—from all which losses Christ has redeemed it, and more than restored it. We share in the universal *loss* by onr *generation*, and in the restoration by our personal re-generation into Christ. But if sin were of the *substance* of our nature, a real quality, or thing, then Christ could not have taken our nature into union with Himself, without partaking of its sin also. In that case, positive qualities of evil and of good would be united in, and sustained by His Divine person, which is radically impossible, because a palpable contradiction; and an evident absurdity and blasphemy. He did not take upon Himself "*sinful* flesh," but only "the *likeness* of sinful flesh" —a distinction of great importance, and one which S. Augustine dwells much upon in his controversy with the Manichees.

Our aim then is simply to furnish materials for a Theodicy or justification of the ways of God to man. "Wisdom," we know, "is justified of her children," and needs no such helps as these; but all are not children of Wisdom, though they may call themselves such. From the lack of that Catholic philosophy which alone can harmonise evil with the Divine Attri-

[1] How much of error in regard to the nature of evil and sin might have been saved if *ἄνομος* and *ἀνομία* in the New Testament, had been translated "*law-less*," and "*law-lessness!*" The Greek words are used more than twenty times, and they receive almost every variety of translation except the right one. As it is, the force of 2 Thess. 2d chap. 7th and 8th verses, is almost lost, by giving "iniquity" in one verse and "wicked" in the next, as a translation of these words.

butes, John Stuart Mill becomes an Atheist; declaring that if he were a Theist he must believe in two Gods. All this recent confusion of thought about "Eternal Hope" and "Annihilation" springs from the same source, and will never be cleared up by discussing the meaning of adjectives or texts. We must find an answer to the Atheist's plea against the existence of God drawn from the existence of evil and suffering and disease. It is answer sufficient to satisfy us to say that the Cross of Christ and His Resurrection are the antidote to all Evil. "I know that my Redeemer liveth," and that the omnipotence of the Sufferer, Who has endured the utmost extreme of all woe that He permits, converts suffering into a blessing to all who will endure it in union with His sufferings. These are indeed most blessed truths to us who believe, but we are bound to meet and remove all unbelieving objections to them, as we are bound to remove every stumbling-block out of our neighbor's way. "The truth shall make you free," but men must know first what it is, cleared of perversions. It must illuminate the understanding before it can move the will. The mind cannot act intelligently without *principles*, without light, without first truths and last truths, made known to it, revealed to it, as ultimate and certain. We *know* only as far as we know truth, and unless we know the truth about things, we know *nothing* about them.

The character of our Creator is determined for each one of us by the view we take of His actions. If "God is Love," then we must somehow perceive that Love dominates all His attributes. We say that He loves all things, because nothing is hateful to Him except that which He has not made; and having made all that exists, nothing displeases Him but the negation of what He has made. He created a Universe of perfect order, where all laws acted upon natures pre-configured to their influence. He designed that the object of man's senses should always be the subjects of man's control, and gave man the power to make them such if he would exercise it. He gave him the option whether he would have the law of that Order in which he was placed to be his Guardian Angel or his avenging Fiend. Having chosen the latter, all Penalty becomes a natural retribution, and there is no arbitrary reprobation whatsoever. The "wrath of God" is simply Penalty, as it appears to me, on its human side. All is orderly, uniform, constant, in His works, except at those points where the order of His grace in Christ touches, crosses, or suspends His Providential action in nature. Only two individuals have contained the human species in its fullness, Adam and Christ,—the one, as its beginning, in whom it sinned and suffered loss, the other as its end, in whom it is restored and has gained infinitely more than it lost. We enter into the one order by generation, and into the other by re-generation. Thus the two orders, Creation and Incarnation, Genesis and Palin-Genesis, round out and complete the cycle of man's destiny in the eternal counsels of God, so far as we can venture to interpret them.

We must let it be seen that Penalty, sorrow and woe, are what mankind chose for themselves,—that they made the bed in which they lie; if it be one of woe, it will be such in spite of all that God could do for them; that every soul is filled by Him with happiness to the full extent of its love for God, without which happiness is impossible. As voluntary dis-obedience or Sin was the denial of that obedience which is due to God as our Creator, and as this law-lessness, or disobedience, is the source of all disorder, it is supremely hateful in His sight. For it is the supreme negation of all His affirmations, *i. e.* of all that He affirms by His will, which is the Good itself, and of all which He affirms by His Revelation, which is the Truth itself. Hence sin or evil, denying Him in these respects, is *universal and exclusive negation.*

But if man had no power to choose dis-obedience, he would have had no power to be virtuous, for only a free, intelligent being can consciously and voluntarily manifest the glory of God, and offer Him homage or love. The earth and sea and sky, with all their unreasoning inhabitants, cannot render it, because their lives are fluent and plastic, and acted upon by influences which they have no power to resist, and they are without personality or free will;—as the Psalmist says "He hath given them a law which *cannot be broken.*" If we are not *free* agents, we are not *agents* at all, in the strict sense of the word, but are mere functions or phenomena of an Infinite Will, which is one phase of Pantheism. Hence it is, that Calvinism,[2] which denies man's free will, and with it the whole order of second causes—substituting for them the absolute decrees of one will—everywhere logically passes, first into a sentimental pietism and pantheism, and at last into Deism and Atheism.

The problem of Penalty or Suffering is solved by combining the three factors, order, freedom, and justice. Much of temporal penalty is due to the condition of the race itself, rather than to the individual who is included in and is identical with the race. Much of it is a penalty of loss, without any conscious *sense* of the loss. Punishment, hereafter, of whatever kind, grows out of the condition in which the soul is found when it enters the unseen world. Its future suffering is the natural consequence of the abuse of freedom, and rejecting the Divine Remedy. There can be no injustice, nothing contrary to the essential attributes of the Creator, Who is Goodness itself, in permitting it. Nay, we do not see how God could forbid it, without reversing the whole order of His creation. If it was right and just to create such a being as man, with free will, it is certainly right to leave him to his preferences. Freedom being part of the decree of man's creation, God Himself *cannot* violate it. He cannot make any creature happy, estranged from Himself, for Whom, and by Whom, he was created. The conclusive proof that it was right and good thus to create man, free and liable to evil and misery, is the simple fact itself, that He has so created him. We have no other standard of justice and goodness than what God commands and does. We should therefore say a thing is right and good *because God does it*, rather than say He does it *because it is right* and good. For all things are good just in proportion as they conform to Him, and to His will, Who is the only Supreme Good. If sin and lawlessness therefore be ineradicably fixed in any free will, the suffering from such lawlessness must endure as long as the evil will endures. What is to cure it? Certainly outward violence could not do it, unless the whole moral order were destroyed. Annihilation would be a *short cut*, but the denial of the natural immortality of the human soul would destroy natural religion altogether, and is after all, only a materialistic view of penalty.

The doom of the Reprobate, of those who turn themselves away from God and refuse His service, includes, as Holy Scripture says, and as we entirely believe, "eternal death," *i. e.* the loss of "the Vision of God," which is man's Supreme Good. And this doom will be attended with the internal pain or *sense* of the loss (pœna sensûs). We can conceive of no greater misery which the damned can suffer than this loss. It more than satisfies the terrible words which Holy Scripture uses to describe the pains of Hell, and ought to satisfy those who seem to luxuriate more in dwelling on thoughts of Hell than on the joys of Heaven. The guilty soul will be haunted with the same selfishness and lusts it has cherished through life, only turned

[2] Calvinism, Lutheranism and Puritanism agree in a one-sided assertion of irresistible and inamissible grace to *individuals*, and in a denial of the historic *Order* of grace in the Church and Sacraments, and hence everywhere their results are the same.

there into *inward* fires, devouring that which they cannot consume, and cannot purify—an ever-craving agony which there will be no means of satisfying or subduing. This is the pain of *conscious loss*, the pain of remorse and disappointment and insatiable desire, falling *naturally* upon every spirit which is dis-orderly, chaotic and rebellious.

But "C." thinks I have not touched his *second* point, which he says is "infinitely the more important, because the more practical of the two." The *first* point, which he pronounced with oracular infallibility was, "that St. Augustine's doctrine of the exclusive negativity of Sin and Evil *is not true*." I trust enough has been said to show that, speaking modestly, it *may be true*. As "C." is the only Catholic theologian I have ever heard of who denied it, and as he is obdurate, and impervious to it, I can only commend to his consideration the old maxim that "the *common* sense (of theologians) is better than any *one* man's sense.' The *second* point, however, which he makes is, that I "do not apply St. Augustine's doctrine consistently"—that I "play fast and loose with it"—that "he held a *pœna sensûs* as well as *pœna damni* in the future world," but that I "hold it for this world, and adopt the opposite theory of evil, as regards the world to come."

In other words, he will have it that I am trying to "*mitigate* the doctrine of Eternal Punishment" and "explain it away," and really don't believe it, when I am simply giving the *rationale* of it which has been lost sight of in our day. In ascribing it to St. Augustine we do not give him the monopoly of it, or become Augustinians. We may apply it differently from what he did, for the errors of our day are somewhat different from those of his day. Now if this view of Evil and Sin and Penalty as privative is admitted, "C." thinks "there will be no 'Terrors of the Lord' concerning which we can preach to men," and this is his main difficulty. What! is the *loss* of Heaven no "terror?" Is the *loss* of eternal peace and rest and joy, no "terror?" Is the "outer darkness," which *must* follow the soul's *loss* and rejection of the Vision of God's Glory and Light and Fulness, no "terror?" If he will do me the honor of looking over again pages six and seven of The Church Eclectic for last April, he will see these words: "We cannot exaggerate the sad lot of those who are cut off from God's love—who have lost Heaven, and are devoured forever by the *sense* of their want of the God which makes the soul's felicity, intensified too by the knowledge that the loss is the result of their own perverseness or folly." I cannot see how the *pœna sensûs* could have been more plainly stated. I only assert that the symbolical language of Scripture is satisfied by this *internal sense* of loss, and cannot understand how there can be any other feeling in a dis-embodied spirit, or even in a "spiritual body." If he will think for a moment, he will see that the essential idea of all human penalty is a *loss* of some kind. What is imprisonment but a loss of liberty? What are fines and confiscations but loss of the offender's goods? What is the "positive infliction" of stripes or tortures but simply the loss of physical comfort and human respect? The "punishment" (κολαζις) to which he calls my attention, means in the original, *pruning* or taking away of what is superfluous and hurtful, and is thus a negative or privative word. What is capital punishment itself but the loss of life? And yet "C." actually intimates that if we warn sinners that their violations of God's laws will bring on them the infinite and unspeakable *loss of Heaven*,—which is everlasting "*damnation*,"—it is *all the same* as saying to them "that they are in no danger of positively *suffering* anything!" And then he goes on to assert that "an ordinary family needs the rod to control it, and experience has not shown the expediency of abolishing corporal punishment in the navy, and in common schools," and he makes this a reason why we

should not try to abolish it in another world! He does not seem to think that "the rod" and "corporal punishment" and "heavy stripes," on which he lays such stress, are used solely for the purposes of *correction* in this present world, where amendment is possible, and that such sufferings are regarded as expiating the faults. We might infer from this that he believes the positive sufferings of sinners hereafter will not be physical only, and that the rod, and the stripes and the corporal punishments generally will be disciplinary and purgatorial, and that the fire of Hell will be *material*, and that "spiritual bodies" will be pained by a lake of *material* "fire and brimstone," as natural bodies would be. I will not impute any of these things *to him*, but will only say that he confounds the symbols employed in Scripture with the truths and facts they symbolise. To be consistent, therefore, he ought to teach the grovelling materialist, that in Heaven, *material* gold will be so plentiful that the streets will be paved with it, and that all precious stones will be found in the walls and windows, and material instruments of music will be put into the hands of every one, and that such as these will be the joys of Heaven and the pains of Hell.

I speak in all seriousness, and in my inmost heart believe the everlasting realities which all these symbols of Heaven and Hades stand for, and that there is no other way of describing them, so that the human mind can take hold of them, except by means of such "object-teaching," such symbolic language. I believe every word of them is true, and falls far short of conveying the whole truth to us, and that these *words* are to be used therefore now and always in preaching as Holy Scripture uses them, and that like a beautiful external Ritual of Worship, they are just as helpful and needful to the wisest and holiest, as to the poorest and humblest believer. I say further that men who would "explain them away," or "play fast and loose with them," are not "amiable people" in any sense, but corrupters of God's word, and bring on themselves an anathema from St. John and his Master. And yet while addressing the intelligent readers of the ECLECTIC, and endeavouring to find firm ground in the nature of things for a Christian Theodicy, and to clear up certain difficulties which have been alleged recently against free-will, penalty and evil, I will not *materialise* what is spiritual and eternal in the unseen world, as so many have done in the Roman Church, and elsewhere, neither will I employ language "spoken after the manner of men" as though it were spoken concerning the *nature itself* of Evil and Penalty.

It is plain that "C.," in objecting to the "negativity of evil," as entailing, he thinks, no penalty of conscious suffering hereafter, forgets that suffering is the *necessary consequence* of dis-order and must last as long as the dis-order lasts. The only real source of dis-order is Sin, because it is the negation of what IS,—of that universal *order* which itself is our highest idea of Good,—order being the reflex of the infinite harmony and peace and joy which is the essential law of the Divine nature. Things or *realities*, are properly entities, creations, substances, which are made known to us only by their qualities. They are affirmative and positive because God is affirmative and positive. They are good in themselves, and in the order or place in which He created them, because they "live, and move, and have their being in Him," *i. e.* in His Creative Act. But the evil which causes all suffering is that kind of "negation" which denies and ignores the Divine constitution of all things—which dis-obeys that "voluntas Dei," or Will of God, which St. Augustine says is "natura rerum," or the nature of things. It violates those laws which God enacts for preserving the physical, moral, and spiritual orders of His creation. It is not *a thing*, or even a *quality* of a thing, for then God would be its author, since He alone can create things

or entities, and their qualities. It is simply a *condition* of dis-order, of loss, of privation, and brings with it of necessity, as long as it lasts, the misery and woe incident to such revolted condition. It is not the introducing of any new quality or infection into man's nature, but simply the loss of "*natura integra*," *i. e*, of the integrity or wholeness, and harmony, and unity of man's complex powers, and passions,—the breaking up, and breaking away of the will and reason of man from the order and purpose of his creation.

And yet "C.," as a theologian, talks about "*rooted* evil," and "*innate* evil," and its "*growth*," as though it were an actual entity, or *thing*, and seems to sneer at the idea that "sin is nothing but the lack of holiness," as though that lack were only a small part of it, and he makes light of his own expression, that "the torments of Gehenna are nothing but the loss of Heaven," as though such loss would be only a small affair, and would bring no torment to the wicked, and that then "God has no punishment for sin in the next world, and has so constructed His Revelation as to deceive most of its readers!"

He asks, "Did the Jewish nation suffer nothing except *pœna damni*," or loss, for its sins against God?" I reply that their punishment was the *loss* of their dearest treasure, Jerusalem, and of their nationality, and of all the "blessings of Peace,"—for the Romans did "come and *take away* their *place* and *nation*," and in the struggle "the things that belonged unto her Peace were *hid* forever from her eyes." That sums up and expresses it all —a punishment of loss—which brought on them such woe, as our Lord says, "was not since the beginning of the world to this time, no, nor ever shall be." "C." even asks "Do moral vipers have only a negative 'wrath to come?'" I don't know what a "negative wrath" would be, since wrath itself is a negative, meaning only the loss of forbearance and patience. I don't know what a negative negative would be, and give it up.

We say then evil cannot be a quality, for then it must needs have been created, but only a *condition*, or state of dis order or loss, man's will, being a second *cause*, can change the *conditions* and *relations* of things, can *modify* them, but cannot *create* qualities or things. His actions are not creations, or entities. He cannot change his own nature, but only its relation or its condition. Its original condition was in the Divine order, which was its supreme Good, from which it broke away and fell into another condition, which is evil, or dis-order, with its penalties. The liberty of a creature under probation to choose good pre-supposes *possible* evil, but not actual evil, and only because of this *possible* evil does Heaven pre-suppose a *possible* Hell, but *not* an *actual* Hell. Hell is not actual unless, nor until, there is actual evil. But evil being now actual there must of necessity be an actual Hell, since they condition one another and are cor-relatives.

We must remember that evil consists only in the *mis*-doing of an action, and not in the mere doing of it. Every human action is, in itself considered, indifferent, *i. e.* not good or bad intrinsically, but the goodness or badness inheres in myself who perform it. You call it a "good" action if I perform it in a lawful and orderly way, or a "bad" action if I perform it unlawfully or in a dis-orderly way. To take an extreme case: to kill a man from personal malice would be murder, but to kill a man in obedience to the law, as a soldier or as a civil officer, might be a duty and heroic. Other instances innumerable of like character will suggest themselves. A British Prime Minister is said to have defined "Dirt" as "anything out of its proper place." It is the condition or place in which anything ought not to be that makes it to be "dirt." So with an action, or thought, or wish, all that makes it evil is its being dis-orderly, misdirected, or out of its proper place, and the will that so performs it, is guilty in the sight of the "One Lawgiver," and must suffer the penalty of disorder. A.

Church Work.

CALENDAR FOR SEPTEMBER.

1	Sun.	Green	ELEVENTH SUNDAY AFTER TRINITY.[1] S. Giles, Ab. Conf.
2	Mon	Green	
3	Tues	Green	
4	Wed	Green	
5	Thur	Green	
6	Frid	Green	.. .. **Abst.**
7	Sat	W & G	S. Enurchus, Bp. *S. Bees, or Bega, V. At Evensong, Collect for 12th Sunday after Trinity.
8	Sun.	Green	TWELFTH SUNDAY AFTER TRINITY.[2] Nativity of B. V. M.
9	Mon	Green	
10	Tues	Green	
11	Wed	Green	
12	Thur	Green	
13	Frid	Green	.. .. **Abst.**
14	Sat	R & G	Exaltation of the Holy Cross. At Evensong, Collect for 13th Sunday after Trinity.
15	Sun.	Green	THIRTEENTH SUNDAY AFTER TRINITY.[3] Give notice of S. Matthew and Vigil, and Ember-days. - - - **Ember-week.**
16	Mon	Green	§S. Ninian, Bp.
17	Tues	Red.	S. Lambert, Bp. M.
18	Wed	Violet	**Ember-day.** .. .. **Fast.**
19	Thur	Green	
20	Frid	V & R	**Ember-day.** Vigil of S. Matthew. At Evensong, Collect for S. Matthew. .. .. **Fast.**
21	Sat.	R & G	S. MATTHEW, Ap., Ev., and M.[4] .. .. **Ember-day.** Athan. Creed, Coll., Epistle and Gospel. At Even., Collect, (1) 14th Sunday after Trinity, (2) S. Matthew. .. .. **Fast.**
22	Sun.	Green	FOURTEENTH SUNDAY AFTER TRINITY.[5]
23	Mon	Green	§S. Adamnan, Abbat. [*Cantate Domino* at Evensong.]
24	Tues	Green	
25	Wed	Green	
26	Thur	Red.	S. Cyprian, Abp. M. [*Deus Misereatur* at Evensong.]
27	Frid	Green	.. .. **Abst.**
28	Sat	G & W	At Evensong, Collect (1) S. Michael, (2) 15th Sunday after Trinity.
29	Sun.	White	FIFTEENTH SUNDAY AFTER TRINITY. S. MICHAEL AND ALL ANGELS.[6] Serv. of Festival with Coll. of Sun.
30	Mon	White	S. Jerome, Pr. Conf. Doct.

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	1 Kings 18.	1 Cor. 11, 17.	1 Kings 19 *or* 21.	S. Mark 5, 21.
[2]	1 Kings 22: 1 to 41	1 Cor. 16.	2 Kings 2, 1 to 16, *or* 4, 8 to 38.	S. Mark 9, 2 to 30.
[3]	2 Kings 5.	2 Cor. 7, 2.	2 Kings 6, 1 to 24, *or* 7.	S. Mark 12, 35 to 13, 14.
[4]	1 Kings 19, 15.	2 Cor. 12, 14 & 13.	1 Chro. 29, 1 to 20.	S. Mark 15, 42 & 16.
[5]	2 Kings 9.	Galatians 1.	2 Kings 10, 1 to 32, *or* 13.	S. Luke 1: 1 to 26.
[6]	Genesis 32.	Acts 12, 5 to 18.	Daniel 10, 4.	Rev. 14, 14.

SEPT. 28.—There is no Vigil appointed to S. Michael, because the angels did not pass through a state of trial (of which the Vigil is symbolical) before entering into heaven.

On the coincidence of holy days.—When two holy days (this word includes Sundays, Feasts, and Fasts) fall together, the question arises, which is to have the precedence, and how a feast and a

fast can be observed together. The Mediæval Church divided holy days into *classes*, and ordered that the *superior* should be observed at its own time, and the inferior transferred to some unoccupied day. This rule has not the sanction of our Prayer Book, and therefore cannot be followed by us. The best way for us will be to act on an analogous principle; and observe the superior holy day, *commemorating* the inferior by the use of its Collect. The following seem to be the holy days to which all others should give way: Advent Sunday, Christmas Day and the Sunday in the Octave, Circumcision, Epiphany, Ash Wednesday, Palm Sunday, and the latter days of Holy Week, Easter Day, with Monday and Tuesday, Low Sunday, Ascension Day, Pentecost, with Monday and Tuesday, Trinity Sunday. In all other cases the Festival should have the precedence of the Sunday It is quite wrong to mingle the services, by using *e. g.* the Lessons for one and Epistle and Gospel for the other.

COMMENCEMENT AT RACINE COLLEGE.

The traveller who visits the West will always find it to his advantage to visit Racine College; if possible, he should so time his visit as to take in Commencement Week. The College is situated about mid-way between Chicago and Milwaukee, on the shore of Lake Michigan. It is easy of access, and may be reached twice or three times daily by the Northern Central RR., one of the best roads in the United States. We had the great pleasure of being present this year, at Commencement at Racine, and desire to bear witness to the thoroughness and completeness of the training which this School of Christian Education affords to Churchmen. The occasion which brings together the Bishops of the Northwest is one of no ordinary interest. It derived additional importance this year by being graced with the presence of the Bishop of Quincy, who was received with great enthusiasm, and won golden opinions by his urbanity and high toned Christian courtesy. The Bishop of Springfield was expected, but was detained by engagements at the East. We are very sure that when Dr. Seymour sees with his own eyes the West, and finds how the fields are ripe for the harvest, he will see the importance of giving himself at once to the work which is before him. There is a life and enthusiasm about Church Work in the West which is jealous of delay, and must be felt to be realized by one who has been brought up in the East. Western men are proud of their heritage; they hold in high regard the men who labour in their midst. We do not wonder Dr. De Koven found it impossible to sever his connection with a field of labour where his name has become a household word, and he is so highly esteemed for his work's sake. What that work is, few Churchmen at the East know; it must be seen and lived among for a time, to be appreciated. The work at Racine embraces both a preparatory and collegiate department. The Grammar School, under the charge of the Rev. Mr. Luther, needs no commendation; its reputation is established throughout the whole United States. Nowhere can a nobler set of boys be seen; there is no institution in the country where the tone is so high, the culture in every department so thorough.

We reached Racine just as the prizes were being distributed; it was, as usual, an occasion of great rejoicing. The number of prizes given this year, owing to the hardness of the times, was not so many as on former occasions still the restriction did not appear to affect the enthusiasm of the boys.

One of the most interesting features of Racine Commencement, always, is the distribution of the cups to the victors in the athletic sports. The College is divided into Clarksons and Badgers, who year by year contend manfully for the prizes. This year the Clarksons, after many defeats, won the day. The Badgers in some measure made up their losses by winning

back the silver ball which the rival clubs in Chicago and Evanston have for three years succeeded in taking away from the College. The attention given to field sports is one of the notable features of Racine, and its effect is seen in the fine physical development of the young men. The usual degrees were given on Commencement day: the use of the College Chapel for the purpose this year, was an improvement upon former occasions, and will be followed, we trust, in the future.

It is not our aim to give a full account of the exercises of the week. This we leave to some one privileged to be present throughout. What we desire to do is to call the attention of Churchmen to this rising seat of learning, and to urge upon them to send their sons to a College where an education, in the truest and best sense of the word, is given. We were rejoiced to hear that the collegiate department next year promises better than ever before. It is time Churchmen throughout the country should make some acknowledgment of the self-denying labours of Dr. De Koven in trying to found a Christian College in the land. VIATOR.

For the Church Eclectic.

THE RIGHT USE OF CHURCHES.

It will be granted by all that church buildings are meant as places where the people can rightly and reverently worship God, can receive, "rightly and duly" ministered, the sacramental means of grace, and be instructed in the truths and duties of the Gospel. How shall they be most effectively used to accomplish such results; to minister to most souls; to invite and influence the largest numbers? There are many who will answer at once, as if it were the only possible solution of the problem, "Let all churches be free; abolish pew rents, and all appropriation of seats, and make all church buildings free as air to every comer."

But *is it* the only or the best solution? Some may think us almost heretics for hinting a doubt. There are times when some phase or form of Christian work, some ideal of worship, some tendency of doctrine, becomes the popular one, and popularity is exaggerated until it becomes tyrannical, and, by very exaggeration, harmful. As in the society of the world, dominating fashions become tyrannical and oppressive, and, in morality, ideas like that of total abstinence, so in Religion, in the Church, things that in their measure would be well, pushed into unreal prominence become snares. The popular cry for free churches and free seats is an instance now. It rules our Church papers, and rules them tyrannically; ruling out any other view from fair hearing almost with rudeness. Even the *Eclectic*, with its honest efforts to be impartial, coolly *assumes* the free-seat system to be the only really Christian one; and alike in contributions and editorial by-sayings, sets forth any pew system as an extravagance and absurdity. I am not quite sure that it will even admit this effort. Some time since the *Churchman* put forth an editorial article, assailing all churches where pews are appropriated, under the veil of sarcastic defence and apology. The argument was they were right, but only called by a wrong name. That, instead of churches, they were only religious CLUB-HOUSES, and ought to be so called. To this the writer sent a reply, protesting that

it was unkind and unfair; that it would wound the feelings of many Rectors and worshippers in buildings long made holy, not only by form of consecration, but by long continuance of truest and most blessed work for God, and charitable devotion to His poor. And I plainly set forth reasons why, in some cases, pew-renting was the *best* way for securing the rightful use of God's House; and appropriation of seats, in some form, hardly to be avoided. The article was refused on the ground that it reflected on the editor. The objectionable expressions were modified; but it was still (no other reasons given) refused. Nor this only; I have heard Clergymen talk as if "free seats" were almost an article of the Creed, or one of the Commandments, and, in tone if not in words, imply that any other plan is *sinful.*

Now, Mr. Editor, if I may be allowed a hearing, I am prepared to claim and prove that while there are parishes and communities in which the free-seat system would best meet the wants of the people, and help to most effective ministries, there are also instances in which the system of rented sittings, wisely managed, is really the most charitable. And more than that; the assumption so confidently made, that absolute freedom of seats was the Scriptural pattern, and the rule and usage of the early Church, is *contradicted* by the facts. True, texts are quoted: "My house shall be called the House of Prayer for all people." But our Saviour's use of it (see St. Matthew)shows that he did *not* put the special emphasis on the last three words. And the usage of the Jewish Temple shows that it was "for all people," but *with conditions.* There was a court of the Gentiles, where they were allowed to enter for prayer; but there were parts of the Temple whence they were shut out, and acts of worship in which they were permitted no part. St. James says, "If there come into your assembly a man with a gold ring," &c., "and there come also a poor man in vile raiment," &c., and calls for a good place for the poor. The very reproof *proves* the fact of the assignment of seats; that there was a control and appropriation of seats. And it is not that the Apostle censures, but its abuse. That abuse may be, and often is, entirely avoided in pew churches. It may be, and sometimes is, seen offensively in churches where seats are free.

The earliest Christian assemblies were not "free as air." "The doors were shut for fear of the Jews." The *preaching* assemblies, where they sought to convert unbelievers, were free as the open-air preaching of Pentecost. The sacramental and worshipping assemblies were guarded by closed doors, by Catacomb secrecy, and by control and appropriation of the building and its various parts. All early history tells that in the first Christian Church buildings, instead of being "free as air," there was a place for those under censure, a place for the Catechumens, a place for the "Audientes," or mere listeners, and a nearer place for Communicants. And that there was a time in the service when, to all but these last, the command was given to "depart." The principle which governed their assemblies was found in the fact that they were not always for the same purpose There was a time when the object would be what we now might call *missionary*, the teaching and influencing and persuading unbelievers. Then the widest freedom of entrance was desirable. There were other times when the object was the instruction of those preparing for baptism, or the highest and most sacred act of worship in the Holy Communion, and then the presence of those unbelieving and skeptical would be avoided. The Church, in those early days, claimed and positively exercised the right so to appropriate sittings and places as to secure, at certain services or parts of the service, the largest attendance of all clssses, and, at other times, to guard with reverent quietness and regularity the worship of acknowledged members and communicants. These are plain truths of history.

Now, to apply them.

The Church, to-day, has to provide for different kinds of church assemblies or for the needs of different classes of people. There are to-day, for almost every parish, its band of regular attendants and enrolled families, and the mixed multitude of the indifferent and undevout chance comers. Among the regular attendants are also both those able to contribute and those too poor to do so. Now, I grant freely, that in very many places, the free-seat system, wisely ordered, would be the best. It would be so in most country parishes, in most small towns, and in many cities or parts of cities, where settled regularity prevails. But there are many other places where it would entirely overthrow the stability and effectiveness of parish life and work. Effective provision for regularity of worship and sacramental blessing to the acknowledged flock is quite as important as appealing to the indifferent.

Where the congregation is small, too feeble to fill its own place of worship, and needing for its support all the outside help it can get, the free-seat plan will often be the best. But take an opposite case; and, without vanity, I may best illustrate by my own Parish of the Epiphany, in Washington. Our honest and earnest aim is to have widest possible influence for good—to teach and bless the largest number. We have enrolled some 730 Communicants, of whom about 430 belong to families who occupy pews. The remainder are either not able to procure pews, or not able to pay for them. We count it our duty to provide for them all. But this is a city full of strangers, and with its own population very changeful. From November to June there is a very large floating attendance, enough, when added to the enrolled families, to fill the Church to overflowing at the 11 A. M. Sunday services. Were the Church made free without restriction, there would be no provision for our settled flock. We provide for them by having two services, (11 A. M. and 4 P. M.,) when they may claim and use the seats assigned them; and, yet, at those same services, by attentive ushers from our young men, and by the cheerful courtesy of the congregation, every comer is entitled to a seat until the limit of accommodation is reached. And, besides these services, there is, every Sunday at 8 A. M., a service of Holy Communion, and at 7.30 P. M. a second Evening prayer and Sermon, with seats *entirely free*. And we claim, and we find it proved by experience, that by this ordering we do, in fact, reach and provide for a far larger number than could be reached by the free-seat system alone. We combine the two elements of stability and freedom. We minister both to those who, from long habit or other reason, worship best when they have a regular seat and their families with them, and for those who, for any reason whatever, are not able to share such seats.

There are other points involved in the question, which I do not propose to touch; the matter of Church expenses and contributions, for instance. I have written only concerning the best way of reaching the people; and, while I grant freely that there are many instances in which the free-seat system would be the best, I ask that its advocates should not, in the teeth of Scripture and history, claim for it exclusive Divine right, and assume and assert that pew-holding Churches are mere CLUB-HOUSES, homes of selfishness and exclusiveness, and forgetful of the poor. I believe that the pew-Church in which I am appointed to minister is, to-day, practically one of the freest Churches in the land. W. P.

[If the above will lead some of the so-called *club-houses* to open a third or fourth service on the free plan, like that of the Church of the Epiphany, our friend's communication will bear the best of fruit for the cause of Free Churches itself.
ED. EC.]

From the Parish Magazine.

"SOME ONE IN OUR PEW."

Morning Service—stillness
In the village church,
Save for hasty rustle
Of a childish search
For some prayer or lesson,
Difficult to find
In the worn old volume
Black and scarlet-lined.

Stillness—for the service,
Aye, is now begun,
And each head is bowing
In the morning sun.
Bowing, yea, but turning
Towards the doorway, where
Stand some late incomers
To the House of Prayer.

Mr. and Mrs. Broadlands—
See, they sweep along,
The important members
Of that bending throng.
Hush—they pause. The beadle
Beckoned by the two,
Hears the muffled whisper—
"*Some one in our pew.*"

Yes, in truth a stranger,
Slight in form and small,
Crouches in a corner
Of the baize-lined wall.
Some mistake. The beadle
Without shame or fear,
Breaks into her prayer,
"Private pew—this ere."

"Mr. and Mrs. Broadlands—
From the Moated Grange—
Can't abide intruders—
S'pose you're some one strange.
'Ere step out; they're coming;
Take your book, mum, too—
Now then, Mr. Broadlands,
It is clear—*your* pew.

Can they worship better,
Shut up all alone?
Will their prayers sound sweeter
At the Heavenly Throne,
That no fellow-creature,
Standing close a nigh,
(Miserable sinner!)
Joins with theirs his cry?

Nay, those vile partitions
Keep out brother-love;
Alike we all are sinners
In the Eye above,
Silk and fustian, needing
Pardon, while we pray,
Silk and fustian waiting
One like Judgment Day.

Everything is changing,
Folk lamenting say;
But, for my part, gladly
Will I hail the day
When the Squire, the people,
And the stranger, too,
Worship all together,
Shut in no square pew.

H. A. F.

Literary Notes.

ECCLESIA CONTRA FIDELES.

O my mother, whence is this to thee, that thou hast good things and cannot keep them; and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it, that whatever is generous in purpose, and tender and deep in devotion—thy flower and thy promise—falls from thy bosom, and finds no home within thine arms? Who hath put this note upon thee, to have a "miscarrying womb and dry breasts;" to be strange to thine own flesh, and thine eye cruel towards thy little ones.—*Sermon on the "Parting of Friends," by the Rev. J. H. Newman.*

O holy Mother Church! Body of Christ
Our ever-blessed Lord, lofty alike
In old descent and high authority,
Sole Catholic of all the farther west,—
Whence comes this counter narrowness to thee,
This blind unnatural hatred of thine own;
Whence this sad fortune of thy latest born,
The fairer flower and promise of thy prime?

Throned in the Island Empire of the world,
To all the world, thou openest thine arms
In the broad spirit of the great command,
And biddest every *alien* race and realm,—
Heathen and heretic and Catholic
Alike—come to thy bosom and embrace.
But woe for these! thine own true children born,
Fruit of thy womb, and dandled on thy knees,
And looking in thine eyes for light and life,
And throbbing deep in every pulse with love,
And stretching forth their hands to do thy work;
Thou hast no place for these: their skill, their zeal,
Their deep devotion and self-sacrifice,—
The Blessed Spirit's living flower and fruit
In souls regenerate and pure and true,—
All these are worse than useless gifts to thee;
Thou hold'st them only as disguising art
Serving the treacherous purpose of thy foes.

O mother dear! whence this sad fate of thine,
To have no barren womb, but withered breasts,
And heart estranged, and coldly cruel eye,
Towards thy most loyal and devoted sons?
O not in Gath nor Askelon the tale
Repeat, lest the uncircumcised rejoice;
And o'er thy blinded, self destroying rage,
Triumph both wasting sect and watchful Rome.

Library of Spiritual Works for Catholics. Of the Love of God. Translated from the original French of *Saint Francis de Sales*, Bishop and Prince of Geneva. Rivingtons, London, 1878. Red Line Edition, small 8vo., cloth extra, red edges. Pp. xx. 420. $2.50. Pott, Young &. Co., New York.

This is truly an exquisite book, in its matter and in its form, and the publication of a "Library" of such books, and their large sale among Churchmen in England and in this country, is one of the cheering signs amid the Dead-Sea stagnation and prosaic stupidity which prevail in our ecclesiastical affairs. The taste which can relish such a work as this, "Of The Love of God," is that which produces Saintliness in the Church, and it is this which we need most of all now: Saints in God's Kingdom—men and women who forsake all for Christ, who count not their lives dear unto them, who are willing and glad to be called "*fools for Christ's sake*," these are the heroes of the Church, its crown of glory and strength in every age. Far too little scope and encouragement is given among us for the Divine element of enthusiasm and imagination, and hence some of our noblest and sweetest spirits drift away, and many lose the calling of God altogether.

A race of pedants in high places frown upon everything which is not cut and dried and warped into the forms and phrases of the first three centuries, or what in their folly they imagine to be such. They seem to think the Church is to be a kind of "hortus siccus," in which there is never to be any fresh growth of Ritual, any new orders of heroic and saintly men and women. Our lovely "parochial system" and the "Dearly Beloved Brethren" they think are amply sufficient to fill the whole world with enthusiasm and satisfy every longing of the human soul! What we need is to loose the bands and let the Church go free for a while—let her put on her beautiful garments and do the work given her to do for this age in the spirit and with the materials she finds ready to her hand. The Holy Ghost is just as much present now as in any preceding age, and His sevenfold energy would give us great Seers and Saints, and make the Garden of the Lord put forth fruit of every kind, if we would yield ourselves freely to His guidance, and give scope to work out, in *loyalty to the Faith*, the gift that is in every man.

The book before us will be a contribution to this result. It is of a kind that could not be written in these days. The distrusting din of science and discovery and material development are unfavorable to the production of works of such deep devotion. They are born in solitude and silence, and are therefore the more to be sought after to correct the evil tendencies of our own time. This edition seems to be an entirely new translation, and the style is as fresh and free as of an original work. The editor gives us in the notes several interesting passages from Keble and other writers. The devotion that feeds on the sweetness, and cheerfulness and common sense of St. Francis De Sales will glow with zeal and fervor and the spirit of self-sacrifice.

In commending this beautiful edition we are glad to notice that the publishers also offer the same work, with the other volumes of their Spiritual Library, in a 32mo. edition, at about 25c. a volume.

Some Aspects of the Christian Ideal: Sermons, by the Rev. L. Campbell, M.A., LL D., Professor of Greek in the University of St. Andrew's. London: Macmillan & Co., 1877. 12mo. cloth, pp. 270. $2.00.

We do not wish to speak ill of this handsomely printed volume; but what can we say in behalf of some eighteen Discourses from a man who speaks of his passing from a "brief ministry in the Church of England" to the Scottish Presbyterian Kirk, with as much nonchalance as of a holiday trip from Hampshire to the Highlands? They are all very smooth and colourless and *goody goody*, and make one wonder *who* could have induced the amiable author to "consent to their publication." Like so many of our Broad Church books, this volume has hardly *one whole truth in it*, from beginning to end. It is full of *half truths*, and the danger to be apprehended from all such books is the taking their partial state-

ments for complete ones. What is gained by arraying in hostility the inner against the outer, spirit against forms, science against faith, morality against dogma, liberty against authority, and so on, when by the very laws of life and thought, you cannot have the one without the other? The mischief is that so many people are likely to take the sentimental philosophy of our Broad Church sophist, —amiable, plausible and rhetorical as much of it is—as a *complete* system of religious truth, which it is not. "The Christian Ideal" which each one of them forms for himself in his own image and likeness is *one-sided,* and by no means reflects the "Ideal" which is in the Divine Mind, and is *many sided.*

THE UNCEASING SACRIFICE.—"Although It was offered once for all, yet that Sacrifice is an *Ever-Living* and *continuous* one —and is made continuous by the Presence of our Lord's Humanity in Heaven. St. John tells us that he 'beheld and lo! in the midst of the Throne stood a Lamb as it had been slain,' and to that Lamb is constantly addressed the triumphant song of the Heavenly Host, 'Worthy is the Lamb that was slain to receive Power; and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing.' Accordingly His Church on earth still *continually cries to Him* in the Eucharistic Service, 'O Lord God, Lamb of God, that *takest* away the sins of the world, have mercy upon us.' *Not* that '*tookest*' away, but who now '*takest*' them away. As then the Sacrifice of the Cross is *continuous*, its propitiatory virtue is continuous also, and the fulness of its propitiation is pleaded for the Whole Church, whensoever the commemoration of It is made in the Eucharist."—*Bishop of Exeter* (*Phil pots*).

To the Editor of the Eclectic:

There is no such word as *Isolam*. In the copy you sent me, I saw at once, that it was a misprint for Olām.

The Hebrew word Olām, like *αἰών* has the accent on the last syllable, and the vowel following the analogy of the Greek word, is *long*.

Standing by itself the translation is always: *an everlasting age*.

The root is ālăm; the first vowel *long*, the last *short*, and appears in the conjugation *Kal* only as a Participle, and means *a wrapping up* i. e. a time of limitless duration, especially when it is used in connection with God and His Immortality.

Olām, cannot, in its primary meaning, be separated from the full and true idea of Eternity.

It first appears in Gen. iii. 22, which I thus translate: "*And Yehovah Elohim said, behold the man has become* AS one FROM US, *to a knowing of good and evil,* (surprise is shown by a pause) *and now;* ———*lest he reaches forth, his hand, and plucks also from the tree of life, and eats* VAHAI OLAM *and shall live forever* i. e. become immortal like the Yehovah-Elohim. The verbs are all in the Preterite except the last, and that, which is very remarkable, is an *apocopated future*.

My theory is this: *Yehovah Elohim*, brought forth man from the dust of the ground, and breathed into his nostrils the breath of life, and man became, not a mere physical being, but something infinitely higher, *lenephesh chaiyah* FOR AN IMMORTAL SOUL, as the preposition *le* indicates a soul to live for ever: and as we have it in another place in the Old Testament, "the just shall be immortal thro' faith," which *spiritual life* S. Paul explains by *ζήσεται*, which has a higher meaning than mere temporary existence when used by him in his Epistles.

If Olām has reference to the lives of men, duration of governments, or time *past* or *present*, it is fully shown by the words with which it is connected.

In every passage where mention is made of the nature and existence of Yehovah Elohim, or *eternal God*, or *everlasting God*, it follows the participle form and implies *endless* duration. A notable example we have in Psalm xc. 2: "Măolām vĕăd olām ăttāh El. *From an everlasting age even unto an everlasting age, Thou art God.*" WILLIAM N. IRISH.

—The August number of *Blackwood's Magazine*, republished by The Leonard Scott Publishing Co., 41 Barclay Street, New York, contains several biographical articles. The first of these shows the amiable, pleasant side of Bismarck's character, illustrated by incidents of his

home life. There is also a friendly but short reminiscence of Miss Cushman, by one who appears to have been intimate with her.

The periodicals reprinted by The Leonard Scott Publishing Co. (41 Barclay St., N. Y.) are as follows: *The London Quarterly, Edinburgh, Westminster,* and *British Quarterly Reviews,* and *Blackwood's Magazine.* Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the Publishers.

A Manual of Instruction for Classes preparing for First Communion: by the Rev. F. C. EWER, S. T. D. New York: Pott, Young & Co.

This is a most admirable, and we must say judicious hand-book for practical instruction of classes, having been prepared as such by the author for his own use, after having used Dr. Dix's excellent "Manual of Instruction for Confirmation Classes." With these two any earnest Parish priest may have his flock "thoroughly furnished" for intelligent and devout communicants. This little class-book gives a great deal of historical information of the early Liturgies, absolutely necessary for understanding the structure and intentions of our Communion office, while the errors of the Roman system, transubstantiation and communion in only one kind are most clearly and convincingly shown up. The various kinds of Sacrifice and Types of the Eucharist in the Old Testament are described in a way to make a most interesting Bible Class lesson. The Catechism and the Articles as well as the Divine Liturgy itself are all drawn out in the explication of this great subject, to show not only the doctrine, but also the spiritual preparation and qualifications for the proper reception of the Holy Communion. The leading authors followed are Sadler and Jeremy Taylor, than whom none could be better for the purpose. We wish what Jeremy Taylor says of pastoral counsel and absolution could have been added to the last page; and we should like to have seen more of the references to the Old Testament given at the foot of the page, for the class to look up, especially in such parts as the IVth Instruction.

"Non-communicating attendance" the author justifies only in case of "just impediment," such as a previous communion on the same day. He says "no one should be present without joining in Communion also, whether Sacramental or spiritual; Sacramental, *if possible*, and if not, at any rate, spiritual" (page 76).

One thing this book will do, teach our young people the incomparable superiority of the Eucharistic service in dignity and value, in all the ends of worship, and the great gift it bestows, to all other services of the Church. This is wonderfully emphasized in his brief account of the Offices of Morning and Evening Prayer, abridged from Blunt. We have already heard from clergymen of moderate views, expressing agreeable surprise at the sound and judicious, yet clear and positive teaching of this Manual. The question of the "Objective Presence" is not defined or dwelt upon, but simply treated as the *Mystery* it is.

—A lay subscriber writes us the following excellent remarks on the notice of the *Church Quarterly* in our last which we cut from the *Church Times*, chiefly for what was said of the Roman claims. He is manifestly right in his criticism:

I fear I may be meddling with matters that are too high for me, but having read the article on Eternal Punishment in the English *Church Quarterly*, I have felt a good deal surprised at the criticism thereof in the ECLECTIC (p. 393). Did the latter mean to maintain, and if so did it rightly, that the abstinence from evil simply on account of the certain and speedy "kolasis" would in any sense whatever make a man *good*, or restore him to heaven? In what manner is the heart thereby bettered, or the spirit made more conformable to the mind of Christ? Was not Balaam an instance of a man whose heart was altogether wrong in the sight of God, but whom the fear of "Kolasis" restrained? The unchastened desire to do evil kept ever in check by the fear of certain punishment appears to me as certainly slavery as anything can be; and viewed simply as a speculation, at a time when men's minds, whether we will or no, demand some theory of hell (the Bible being silent), the article seemed to me specially valuable as offering a possi-

ble solution in which a thoughtful mind will see a most heavy retribution, while just natural feelings are not shocked.

And after all is not the hell of the article in question the same as that "enlightened self-interest" so abhorrent to the mind of our Lord and of which we have heard much of late? No check on vicious longing, only on vicious action—the will and the desires ever at war, the slave ever under the rod; add to this what, if I remember, the article brought forward, the better light of the next world; the sense of failure to have attained the true happiness, and it seems to me that hell might offer every luxury of our modern civilization, every gratification to our intellectual thirst—and yet be a very hell; the eye *there* ever unsatisfied with all its seeing, the ear with all its hearing; contrasted with this, heaven, where the will of the redeemed goes ever with what is right, freely choosing good, never desiring what is forbidden, and ever satisfied.

Perhaps I am all wrong, but I can't help wishing your reviewer would reconsider his position that any amount of enforced obedience to a law of punishment could possibly "*restore*" a man to the measure of the stature of Christ. Where the spirit of the Lord is, there, and there only is liberty; and *true* freedom is in a word the heritage of God's children.

"If the connexion between sin and suffering were *invariable and patent* none would continue long to offend."—*Eclectic.* True; but is not this sight, as opposed to faith, and so incompatible with a state of probation: (Eccl. viii. 11) Where the Kolasis is apprehended as certain.

—Miss Southwick, in her European letters to the *Boston Traveller*, mentions her attendance on Sunday at the Fruekirche in Copenhagen, and thus describes what she saw. It will be remembered that the national religion is Protestant Lutheran:

Entering the audience room to look at Thorwaldsen's statues before the doors were closed, I found that a small company remained, and taking a seat, to study the figures, I saw also the administration of the communion to a small company, who kneeled about the altars exactly as communicants do in our Episcopal churches. Although Lutherans, the pastor came out from a side chapel, dressed just as our Catholic priests dress, with white muslin robe edged with wide white lace, and red velvet robe over that, with a large gilt cross on the back. He also stood with his back to the company, and had in front of him a small crucifix. After a short ceremony, during which the people seemed to be engaged in prayer, the pastor turned and addressed them, and with his own hands gave each the bread and the wine. This was very simple, but the whole scene was beautiful, for just above this group of pastor and people stood the risen Saviour of Thorwaldsen, a more than life-size statue, with gentle, loving face, and hands stretched out as if in benediction towards his erring brethren. Below him, on either side, were St. John, in an attitude of adoration; St. Matthew, reading; Philip, with a Pilgrim's staff and cloak; Andrew, with a cross, and so on—all the chosen friends standing, as if ready for the Master's service. You will not wonder that in such a company, and such a scene, I forgot the passing of time and sat, intensely interested, until almost everybody had gone. On my way homeward (or hotelward), I passed another church, with a Greek motto over the door and date 1635. The door being open I ventured inside just for a glimpse, but finding there a magnificent carved pulpit and altar, the most beautiful I remember to have seen anywhere, my steps were arrested immediately. I supposed the doors would be closed in a few seconds, and was catching every point as fast as possible with my eyes when I noticed that preparations were being made for some ceremony. Soon seven mothers with seven babies came forward for baptism; so, while using my eyes partly for the beauties of the wood carving and partly for the christening, I will tell you about both.

The font, a very massive one, stood directly under a beautiful painting of "Christ blessing little children." The pastor took his position in front of the font, the mothers forming a half circle about him and the young fathers sitting in the pews at the side. A short address was made to all, after which, approaching the infants, the pastor made the sign of the cross on each child's face, and said a few words; then returning to the side of the font, each mother went up to it, the respective husbands standing beside their wives, and after a few words addressed to each, the babe's cap was taken off, its head held over the font, and water poured on it three times, in the name of the Father, Son and Holy Ghost. Then all received a parting word of advice (of course by this time the babes were all crying), and mothers and nurses were glad enough to get on the wraps and start homeward.

While this is going on let us look at this wonderful woodwork. The pulpit, resting on the crouching figure of a giant, is very large round, and has a succession of scenes carved on its body from the Bible, with its passage illustrated carved

under it. Between each scene are beautiful figures of the writers of the books from which the scene is taken. For instance, next to the marriage of Cana is St. Luke; then Jeremiah comes, and so on. The sounding-board is formed of three stories, each smaller than the other, but each very elaborate, with angels, coats of-arms and saints. In fact the whole thing, which I cannot half describe, is beautiful. The magnificent framework which separates the church body from the chancel is also a fine specimen of carving, and is surmounted by four grand figures of the prophets Jeremiah, Ezekiel, Isaiah and Malachi. That of Ezekiel, looking upwards, as if perceiving the vision which he will write for all ages to study and ponder over, is a remarkably striking figure. Indeed they are all marvels to me, every one of them. Then back of these rises the magnificent altar piece, supported on beautiful twisted columns, with the central scene, the crucifixion, standing out in bold relief, while all about it, smaller, but not less elaborate scenes, are filling every available space. There is not a nook or point which is not filled with some beautiful design, and I sat gazing and gazing, never satisfied with seeing, until interrupted by some new ceremony. I found that three couples had approached the altar, and the pastor was about to perform the marriage ceremony. This I give to you as I saw it: These were people in humble life, and a common soldier, and all of that class who wear no bonnets. So they stood up together, and were all married at once, as one might say. First, there came a long address; then the minister approached the first couple, and addressed them, to which they made responses; then they took each other by the hand, the pastor clasping his hand over theirs and addressing them. Thus he approached each couple. Then he addressed them altogether, and then all knelt, and the pastor, going to each couple, with his hands on their heads, seemed to invoke a blessing upon them. This he repeated three times. They went back to the pews, and the pastor came down and congratulated each.

—The official Report of the Lambeth Conference is to be published by Cassell, Petter & Galpin.

—Mr. Evans, Master of Pembroke, Oxford, succeeds Dr. Sewell as Vice-Chancellor.

—Dr. Perowne, Canon of Landaff, is made Dean of Peterborough. This vacates the Hulsean Professorship of Divinity at Cambridge,

Summaries.

FOREIGN.

THE LAMBETH CONFERENCE.—The Pan Anglican Council closed its session with a grand function in S. Paul's Cathedral, which included a *Te Deum* (Dr. Stainer having come home from Paris for this service), a Sermon by the Bishop of Pennsylvania, on the Text, "I, if I be lifted up," and a celebration of the Holy Eucharist, over ninety Bishops being present. The Archbishop consecrated at the northwest *corner* of the altar, and at the close bade his farewell to the Bishops from his throne in the apse at the rear of the altar. Bp. Stevens' sermon made a good impression.

Having referred to the increase of spiritual life and work in all directions, the Bishop remarked that it had been accompanied by excesses in this as in all other ages of the Church, and not merely open schisms were prevalent, but turbulent and menacing factions existed within the body. Only a partial remedy was found for these in repressive or restrictive legislation, which sometimes fostered more scandal than it allayed. The remedy for these excesses was to be sought in drawing men to a common centre, and preaching the centrified truth of an uplifted Christ, the only basis for a real unity. Having dwelt on the benefits the Evangelical movement had conferred on the Church, the Bishop expressed a wish that it would avail itself more of Churchly agencies, and work more on Church lines, and have a higher and holier aim than that of party. On the question of critical scepticism and prevalent doubt, the preacher said that he would not have his brethren of the clergy and laity unnecessarily alarmed. Holding the Bible as their rule of faith and practice, he said that it was a perfectly completed book, the Bible of to-day and of all ages. The science which opposed the Bible was but the science of to-day, not one established on a fixed or immovable basis, but which might be set aside to-morrow, owing to some new discovery. When there was a perfected circle of science as there was a perfected circle of Holy Scripture, the circumference of science and revelation would be found to have the same centre, the one living and true God. He contended that in the midst of the social evils of the day, the Church should deal with the economic questions which agitate the

framework of human society, for the Incarnation was the axle on which all the wheels of human society turned, and it was the presence of Christ which could banish evils and bring in what was refining and elevating.

The *Guardian*, with unusual ingenuousness, speaks of the benefit the Home Episcopate has received from contact with the Colonial and American Bishops. It says:

The discussions of 1867 revealed some ignorance, and perhaps some stiffness, on the part of Bishops at home, which their colonial and American brethren did not always find it easy to understand. We are assured that it has been found possible this time to discuss, both in committees and in the Conference itself, with entire frankness, questions which a few years since would have had a tendency at least to set an assembly of Bishops in a blaze.

No one can hesitate to acknowledge, in this point of view, how largely any general conference of Bishops must gain —and, in fact, how much these conferences have gained—from the presence of Bishops of the Church in the United States. They are just sufficiently foreigners in England to call for the exercise on our part of the courtesy due to guests and strangers; yet so far one with us as to share all the Christian feelings and the highest Church interests which give an ecclesiastical conference its value and life. Their diocesan and conventional organisations demand careful study from us, even if they do not exactly harmonise with our traditions; and the spirit in which their laymen appear to do their part in the whole business of the Church is full of instruction to all promoters of Church assemblies on this side of the water. Their Bishops seem to have commended themselves to the good opinion of their brethren at Lambeth by that straightforward simplicity of speech which springs from a practical habit of mind. It is always satisfactory to have to do with men who know what they mean, and who are accustomed to translate their meaning into action. American Bishops have not been fettered by the social and political complications of an old country; and out of their freedom they can spare some gifts to us in return for the obligations under which the mother Church has laid them long ago. The eloquent sermon which the Bishop of Pennsylvania preached in St. Paul's on Saturday must have suggested to many hearers that it is well for the Churches to take mutual counsel, and that their members have some things mutually to learn. A Church which now counts its sixty Bishops, and has its missions in every continent, may fairly claim a respectful attention even from the prelates of the ancient dioceses which owe provincial allegiance to Canterbury and York.

The introduction of the subject of *Confession* was the work of Abp. Tait, who of course ruled the question of order in his own favor. The declaration is the same he labored so hard to carry through Convocation during the panic he got up in Parliament over the book "Priest in Absolution," which the Lower House got over by simply endorsing its own previous action in 1873. By using all along the words "habitual" and "*compulsory*" (which nobody advocates) the real question is evaded. Still it was, to say the least, impudent to ask the "Pan Anglican" to take up the Archbishop's local hobby for the time. It appears that Bp. Doane and Bp. Medley led off in a sort of protest against the bringing up of a subject not contained in the programme, and of which no notice had been given. This view was supported by other Bishops (such as the Bishop of Peterboro), who nevertheless agreed with the declaration.

With the example of the Vatican Council before it, we regret the Conference arrived at no official pronouncement on the subject of Infidelity: although the debate on it, said to be the ablest of all, is promised to the public. It was in fact staved off by the Archbishop's craze about Confession. Was he afraid of touching the sore spots of his friends and sympathizers such as Dean Stanley, Dr. Colenso, Canon Farrar and the rest? It is notable that the "Lay memorial" presented to the Conference from many of the nobility and members of Parliament, headed by Earl Beauchamp, Lord Hatherley and others, made a special point of the "perilous aggressions of scepticism and false doctrine," and this is the lame and impotent conclusion on that subject.

It is impossible for us to give a tithe of the occasions on which our Bishops were welcomed and took part in public functions. We give the following specimen from the account of the welcome given to

some of them by the Bishop of Lincoln at his palace, after Bp Coxe's Sermon in the Cathedral for the S. P. G.:

The scene was a most striking one. The assembly gathered in the garden, shaded by the boughs of noble trees, with the grey and ivy clad ruins of the palace erected by St. Hugh of Avalon, and bearing records of many succeeding prelates, rising from the smooth-shaven green sward, while high above towered the gables, and pinnacles, and towers of the loveliest of minsters, bathed in the light of the afternoon sun—"'tis the low light gives the colour," says Tennyson;—and standing out with an almost fabulous beauty of outline and richness of detail against a sky of the deepest blue. In the centre of the group was the venerable form of *Bishop Wordsworth*, unbowed by seventy years, grasping, not for support, the gleaming pastoral staff, the emblem of his loving Episcopal care: on either side were ranged his Episcopal brethren, and beyond them the dignitaries and Canons of his cathedral, the students of the Chancellor's School of Theology in their caps and gowns—all surrounded with a fringe of laity stretching far across the palace lawn. The Bishop in his address spoke of the joy with which his great predecessors in that see—St. Hugh, the Apostolic pastor; Bishop Alnwick, the spiritual counsellor of Henry VI., who might be called the true founder of Eton and King's Colleges; Bishop Sanderson, whose name is so inseparably connected with our Prayer Book, of the Preface of which he was the author; Bp. Kaye, who, in what might be called dark days, showed a pattern of a diligent, fatherly Episcopate—would have seen that gathering. The importance of such a matter was hardly to be overestimated. He rejoiced to welcome Bishop Cleveland Coxe, so well known to many there, who had shown by his works, both poetical and prose that, while a loyal American, he had the heart of a true English Churchman; also the heir of an honoured name, Bishop Doane, the son of the friend of Dr. Hook, who had, thirty-seven years before, "as a Catholic Bishop, bidden God-speed to the Catholic Church of England;" he welcomed also Bishop Perry of Iowa, who had earned the gratitude of the American Church by his services as secretary of the General Convention, whom he might almost call the historiographer of that Church, and face to face with whom, by an interesting coincidence, stood his namesake Canon G. G. Perry, who by his works had proved his claim to be regarded the historiographer of the Church of England. Then they had with them representatives of the sister Church in Canada, the Bishop of the first founded colonial see, the Bishop of Nova Scotia, and Bishop Lewis of Ontario, who, as a missionary Bishop, had shown what were the powers and resources of a duly organised Church. He rejoiced to be strengthened and encouraged by the presence of such men, and at such a time. Never was such a meeting as that of the Lambeth Conference more needed to confirm the bonds of brotherly union, and devise measures to withstand the flood of unbelief and misbelief that was threatening to submerge the world. Atheism and superstition were rampant; and they had seen a Church which should have been a guardian of the integrity of the truth perverting it by declaring a man infallible, and proclaiming the immaculate conception of the Mother of our Lord as an article of faith. The Bishop concluded his address by some lines from his Latin poetical address of thanks to the American Church for the almsdish presented by her to the mother Church in 1872.

—Several American Bishops were present at a meeting of the Anglo-Continental Society July 31, presided over by the Bishop of Winchester, and addressed by Pere Hyacinthe and Bp. Herzog of Geneva. Letters were read from Bp. Reinkens, Von Schulte, Gladstone, and others. Bp. Herzog said there were 90,000 Old Catholics and 75 clergy in Switzerland, and he had confirmed 4,000. Compulsory confession was given up, and a public form of confession and absolution like the English adopted. The chalice is also allowed to the laity.

Pere Hyacinthe gave an account of Religion in France, and believed reformation possible there.

The Bishop of Western New York, in moving the following resolution, said Chateaubriand and Pere Hyacinthe were the two greatest French orators, and intimated a hope that the Scottish Church might find a succession for the Old Catholics as it had done for America:

That this meeting, having heard a statement from Pere Hyacinthe, resolves that it is desirable to extend to him sympathy and support, and that the Secretary of the Anglo-Continental Society be requested to institute a special French fund for that purpose.

The Rev. Dr. Nevin, American chaplain at Rome, seconded the motion, and said that he had been very much struck with the fact that Pere Hyacinthe was opposed in Paris alike by Ultramontanes

and Rationalists. There was great discontent in Italy as to the state of religion, and a large body of Roman Catholics had waited for a new Pope, hoping for a better state of things; but, as M. von Dollinger had said when asked to return, "There is a new Pope, but the same Papacy," and as a canon of St. Peters had said to him, to expect reform from the Vatican was impossible. M. de Pressensé, the eminent French Protestant pastor, had consented to join a committee in London to further the object they had in view.

The resolution was carried *nem con.*, as were the following, spoken to, among others, by the Bishops of Ohio, Gibraltar, Pennsylvania, Delaware, and Long Island, Lord Charles Hervey, the Revs. F. S. May, and L. Hogg:

That this meeting expresses its sympathy with the American Church in the measures which it is taking to encourage a reformation within the Church of Mexico, based upon primitive and catholic principles.

That it is desirable to take advantage of the new condition of things in the East in order to come to a better understanding as to the points of agreement and differences between the Armenian and other ancient Oriental Churches and the Churches of our own communion.

That this meeting desires to express its earnest hope that the unity of the Old Catholic body may not be endangered by any practices of discipline not affecting the Catholic faith.

The Old Catholic Synod at Bonn in June abolished compulsory clerical celibacy, repealing their former resolutions on the subject. The vote was 75 to 22. Friedrich and Reusch withdrew from the body. The Archbishop of Utrecht wrote warning the synod against this step, but Herzog and Reinkens are not opposed to it. The Old Catholics of Germany now number 122 congregations and 51,864 souls.

—The Bishop of Rochester is making a short visit to the United States, and Rev. A. Tooth is back at Croydon.

—The Bishop of Salisbury, in his correspondence with the Rev. Mr. Chapman, of Donhead S. Andrew, asking him to give up the altar-lights and the mixed chalice, in deference to the decision of the Privy Council, makes the remarkable statement that though he feels it necessary to carry out the *law*, "yet I think it a grave misfortune and wrong that a practice so ancient and *original* (as the mixed chalice), so universal in the primitive ages, and considered so important by the greatest writers of antiquity, should be forbidden, to the extent of being made penal, in the Church of England."

In the debate in Parliament to establish several new Bishoprics, (the endowments being furnished solely by the voluntary donations of Churchmen) the Dissenters opposed the bill on the ground that government by Bishops is despotic in principle, and also that the Church should regulate its own matters instead of coming to Parliament. And yet these fellows would be the first to vote against allowing Convocation to legislate for the Church. The Church simply asks to be *allowed* to do its own work and provide its own Bishops to relieve the present overworked Episcopate, and Parliament refuses, though willing enough to pass statutes to harry the clergy in their work.

—The Church Association is about to commence fresh proceedings against the Rev. Pelham Dale, Rector of St. Vedast, Foster City, for alleged ritualistic practices, and the Bishop of London has appointed the Bishop of Exeter to act for him in the prosecution, as the benefice is in the alternate gift of the Bishop of London and the Archbishop of Canterbury. We hear Mr. Dale is well satisfied with the selection, as he feels quite certain the Bishop of Exeter will act with perfect fairness in the matter.

—The Court of Cassation in France has decided that a married priest's children are not legitimate. It was a marriage of thirty years' standing.

—The Queen's Bench have decided in favor of Mr. Mackonochie in his appeal against the suspension pronounced upon him by Lord Penzance. The ground was that he had already had one sentence from the Court of Arches, and that Lord P. could not inflict another as a summary proceeding by virtue of the original suit, but must wait for another suit and conviction.

—After the service in St. Paul's cathedral on Saturday a number of the Ameri-

can and Colonial Bishops went to Fulham Palace, and were present at the Bishop of London's garden party, but the Bishops of New York, Pennsylvania, Albany, Louisiana, North Carolina, Colorado, and Guiana, proceeded to Leamington on a visit to the Hon. and Rev. J. W. Leigh, the vicar, whose wife is a well known American lady of property. These prelates all preached in the various churches of Leamington on Sunday, the Bishop of Louisiana giving a most striking address to some 1,000 children in the parish church. On Monday morning there was a celebration of Holy Communion in the parish church at 8.30 a.m., and at eleven o'clock the Bishop of Worcester took the Chair at a Missionary Conference in the Royal Pump Rooms, at which all the Bishops above mentioned were present, and many of the leading clergy and laity of the district. The subjects for discussion were: 1. The Effect of Missionary Enterprise on Civilisation; 2. Hindrances to Missionary Work. In the afternoon the Mayor presided over a public luncheon in connection with this Conference, and at seven o'clock Lord Leigh, the Lord Lieutenant of the county, took the Chair at a second Conference, when the subject of debate was "Missionary Work among the Aborigines and Freedmen in America, Africa, and the West Indies."

—Cardinal Nina succeeds Cardinal Franchi as Pontifical Secretary. He is said to be liberal, and there is some chance of reconciliation with Germany.

—Dr. Maclear succeeds Canon Barry as Boyle lecturer.

—The *Rock* complains of the Lambeth Conference that "to the proposal that the conference should condemn Ritualistic excesses in the same form as the provinces of Canterbury and York had done, the American bishops objected that they neither were nor would be bound by such decisions; and a colonial bishop, whose age and character entitle him to more respect than we fear his views do, declared that the only way to suppress Ritualism was to repeal the Public Worship Act Finally, after the motion had been modified in a way most lenient to Ritualism, several bishops abstained from voting at all, and two voted against it." The *Record* understands that it is a matter of complaint that the encyclical letter professedly issued by the synod, was never sanctioned or authorized by the body in whose name it speaks.

—The Church of England Working Men's Society has held its second anniversary with a rousing meeting. There are now 184 branches and local agencies in England, 200 lectures and meetings have been held, and thousands of leaflets, pamphlets, &c., circulated. Its memorial to the Lambeth Conference was signed by 13,000 communicants, but more attention seems to have been given to Lord Redesdale's single letter.

—A Mr. Sullivan, M. P., a Roman Catholic, who always walks out of Parliament when a Church question is up, writes to the *Times* that he thinks all such questions should be settled by the Church itself, in its own Houses of Convocation. He says: "It must be something like an indignity to many conscientious Protestants to have men like Mr. Jenkins and myself adjusting and enacting statutes under which Protestant clergy may be sent to gaol, or otherwise punished, for alleged *unsound* Protestantism." But this is just what the Low Church will not give up, neither the secularist infidels.

—Sir Stafford Northcote and Mr. Cross have manfully stood by the new Bishoprics Bill against the Dissenting Jenkinses of the House. All amendments were rejected, and the Bill passed through Committee. The new Sees of Newcastle and Wakefield have over £20,000 raised besides what is coming from the Bishops of Durham and Lincoln, and Liverpool has the offer of £50,000.

—The Bishop of Gibraltar is to have jurisdiction over the English in Cyprus.

—In the report of the Diocesan Inspector for Peterborough it is stated that while there is a general willingness to allow children to attend at the religious examinations, as proved by the fact that the numbers present at the diocesan inspection were 21,030, as against an average attendance of 18,744, there were no less than eighty children withdrawn from all religious instruction in eight schools, while in twenty-nine schools one hundred and fifty-three pupils were partially withdrawn from religious teaching, and in ten schools the Church Catechism is not pressed. The large percentage of withdrawals probably arises from the extreme type of Dissent in the shoemaking districts.

HOME.

We rejoice to hear that Bishop Brown of Fond du Lac has secured the Rev. Dr. Jewell of Winsted, Conn., as Assistant in his Cathedral and rector of the Cathe dral School at Fond du Lac. It will be a most important field for Church development under a Catholic and large-minded Bishop. Dr. Jewell was for 14 years Professor in the State Normal School at Albany, and Lecturer under the State Superintendent of Public Instruction. He will have now a position more commensurate with his abilities,and his earnest churchmanship.

—The American Church Congress is to be held in October this year, at Cincinnati, with an opening address by Bp. Dudley, Oct. 15. Among the topics are: 1. "The Bible in relation to Science;" 2 "The Influence of the Modern Novel;" 3 "The N. T. Doctrine of Absolution;" 4. "The Sunday Question;" 5 "The Relations of Labor and Capital;" and 6. "Christ in the Personal Life." Dr. Osgood is among the speakers on the second subject, and Dr. DeKoven among the writers on the third. Drs. Gardiner, Dubose and Vinton will take part in the first.

—The *Western Church* makes the point in answer to "Lex." in our last number, that a "vacancy" did "arise" in the Episcopate of New Mexico from the fact that Dr. Knickerbacker declined his appointment to it after the General Convention adjourned. But can an Episcopate be said to have been *filled* before the Bishop elect has been actually consecrated? We hardly think "Lex." had any animus against New Mexico, and we certainly have none: but the point raised is one to be considered.

—The discussion on "Sin and Evil" has developed into something like a *Symposium*, and is drawing rather heavily on our space. With the explanations "A." gives in this number, we hope there will not be much occasion for further controversy. As a question of Ontology we think "A." very well holds his own. It can hardly be said that a free agent *creates a quality*, without creating a *thing* in which every quality must inhere. If man "*creates* the quality" of *evil*, it must follow that he "creates the quality" of *good* in those actions which conform to the will of God. We prefer "A.'s" way of putting it. Nobody "creates" chaos. It is the result of disordered relations. Manichæism only made the "quality of evil" inhere in created things. Modern reformers think that by tabooing *things*, they get rid of the evil that is *in them*,—as they suppose—while really the evil is in their *abuse* by man. There is no "quality of evil" in *things* as such. Yet we are not to forget that man "is very far gone from original righteousness and is of his own nature inclined to evil." But this is simply the bent of his *will*, which therefore needs regeneration and supernatural grace. The evil is in his *want of conformity*.

The proceedings of the Lambeth Conference have left us no space for the various comments made upon them by the Church Press.

Our "scientific" article in this number will be found in Dr. Van Rensselaer's translation from a French paper.

The papers from the *Church Quarterly* are solid gold. We have more of them to come.

We call attention to Dr. Paret's remarks on the right use of Churches. Of course, theory has to bend to practicability, but we shall not acquiesce forever in the Protestant Pew System for all that. Our Magazine was not started on the plan of "allowing no controversy" or "never offending any one's prejudices,"—a plan exceedingly adapted for large circulation in this country; but it exists for the purpose of giving information and a healthy stimulus to thought in a Churchly direction on all the great questions that are really *exercising men's minds*, whether it suits newspapers and their ecclesiastical superiors to recognize the fact or not.

—St. Mary's, Brooklyn (Rev. D. V. M. Johnson, rector), has introduced a surpliced choir of men and boys. We hear also that Dr. Browne commences the services of the Cathedral in a house at Garden City with a surpliced choir about Sept. 1st.

—In the Convention Journal of Iowa for this year (held in May last), we find in an Appendix a page given to the list of Professors in the various departments of Griswold College, among which we observe the name of the Rev. Dr. J. H. Egar as "Professor of Apologetics and Church Polity" in the Theological Department, and again as "Professor of Intellectual and Moral Philosophy" in the School of Arts. The same thing is also announced in the Journal in a "Report of the Trustees of Griswold College."

In one of the August issues of the *Churchman*, the friends of both parties were suddenly surprised by seeing among the Personal notices a brief—not to say curt—announcement that

> The statement that the Rev. John H. Egar, D.D. has resigned the Professorship of Ecclesiastical History at Nashotah and accepted a position in Griswold College is incorrect.

—We have an excellent history of the Church of the Advent, Boston, which appeared in the *Boston Post*, and which we hope to use.

—Two articles on the question of Sin and Penalty, one by "C." and the other by Dr. Wilson, one of them in type, are unfortunately crowded out of this number at the last moment.

—The sermons of Bp. Doane and Bp. Littlejohn at S. Paul's Cathedral, as well as that of Bp. Stevens at the close of the Conference, are spoken of in the highest terms by the English Press. Nearly all our Bishops were called upon to preach at various places and occasions.

—We have a variety of books and pamphlets on hand to be noticed. One just printed at our office, "Letters to a Presbyterian Clergyman on Christian Unity, by a Layman," of Clinton, the seat of Hamilton College, is a remarkably good presentation of the continuity of the Church of England, and of the Scriptural and historical argument for Episcopacy. Of course, the legendary matter he has incorporated from Morgan and the Welsh Triads does not really affect the argument for original British Christianity, and its major part in the subsequent conversion of the Saxons: the main point is the preservation of the identity of the Church through the period of the Reformation and the Rebellion, and this is extremely well put. We are agreeably surprised to see such a powerful exposition of Church principles from a layman of this vicinity, of whom we never heard before. The principal defect is too few references to his authorities.

—Pott, Young & Co., N. Y., send us a thin 12mo. entitled "What is the Eternal Hope of Canon Farrar, by J. Russell Endean," London, Kerby & Endean. It is a sort of *jeu d'esprit* rather than a scholarly refutation of Canon Farrar's book, and seems deficient in literary character. Of course it is hard to fasten the Canon to anything definite or bring him out of the cuttle fish cloud with which he surrounds himself. All his alternatives to the old dogma of "everlasting punishment" are mere conjectures and human sentiments, but the mob deem that sufficient basis for a religion. As the Canon forbad Mr. Endean to publish his letters, the one side of the correspondence that is given seems to lose its interest. It is not such a book as the subject and occasion require.

HYMN CXVII.

Of Wesleys' Hymns on Lord's Supper.

Thou Lamb that suffer'dst on the tree,
And in this dreadful Mystery
Still offer'st up Thyself to God,*
We cast us on Thy Sacrifice,—
Wrapt in the sacred smoke arise,
And cover'd with the atoning Blood.

Thy death presented in our stead
Enters us now among the dead,
Parts of Thy mystic Body here;
By Thy Divine Oblation rais'd,
And on our *Aaron's* ephod plac'd,
We now with Thee in heaven appear.

Thy death exalts Thy ransom'd ones,
And sets amidst the precious stones,
Closest Thy dear, Thy loving breast,
Israel as on Thy shoulders stands;
Our names are graven on the hands,
The heart, of our Eternal Priest.

For us He ever intercedes,
His heaven-deserving Passion pleads,
Presenting us before the throne;
We want no sacrifice beside,
By that great Offering sanctified,
One with our Head, forever one.

* "O Lamb of God, that *takest* away the sins," &c.

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NATURAL THEOLOGY: THE OLD, AND THE NEW, AN INTRODUCTION TO THE OLD.

Many of us are old enough to remember the times when "*Paling's Natural Theology*" and "*Butler's Analogy*" were almost everywhere studied, and were regarded as good theology, and unanswerable arguments. But now they have gone pretty much out of use; and there is a general disposition to regard them as no longer worth much as arguments in favor of either Natural or Revealed Religion. It is claimed, that from our modern stand-point, they must be regarded as begging the question—as assuming the very points to be proved.

It seems to me worth while, therefore, to consider this matter a little, and see if we cannot adapt ourselves to this most recent phase of infidelity —this modern materialism.

No materialist, I believe, is content to accept of matter *alone* as sufficient to account for the phenomena of the Universe; they hold to "matter" *and* "force," each and both of which are alike incapable of creation or annihilation—of increase or diminution; and the doctrines of "the conservation of energy" and "the correlation of forces," are regarded as the crowning glory of modern scientific generalization. It is held that while force can be changed from one form to another, as from light to electricity, and from electricity to chemical affinity and the converse, it cannot be destroyed; it cannot be made either more or less than it now is—that beyond, above, below, and throughout, visible, tangible matter—there is invisible, intangible, imponderable FORCE—and these modern devotees of Science like to write and print the word with a capital letter; and not unfrequently do they distinguish it, when they have occasion to write it, by printing it in small capitals. In fact, this usage has gone so far as to sug gest the question whether or no the Prophet may not have had them in mind when he spoke of those who in the latter days worship Force, or "honor the god of Forces" (Dan. 11 : 38) "a god whom their fathers knew not."

Now it is very natural, certainly, and there are some things in the *moral* world—though this may never happen and probably never does happen in the *physical* world—that are natural, and yet are not right—it is I say very

natural, that men engaged in the exclusive pursuits of the natural sciences —Chemistry and Physics—should arrive at the conclusion that besides matter in the Universe, there must be Force also. We see bodies falling to the ground, and we ascribe this to gravity; and gravity is a force. We see molecules uniting to form a solid; and this we call cohesion; and cohesion is a force. We see elements uniting to form a compound, and this we ascribe to affinity, and place affinity on our list of forces. Electricity disunites them, and electricity is a force. Hence the generalization—where there is change, or motion, there is force—some force producing it. Are there forces many, or only varying forms of one force? Many of them—perhaps all of them—can be transformed, the one into the other. Hence students of the Natural Sciences are inclined to regard them as but varied forms or modes of activity of one Force.

And perhaps the students of the natural sciences—especially of physics and chemistry, can go no farther. It is quite possible that Force is all that by their methods and from their starting point, they can find. With them neither principles nor data seem to call for anything that lies beyond the seen and the tangible, except Force.

But the student of Psychology—pursuing its appropriate method, has a different class of facts to begin with. I not only see the objects in the external world—with their motions and changes as the physicist and chemist do—but *I know that I see them.*

Now as a Psychologist, I start from this fact, I know that I see them; this is a fact of consciousness. And it is as certain as the existence of the objects perceived. If anything, it is more so—since seeing them without knowing that I perceive them, if that were possible, would be no means of knowing that they exist, or anything about them.

And this knowing that I know is a fact of intelligence. It implies intelligence. It implies intelligence—is, in fact, one form of intelligence. I know that I know; I know that I act, that I have a purpose and aim in my actions; I perceive; I remember; I reason—these are all so many varied acts of intelligence. Now here, beyond and beside muscle, and bone, and brain, is the fact of intelligence. I look at my fellow men, and find no difficulty in recognising the same thing in them. I look at animals, and the question becomes somewhat different, and its answer is not so clear. But I pass that by for the present.

But among the acts of human beings I see a difference; there are some that are spasmodic, where there is intelligence without power of control or volition. And there are some also, as in sleep, somnambulism, epilepsy, &c., where there is no intelligence—neither intelligence nor volition. And I find no great difficulty in deciding, from obvious signs, whether a man's acts proceed from and are accompanied with intelligence or not, whether in fact he knows what he is doing or not, whether his acts proceeded from intelligence, design and self-control, or are purposeless, aimless—without design, intelligence, choice.

With these I look at a piece of machinery—a printing press, for example. I see some parts moving regularly, uniformly, as if by machinery. But I see also, at a certain moment, the "*grippers*" clutch the sheet of paper. drag it over the type, and then return to their station and wait for the time to come for them to seize and detain another sheet. At the other end of the press I see a "*fly-rack*" also, which regularly picks up the printed sheet when it comes out of the press, and folds it away on the table behind; and then quietly waits, whether for a longer or a shorter period, for another printed sheet to come along. And I ask myself, do these "grippers" and this "fly-rack" understand what they are doing? Have they *intelligence* also? I of course soon come to the conclusion that they have not. But I also come to the conclusion that the machinist who designed and made the press, was an intelligent being. So that, in one way or the other, I find intelligence in the printing press also—if not in the press, in its maker, and contriver. It is itself a manifestation and a proof of design and intelligence. I may also hear certain noises and see certain motions that I think were not designed or intended—they seem to be like the unconscious actions of a man in his sleep, purposeless, aimless, and of no use whatever; perhaps a hindrance, and injurious rather.

I turn from the works of men to the facts and operations of nature, and put the same question: Is there intelligence here—or is all like the senseless acts of the idiot, or the noise and clacking of the disordered machine?

My friend Prentiss built himself a house last summer. I went by, one day, and saw some men digging. I passed again, a few days afterwards, and the diggers were gone, and some other men were there piling in stone and placing them evidently with care and purpose. Not many days after, I saw still another set of men fitting lumber and putting it together, with great skill, and in most cunning ways. And at last the house was completed. Undoubtedly there was intelligence manifested in the work. But was it my friend who planned the work and gave the diggers, the masons, and the carpenters their instructions, directed their work—that supplied the intelligence—or did the workmen even work by themselves—having no common plan or intelligence—the diggers dig because they saw that there was a good place for digging, and then the masons happening along, pile up the stone, because they found a place ready for their kind of work; and finally the carpenters, understanding the possibilities and opportunities thus created for them, but knowing nothing of what the others had intended, go to work, plan for themselves, and adapt their plan to what they found practicable, and so the house was completed? It is a question that I will not stop to settle; for in either case there was *intelligence* exercised by somebody; no sensible man ever doubted or disputed that; and that is all that I care to assume now. All the rest may be left like the questions—still open in physics with regard to the correlation and convertibility of some of the forces, as for example, gravity and magnetism.

If we turn to "nature," we shall find the same evidence of intelligence. Are the forces intelligent? Do they understand themselves and one an-

other so that they coöperate, as did the workmen—the diggers, the masons and the carpenters in building the house, and the grippers, the press-bed and the fly-rack, in the printing machine? Or is there an intelligence in them and behind them, as the architect to the house, and the machinist to the printing press?

Look at any part or domain of nature, and we find the same regularity, the same order and harmony—the same coöperation of all the forces as in building of the house and the working of the press. In astronomy, gravity and motion, centripetal and centrifugal forces, are always at work, and they always work in harmony. In Geology—the past history and development of the earth—in the growth of a plant, in the development of an animal, in the progress of the seasons, and in all chemical combinations and analyses—there is the same regularity, the same evidences of intelligence exercised by somebody. Are the forces intelligent? Do light and heat, gravity and affinity, know how to work together, and for what end they work?

We study the phenomena of nature, and think we understand them to some extent at least. And if there is anything that we do not yet understand—anything that we do not know thoroughly, we think the fault is in ourselves; there may be a want of intelligence in us. But we never for a moment think there is or can be any fault in nature, any want of *intelligibility* there.

And in order to understand anything—object or event—we want to know its cause or immediate antecedent, the law by which the cause or causes act, and the end or purpose for which they act—that is, the facts and phenomena that are to succeed in order of events, and to which, that which we are considering stands in the relation of cause, or antecedent. And when we know these, we think we understand the phenomena, and feel content.

Now this *intelligibility* of all events and facts in nature, is as universal and as indispensable as "force." The law by which the force acts, is as indispensable to science, as the force itself. And the law makes the intelligibility of the phenomena. But as truly and as inevitably as motion and change imply force, so truly and so inevitably does their intelligibility imply intelligence, not only in us, but in them.

Why in the case of our fellow men, do we ever say of any of their acts that they perform them unconsciously, and without knowledge or intelligence of what they are doing? Surely it is because *we* cannot undestand them; we see no adequate motive or purpose; we cannot concatenate them with what preceded or what follows, and they seem to be unmeaning, senseless, aimless,—and so incapable of being understood. Do our scientific men ever find anything of this kind in nature—any fact for which there was not a cause, and to which there will not be a sequence, all occurring under and indicating a law? Certainly not. And the couviction that there is and can be no such event, or fact, is one of the chief grounds,

if not in fact the only ground, on which they hesitate to acknowledge that miracles have ever been wrought. And in fact any event standing out in this way, above and by itself, without cause or law *in nature*, would be a miracle. Without cause, in the physical or visible world, without known law, and without sequence in the order of nature, it would be either denied or admitted to be a miracle. But intelligibility implies intelligence—intelligence not necessarily in us— because all these events of Astronomy and Geology, of Physics and of Chemistry, might have occurred if we had not existed to behold and study them—but intelligence in the cause or agency that produced them, either in the *immediate* workers, as in the men who made the house, or in some more remote agent, as in the printing press. Besides Force, then, in nature, we have Intelligence also.

Or is there no intelligence in Nature? There certainly is intelligence *now* in the mind and in the works of man. But there was a time when man was not; where was intelligence then? How came it into existence, if it was not before man was created or "evolved?" Was it an attribute of mind, or of matter, then? It is an attribute of mind—a form of mental activity now; and I do not know that anybody has ever supposed it to be anything else. Was it an attribute—of matter—a form of *physical* activity before man appeared? Or is there no intelligence in Nature? Are man's works more perfect than hers? Why! the very perfection of nature's works, in all that could constitute an argument for, or an indication of intelligence, are so perfect that this very perfection—this total absence of fault, incongruity, insequence and irregularity is really, though not avowedly, perhaps, the chief reason why men doubt whether there is any intelligence in Nature—whether its facts and phenomena were planned, guided and produced by an intelligent Being, or not. But whence came this intelligence? Who exercised it before man made his appearance? Was mere matter intelligent then? Intelligence was exercised then even more perfectly than now; for before man appeared, there was no sin—no error, no mistake; there was nothing wrong, until man came with his imperfect intelligence and perverse will, to occasion it.

There must then be an Infinite Intelligence somewhere, as truly and as inevitably as an all-pervading and infinite Force.

By a similar line of remark we can find and prove Benevolence also.

I suppose that no human being ever acts without a motive. But for the most part our attention is occupied with our acts, and we do not think of our motives, and are in a sense unconscious of them. But sometimes I become conscious—even painfully conscious—of my motives. And among them I find several classes, or kinds: some good and others bad. In considering the acts of my fellow men, I find no difficulty in referring their acts to motives also—of different kinds. In some cases, I can have no doubt of good intentions—even intensely benevolent emotions. And occasionally I see acts that I cannot understand or account for, except on the supposition of very bad motives—motives of malevolence, or ill will.

In nature, too, I find the same indications of benevolence, or of good will, in the careful provision for all things that are capable of happiness or of misery. I am aware that there are philosophers who are called "pessimists," who think that the world is about as bad as it can be. And this they do not consider as a result of man's misdoings. They think that the evil lies deeper down and farther back than man's agency has extended. But "pessimism" is not the only solution of the case. Wherever there is disagreement, or difference of opinion, there are usually two sides to the question. Bad men are quite as likely to find fault with what is good, and even the best, as good men are to find fault with what is bad. Those who are most in fault themselves, are the worst complainers. I doubt if any evil can be named—except what man has done—either in nature or in history, which cannot be shown to have been a means in the order of events towards some result which we all now regard as a great good to mankind.

But even the "pessimists" are on every side in the argument; for they also believe in motive, or purpose—though a bad one. If the world is the worst possible—or even bad at all—*it might have been better.* And the question arises, why was it not so? Here motive is implied—a motive good or bad; and without the idea of motive entering into the problem, we can no more be pessimists than optimists; we cannot speak of the order of the universe as being either good or bad. The very thought or idea of good and bad is impossible, without the idea of motive.

Hence, as there is Force and Intelligence, there must be Benevolence also.

In the same way we can find Justice also—not only as an element of human thought, but as manifest in nature and in the course of history, where the result cannot be ascribed to any one individual, or in fact to any number of individuals acting in concert, and with any conscious intention of producing that which the universal sentiment of mankind will regard as a just and righteous retribution.

Shall we call these—Force, Intelligence, Benevolence and Justice—gods? and begin a new polytheism of our own? They are not material objects, any one of them. They are all as true and real, the one as the other; and in the same sense, the one as the other. They are all necessary, the one as the other, to explain what occurs in human experience. If the student of physical science finds only one of them, it is because he confines himself to one class of facts and phenomena only. The others are as real, and as well worthy of attention, as the one he has chosen; they are as necessary, too, to a thorough and satisfactory comprehension of what we know. The facts and phenomena that call for them come within the experience of all men. Everybody has observed them; every language has a name for them; although the names may vary with different times and people. Many for Force would say Cause. In the opinion of most philosophers the word "ideas" would be regarded as preferable to

Intelligence. Instead of Benevolence, many would say Goodness; and multitudes there are who, in the fulness of grateful hearts, would insist that we shall not speak of Justice without somehow including Mercy as well.

But here they are, all of them, and all are necessary, ineradicable ideas in human language and in human thought; they are immaterial—they are invisible, intangible. The telescope cannot bring them near, so as that they may be seen; the microscope cannot make them visible to mortal eyes. No chemistry can precipitate them from any solution we know of. Neither the spectroscope nor the telephone can help our senses. Every where, every way, and always they elude all our efforts to "*visualise*" them or reduce them to the forms and proportions of physical science.

Shall we then make of them four gods, and begin a new theology of our own?

I am aware that there are a few extreme "positivists," as they call themselves, who would deny all reality to these four; they insist that we must confine ourselves to things that are visible and tangible, and discontinue to use all terms that denote or imply anything else; they would even discontinue the use of the terms "cause" and "law," as in the words of Lewes—"inaccurate and misleading;" as implying "entities superadded to phenomena" . . . "which you believe coerces the facts and makes them what they are." And he asks with great force and persistency, "What is this law which produces the phenomena, but a more subtle and more impersonal substitute for the Supernatural Power, which in the theological epoch was believed to superintend all things?" To which, all that I can say is, "I don't know; I can't see that it really is much of anything else." But then, positivism will not answer. Men will not be satisfied with it. Even the most determined and self-sacrificing positivist cannot talk or write intelligibly for five consecutive minutes, without using terms and expressions which imply, by a most logical and inevitable necessity, the very things that they theoretically and *pro formâ* deny. *Frustra expellas naturum.*

We may rest assured, then, that there remain, and ever will remain these three or four things in the Universe: Force, Intelligence or Ideas, Benevolence or Goodness, and Justice, tempered by or mingled with Mercy—and perhaps several others; as Law, Providence, &c., realities after this kind, which no eye hath seen or can see; no ear heard, or can hear; no hands have handled, or can handle; which, however, every mind has thought of, and every heart conceived; and every man not an idiot, believes, and cannot but believe to be, in some sense, as real as the air he breathes, or the food he eats.

Shall we then make of them four or more gods? We cannot deny their reality, and thus get rid of them. We cannot "*visualise*" them, to use again Tyndall's significant expression. We cannot suppose them to have solidity, extension and visible form. We cannot bring them into the formulas and laws of physical science. Shall we make them gods then? or

shall we rather regard them as so many attributes of One God? This is a grave question. And it is in some sense the question of the day.

Now in the first place it is eminently worth noting that all these words, "force," "intelligence," &c., are *abstract terms*. "Justice," I think denotes a quality of acts; and we call a man just when his acts are such that we can characterise them by that attribute. "Benevolence," on the other hand, seems to me to be a quality of the mind, and we call a man's acts benevolent when they proceed from a benevolent disposition. "Intelligence" is unquestionably a state of mental activity—or of brain activity (if one prefers the expression), or of both together, as we may choose to regard it. It has never been supposed to be a substantial entity, that I am aware of. And "Force?" what shall we say of that? As to the word, it is from the Latin adjective *fortis*, and denotes among other things, strong. Hence force is strength.

And this is in accordance with the most prevalent use of the word. We habitually speak of "the force" *with* which anything acts. The most prevalent use, I say—but not the only use; for we sometimes speak of water and steam and wind as "*forces*" by which we propel machinery. And then again it has become quite common, of late, to speak of gravity, electricity, heat, &c., as "forces." And it is from so regarding them and calling them, that the idea of Force, as used by physicists, already spoken of, has been derived. Hence the word "force" is ambiguous. It is sometimes concrete, at others abstract. And it is from this ambiguity, and the ease with which we pass from the one use to the other, and from the fact that we often use the word in both ways in the same discussion, without being aware of the fallacy, that the prevalent theory with regard to Force has received whatever of plausibility and acceptance it has attained. The theory rests at bottom on a mere trick—mere jugglery of words, which they who are most constantly professing and most devoutly believe in it, have most likely never so much as once suspected.

Certain philosophers of our times, both physical and metaphysical, have made a great mystery about force. They speak of it with awe—as well they may; they write and print the word, beginning it with a capital letter, as if it were the name of the Deity, and sometimes they even print it in capitals, or at least small capitals altogether. Since the days of Sir William Hamilton, and since the influence of his philosophy has been somewhat extensively felt, they consign it to the domain of "the Unknowable" (and here too they use capitals freely)—and not only freely confess,—but, with the air of triumph they rather taunt us with the declaration that nobody knows what Force is. They, too, have an "unknown god"—not a phenomenon, but a "*Noumenon*"—an unknown and unknowable something, that is adequate to all emergencies, and is sufficient to explain all the phenomena of life and of death, of thought and of action, leaving us not so much as a shred or a molecule of fact on which to base an argument, or even an excuse, for believing in the old theologic God of the Jewish and Christian Dispensations.

Now when these gentlemen say "we do not know what Force is," if if they will confine the remark to themselves, we cannot dispute them. On the contrary we must admit, out of courtesy at least, that they may be quite right in the confession of ignorance. But when they attempt to include us in their confession, we are inclined to say "*speak for yourselves, gentlemen.* We have a right to a word also, when the statement is made to include us." *They* do not know what force is, because they do not know or consider that they have misused the word and deftly consigned it to a category of "the Unknowable" where it has—can have no meanin g.

The word "force" is, as we have seen, strictly an abstract term, and means much the same as strength. In the very strictest use of language we speak of "the force *with which* anything acts. The "anything" is of course *a* cause—and *the* cause of which one happens for the occasion to be speaking; and "the force" with which it acts, is the strength, the energy, the efficiency with which it acts, as measured by the results of its activity. Hence by metonymy—and thus only—do we sometimes speak of the cause as the force; and Force, in the sense and way in which these men use the word, is not force at all—but cause: and cause is always concrete. It denotes any substantial thing, whether material or immaterial, when considered as producing change or exerting influence on something else. And every cause acts "*with force*," more or less.

Hence our scientific men have no right to use the word "force" at all in the way they do. They do not mean *force*, but *cause* rather. And it must be *first* cause also; for in the order of thought and in the order of time as well, it must precede the phenomena of change and motion.

This is a most important gain for our argument. The results of science —of purely physical science—give us a Something that is before, beyond and besides any and all material objects—a Something which scientific men know only as Cause. Of Him *they* know only the one attribute of force or strength. *We*, starting from another set of facts and observed phenomena, find other attributes beside force. We find Intelligence, Love, Justice, Mercy, Goodness. We find that even law and order, succession and classification imply these very attributes, some of them at least. And hence, instead of a polytheism of many gods, as Force, Intelligence, Love, &c., we ascribe all these as attributes to the One Being Whom the physicists find as the First Cause—perhaps the only real Cause—for to this conclusion most of their speculations are tending. And if we go one step farther and call Him Creator, Providence, Moral Governor, Saviour, Redeemer, &c., we can find ample justification for our use of language in the experience and opinions of mankind.

I have already spoken of the difference in logical quality between the two words "force" and "cause." I think the point well taken and worthy of a little farther consideration. The word "cause," as used in *physical* science at least, is always, I believe, used as a concrete term; whereas the

word "force" is used both as concrete and as abstract. And the fallacy of using it sometimes in one way and then in the other, has given to our modern doctrine of force all of its plausibility, and whatever of acceptance with thoughtful men it may have gained. Thus we say either "the force which attracts the moon," or "the force *with which* the earth attracts," &c. In the first sentence the word "force" is used as concrete; in the latter as abstract; yet I suppose no one would regard either of them as unusual or inaccurate.

We say "the force *which acts*" or "the force *with which* something acts." "The something" in this case being a cause—*the* cause of the action predicated. But we never say "the cause with which something acts," and for the reason that custom and the laws of language do not sanction the use of the word "cause" in that way. In fact the real agent is always regarded as a cause, and "force" is only a word that denotes some mode, condition, manner, or quality of its action.

And in this respect the word "force" is analagous to the other terms we are considering, "intelligence," "benevolence," "justice," &c.; while the word "cause" does not belong to the same category at all. Thus we say "the *force* with which a man acts; "the *intelligence*" or "the *wisdom*" with which he acts; "the *benevolence*" or "the *justice*" with which he acts: but never "the *cause*" with which he acts. We say the cause *for* which he labors, &c. But there the word cause denotes an object—a final cause, and not at all the mode, manner or quality of his action.

Hence as before said, to avoid ambiguity and a most fallacious *metabasis*, we should say that all the physical phenomena of motion and change point to and imply a Cause, which is not matter—or material, not visible or tangible, not ponderable or capable of analysis or division—though capable of any number of modes of action, and which, from the necessities of the laws of thought as well as from the exigencies of physical science must be regarded as existing before all things—before any of the phenomena of motion and change; and therefore must be a First Cause. And thus for Him (or It if our sensitive friends prefer the neuter pronoun,) we have at least the four attributes, force, intelligence, benevolence, and justice.

A few words more would show that there must be also spontaneity of action—or will-power—so that He or It can act *before* being acted upon and without being acted upon by anything outside of, or external to self. And with this preparation, the old works of Paley, Butler and the Bridgewater Treatises are as good, as interesting, as instructive and as convincing as ever.

W. D. Wilson.

THE SPIRITUAL CLAIMS OF THE CHURCH OF ENGLAND.

(*Concluded.*)

XXV. The question therefore arises, whether this be really so, or whether the Church of England is to blame for having even seemed to separate originally on inadequate grounds, or for taking no active steps to end that practical separation which is now apparent, but remaining in a position of isolation for reasons which no longer apply. As regards the first of these questions, it is enough to say that for nearly one hundred and fifty years before the Reformation almost all the most illustrious divines of the Western Church, whether singly, as members of joint committees, or as constituents of great Church Synods, urged in the strongest language the imperative need of a very sweeping measure of reform in every department of ecclesiastical affairs. But their remonstrances and demands were alike unheeded by the Roman Court, and it was not until after the Reformation had taken place and had caused the division of Western Christendom, that the Council of Trent was assembled, and proceeded to the task of practical reforms. Had this Council never sat, or had it parted without making any substantial changes, Roman Catholics might possibly deny that any scandals and abuses existed, save in the imagination of their opponents; but by taking so many of them in hand as was done at Trent, full confession of guilt and responsibility was made, only that it came too late to recover those whom the persistence of the Roman Court in upholding evil had revolted.

There is little doubt that had the reforms of Trent been conceded forty years earlier, the Reformation would either have never taken place at all or would have been confined to a narrow area and to insignificant results. No question can arise in the mind of any impartial student of Church history that the original ground of breach with the Roman Court was adequate, since that Court was the one steadfast enemy of amendment; though it is impossible to defend the personal conduct of the seceders in many other subsequent matters. But it may fairly be asked why it did not become the Church of England's duty to return into communion with Rome after the Council of Trent, just as it is alleged above that the Methodists are bound to return to the revived and quickened Church of England of to-day, so unlike that from which they parted during the apathy of the last century.

XXVI. The answer to this question, is that the Council of Trent was largely made abortive by various intrigues, so that much of its original programme was defeated, and although things were made far more tolerable than they had previously been for members of the Roman Church, they were yet not made sufficiently so, nor placed on a sufficiently secure basis, to warrant the return of the seceders. To put the matter briefly, the Church of Rome then, and ever since, has laid down unjust and unscriptural terms of communion, as the only ones upon which it will receive Christians of other societies into its fold. All that the Church of England demands is acceptance of the Creeds, and submission to the rites of Baptism and Confirmation in the case of the unbaptised or unconfirmed in the case of laymen—including under this head all non-Episcopalian ministers and pastors—while, as already observed, signature of the Thirty-nine Articles is alone required of duly-ordained ecclesiastics wishing to join its communion.

But the Roman Church compels every lay person within its pale to disobey the command of the Lord Jesus Christ as to the cup of the New Testament, "Drink ye *all* of it," a command whose binding character has

been recognised from the first by the yet more ancient Eastern Church, and which was not formally set aside, even by Rome itself, till about one hundred years prior to the Reformation—to be exact, on June 15, 1415, in the Council of Constance. If the practical teaching of the Roman Church were only that when, for some valid reasons, the Holy Eucharist can be administered to any person in one kind only, the full grace of both kinds will be received thereby, no reasonable objection could be raised; but to forbid in express terms obedience to Christ, and to defend such a forbidding by a mere charitable hypothesis—in other words, by a guess at the possible secret counsel of God—is clearly more than enough to repel any layman, and to make it his duty not to join a communion which forces upon him disobedience to God.

The arguments customarily adduced by Roman controversialists in defence of this usage do not amount to much, for they are chiefly based on a supposed risk of irreverence, and profanation involved in the general bestowal of the chalice. But this is to be wiser than Christ Himself, Who must have foreseen all results which would flowfrom His own command, and is to avert from Him what He therefore designed to undergo. At best, it is S. Peter's conduct when he was told of the coming Passion; "Then Peter took Him, and began to rebuke Him, saying, 'Be it far from Thee, Lord: this shall not be unto Thee;'" whereby he did but earn the stern rebuke: "Get thee behind Me, Satan, thou art an offence unto Me, for thou savourest not the things that be of God but those that be of men." (S. Matt. xvi. 22, 23.)

Nor does the difficulty of embracing the Roman system cease here. There are in fact two distinct and even contrariant religions co-existing in the Roman Church of to-day: the one, formal, fixed and authoritative, embodied in the Breviary and Missal, not varying very essentially from that set forth by the English Book of Common Prayer. But this religion is embodied in books entirely written in a dead language, and is in practice exclusively confined to the clergy.

The religion tendered to the laity is of a very different character, and, to say the least, startlingly unlike the Christianity of the New Testament; consisting very largely, in many countries almost entirely, of devotions in which God and Christ are practically banished into the background, while the prayers of the people are directed preferably to merely human personages. Unlike the devotions of the Breviary and Missal, in which the Saints occupy a wholly subordinate position, these popular cults, sedulously promoted by the highest authorities, are not logically distinguishable, nor in fact are they distinguished by illiterate minds, from the acknowledgment of the Saints as independent sources of grace and blessing, and as being on the whole the most convenient and desirable objects of frequent devotional address. One example will suffice as an illustration. In a devout book, containing much excellent matter, and intended for the use of nuns, called "The Spouse of Christ," itself compiled by a Poor Clare, and issued under episcopal sanction, may be found towards the close of nearly every chapter two brief ejaculations, immediately following one another. The first is "My Jesus, mercy; the second, "Sweet heart of Mary, be my salvation." Not only is the latter a more direct prayer, in the full sense, as addressed to a divine object, than the former, but on each occurrence their relative spiritual value is marked in brackets, telling us that the prayer to our Lord is privileged by the Pope with one hundred days' indulgence, while that to the heart of His Mother is similarly endowed with three hundred days, the logical and inevitable conclusion from which to every reader of the book must needs be that prayer to the

Blessed Virgin is just three times as efficacious and profitable as prayer to the Eternal Word. It is true that the Mass, still technically the central devotion of the Roman Church, is not open to objection on this ground; but, on the one hand, it is in a dead language, not in the vernacular, like the popular services; and, on the other, the well-nigh universal custom of the laity not attempting to follow it, much less to respond congregationally where directed so to do, but employing private manuals of prayer simultaneously, deprives it of almost its whole teaching value, and makes not only possible, but frequent, the habitual use of unauthorised devotions, pitched in an altogether lower key, and by no means, barred against the fault just named. Besides this serious objection, there stands also the fact that, within the last few years there has been an extraordinary revival of precisely those mechanical and superstitious observances which largely tended to bring about the Reformation, and which were, therefore, steadily discountenanced for a considerable time after that event by the authorities of the Roman Church, in view of the scandal which they had occasioned. But the same authorities have lately, for a long continuous period, actively encouraged the restoration of these very practices; so that the religious observances most commonly set before devout Roman Catholics, as likely to be of spiritual benefit to them, consist in such things as visits to holy wells, such as Lourdes, pilgrimages to the sites of most questionable apparitions, as La Salette and Paray-le-Monial, bearing about the person pieces of consecrated thread or cloth, such as the Cord of S. Francis and the Scapular, to the mere contact of which miraculous powers of grace are abscribed; and solemn devotions in honor of more than doubtful relics, like the Blessed Virgin's girdle at Quintin, and the Holy Candle of Arras; all of them practices which can be paralleled with ease in several Pagan systems, but for which no colourable defense is discoverable in the Scriptures of either the Old or the New Testament. On the face of things, therefore, the Roman Church presents such extraordinary difficulties, from its plain incompatibility with the doctrine and practice of the Primitive Church, as discoverable either in Scripture or history, that it cannot for a moment prove its claim to be the true representative of pure Christianity in this country; even without laying particular stress on the fact, that as a fully organised religious communion, its age in England is under thirty years; for the mediæval Church here, though in communion with Rome, was the real Church of England, and not a mere piece of the Roman Church localised in England, analogous to the Anglican see of Gibraltar, which is a piece of the English Church localised in Spain, but no part of the Spanish Church. That is to say, the modern Anglo-Roman Church exists merely as an offshoot of the local Church of Rome, with no character of independence or nationality. Its one distinguishing reason for existing at all is communion with the Pope and exact submission to him; it is compelled to refer most questions which may arise within it to tribunals at Rome, and is not suffered to deal with them on its own authority; it is governed by Roman Canon Law, and uses the Roman Missal and Breviary with Roman ceremonial. On the other hand, the mediæval Church of England, though in communion with the Pope, treated such communion as a mere subordinate detail of its constitution, for it frequently resisted him, and sometimes defied him; it had its own Canon Law, never receiving the Roman Canon Law as valid here; but passing its own Canons without seeking foreign confirmation for them; it claimed and exercised authority to decide all its own internal business, for appeals to Rome, though not infrequent, were involuntary and not compulsory; it had its own Missals and Breviaries, with a national ceremonial; and thus, in all these noticeable

points, was at open variance with the modern importation which lays claim to its titles.

XXVII. Nor do the difficulties in the way of submitting to the Roman Church cease here. There are reasons why even clergymen, who could avail themselves of the comparatively pure religion of the Breviary and Missal, and personally refrain from participating in the coarser forms of popular devotion, nevertheless cannot justifiably attach themselves to the existing Roman Church. The chief reason is that, as the discipline of that Church makes it perfectly feasible, nay easy, for its higher authorities to suppress any false teaching or superstitious practice within its pale, and yet they refuse to do so, it follows that to join them, while such is the case, is to condone their misconduct and voluntarily to assume a full share of responsibility for it in a far greater degree than hereditary Roman Catholics, who have accepted without question the system in which they were born, and have not given in their adhesion by any voluntary and independent act. Just so, if this country were engaged in an unrighteous war against some foreign State, there would be a wide difference between the moral position of officers holding commissions in the army or navy, who, in obedience to orders from superiors, took part in carrying on that war, and that of foreign volunteers, who, having no concern in the matter, offered themselves as combatants on the aggressive side. It may be fairly urged that the conduct of the former, in holding that they had no right to canvass the orders of their government, has a very great deal to be said for it, and the strictest moralist would not hold them responsible for the misdoing of their State in the original quarrel. But a volunteer bound by no duty in the matter, would be justly held as guilty of wrong-doing as the State whose cause he had of his own free will embraced; just as, to cite a contemporary example, the culpability of Hobart Pasha in the Cretan massacre during the insurrection was incomparably greater than that of any Turkish officer employed.

XXVIII. Further, the office of the Church, in so far as it is the keeper and witness of Holy Writ, is to provide as high a degree of certainty as the nature of the case allows, touching faith, discipline, and morals. But it is the misfortune and the peculiarity of the Roman Church, that there is at the present moment much less certainty, and less security, within its pale on these three heads, than in almost any other Christian community. As regards faith, the position formerly was that the Church rested its teaching on the two-fold basis of Scripture and Tradition, that is to say, historical evidence; and an authoritative pledge is still required from every Roman Catholic priest at his ordination, and from every convert at his reception, that he will interpret Scripture no otherwise than in accordance with the unanimous consent of the Fathers. But by the revolution effected in the Vatican Council of 1870, which attributed the character of infallibility to the Pope, the two bases of Scripture and Tradition have been swept away, and the Faith has been made to depend on the momentary caprice of a single man. Even sixteen years before he was declared infallible, Pius IX., on his own responsibility, erected into a dogma, as an essential part of the Roman faith, the tenet of the Immaculate Conception of the Blessed Virgin, which up to that time had not only been a mere tolerated opinion, which it was permissible to disbelieve, but one which is contradicted by the well-nigh unanimous consent of all the Fathers who had any occasion to glance at the subject; and which, therefore, was not lawfully tenable on Roman principles, albeit widely prevalent, before 1854. The power which can make a new dogma in this fashion can of course unmake old ones, and thus there is no security that a wicked and unbelieving Pope

(and even Ultramontanes do not yet deny the possibility of another such in the future as there have been several in the past) may not condemn the doctrines of the Trinity and the Incarnation; and by means of the vast powers conferred upon him, force this infidel teaching upon the Latin Church in general, by depriving all bishops who will not teach, and compel their clergy to teach, under similar pain of deprivation, these same errors. And if it be replied, as of course it will be, that such a catastrophe is wildly improbable, yet a mitigated but perilous form of it is more than likely to occur. It is as yet the formally accredited opinion in the Roman Church that the Pope is infallible only when avowedly teaching the whole Church as Universal Doctor. As a private theologian, or when teaching no more than a part of the Church, he may err. But not only does he possess enormous powers, as just mentioned, which enable him to force his private error, supposing him to fall into it, on every several diocese of the Latin obedience, but the moral difficulty of asserting his infallibility in in any one conceivable instance is indefinitely great. There is always the retort possible against remonstrance, that men who are always fallible have no right to canvass or question the decisions of a man who is sometimes infallible, and whom a very powerful body, constituting a practical majority, of his subjects alleges to be always infallible. It would soon become the invariable custom to give the Pope the benefit of the doubt, and to treat any hesitation in compliance as perilously rash, if not as formally heretical, and thus any error in faith or morals which he might promulgate as a private doctor, would not only be accepted as divinely revealed truth by a great part of the Latin Church, but would be silently acquiesced in as irresistible by nearly all the remainder, leaving the units who still ventured to remonstrate in the seeming position of heretics. And, as a fact, such errors in faith and morals have been taught by Popes in the past, so that there is no warrant for assuming that they will not recur. That this peril is not imaginary, but even imminent, may be shown by one modern and palmary example of a total change of front in respect of a heresy. In 1687, Innocent XI. rightly condemned by the Constitution *Cælestis Pastor* sixty-eight Quietist theses of Michael Molinos, who died in 1696 a prisoner of the Inquisition at Rome. In 1864, Pius IX. beatified Margaret Mary Alacoque, whose teaching on all the most objectionable points of Quietism is even verbally identical with that of Molinos, but is now formally authorised in connexion with the Nestorian cult of the Sacred Heart.

As regards matters of discipline, exclusive of the administration of Sacraments, the doctrine of Intention, currently taught in the Roman Church, according to which the validity of any outward spiritual act depends on the inward consent of the officiant, makes it impossible to be certain that any Sacrament whatsoever is validly received at any given time. The penitent cannot be sure that he has received absolution; the communicant cannot be sure that he has received the Eucharist; the candidate for Holy Orders cannot be sure that he is really ordained. And in the third place, as regards morals, the elevation of Alphonso Liguori, by Pius IX., to be a Doctor of the Universal Church, has raised his teaching to a position of unassailable authority, in that it not only may not be openly contradicted, but must be followed, especially in the confessional; which teaching is not only itself of the very laxest kind on all moral questions, but is the chief bulwark of the principle known as Probabilism; according to which it is permissible to follow the less probable of two opinions respecting the observance of any law whose own obligation is unquestionable. The practical working of this may be illustrated by saying, that if the question be on the observance of the eighth commandment, and that one teacher lay

down that the commandment means exactly what it says, so that no kind of stealing is permissible; while another contend that the whole intention of the commandment being to prevent injury to one's neighbour, it is not a sin to steal from him something whose loss he does not feel; it becomes lawful to act on this second opinion, and to steal small sums from rich men. And as Probabilism applies to all kinds of moral obligation, and is now the accepted doctrine of the Roman Church, it follows there is no certainty for morals. In this wise, the Roman Church, though preserving the outward organization which makes it an integral part of the Church Universal, and for the time retaining the whole body of Christian doctrine, albeit overlaid and obscured, has practically abdicated some of its most important functions, and no longer discharges the primary duties of a Church; while the further difficulty exists, that there is no prospect of reform in these respects within any reasonable time, because the strict disciplinary system, of which its advocates boast so loudly, makes its higher authorities as able as they are willing to silence, or expel, as they formerly burned, any persons bold enough to make a stand against popular abuses. And for all these reasons, and many more which space forbids to set down here, the Roman Church has forfeited any claims it might have had in this country, and is not, for Englishmen at any rate, the teacher appointed by God.

XXIX. A very few words will suffice to dispose of those societies which lay claim to a new revelation; to wit, the Irvingites, the Swedenborgians, and the Mormons.

As to the Irvingite body, its distinctive peculiarity is scarcely doctrinal at all; since it differs but little in its tenets from the Church of England, but it claims to have had restored to it, through a special revelation, the original Apostolic Ministry after an abeyance of seventeen hundred years. Two circumstances are sufficient to disprove its claim. In the first place, its origin is unlike that of any previous dispensation given by God to man, since in every former instance each fresh covenant was made with the members of the then existing Church, and was a developement of its organization. Thus, the Church of which Abraham was the first representative grew out of the Noachic Church; the Mosaic Church, in its turn, did but develop the Abrahamic Covenant; and the Christian Church, in like manner, grew out of Mosaism. Accordingly, if a fourth instance of the kind were to be vouchsafed by God, the analogy of His dealings obliges us to expect that it would arise in some part or other of the old historical Catholic Churches, whether Eastern or Western. But, as a fact, Irvingism arose in the modern Protestant sect of Scottish Presbyterianism, of which it is in no sense even a developement, but a contradiction. And in the next place, the only proof which has ever been tendered in support of its genuineness, is an alleged private outpouring of the gift of tongues on its earliest disciples. But whereas S. Paul lays down the principle that "tongues are for a sign, not to them that believe, but to them that believe not" (1 Cor. xiv. 22), these alleged portents, on the contrary, were strictly confined to the inner circle of believers, and are never publicly manifested for the conversion of outsiders. It will be time enough, when such patent proof is offered, to examine the pretensions of this sect with any seriousness, especially since it has made no progress for many years, but is a fast dwindling body; while ten out of twelve persons whom it styled Apostles have died without producing a Peter, a John, or a Paul, or even making any notable missionary efforts, and the survivors, both of them aged and feeble, and withdrawn from all active exertion, are unknown even by name outside the limits of the sect—no great results for

nearly half a century of existence. Two other circumstances, were further disproof necessary, might be alleged: first, that the authorities of the Irvingite body permit, nay, encourage, their members to avail themselves of the spiritual ministrations of the clergy of the old historical Churches, and even, if we do not mistake, of those of the pastors of certain Protestant denominations, such as the Lutherans and Presbyterians, when their own offices are not accessible; and, next, that the sect is almost exclusively English, since a few Germans and some American congregations make up nearly the whole of the society outside the limits of the United Kingdom. The former of these facts shows that the new or revived ministry is not essential, but only complementary and ornamental, even in the eyes of its advocates; while the second is a practical disproof of the Catholic claims of a body which has been unable to spread itself beyond a mere tribal boundary—unlike the true Apostolic college, which in a much shorter period had overleaped the barriers of Judaism and begun to disciple the whole Roman Empire, and not a few regions beyond. As regards the Swedenborgians, who avow themselves to be a "New Church," and therefore make no *historical* claims whatever, they have not even the quasi-miracles of Irvingism to produce on their behalf; beside which, they have departed far more widely from ancient Christian doctrine, being heterodox on the Trinity, the Atonement, the Resurrection, and the Second Advent; in all which particulars, except the first, their tenets are new, while their view of the first, is a reproduction of ancient Sabellianism. Much of Swedenborg's teaching is, no doubt, mere ingenious and innocuous speculation, by no means devoid of suggestiveness, but so far as it claims to be a revelation, it is, "another gospel," and one which can adduce no testimony in its favour. And it entirely lacks the necessary tokens either of Divine approval or of general suitability to the spiritual needs of man. It has existed now for nearly one hundred years, for just ninety as a separate organization since its meetings for worship began in 1787; and yet its numbers only reach about ten thousand in all the world, almost exclusively confined (like the Irvingites) to a lower middle-class stratum of society in England and America, thus being a mere-class religion of a single race, not a Catholic faith for the whole world, nor does it exhibit the least vitality in growth, and must therefore be regarded as a complete failure. For Mormonism, it is enough to say that besides the puerility and ignorance of the Book of Mormon, the notorious and fully established crimes and profligacy which have marked the sect from the beginning, show that it has no divine character about it, but it is a mere imposture without claim to attention, a remark which holds good of several other modern American sects of immoral character.

XXX. In sum, the Church of England is the only religious society in this country which, in the good pleasure of God, is brought home to the notice of every inhabitant of England; it is the only one which descends by direct and unbroken pedigree from the Christian body which existed here in the time of undivided Christendom; it is the only one in which it is feasible to teach the whole Catholic faith, as it was held in primitive ages, without addition or subtraction; it is the only one which gives, and is bound to give, its services everywhere, and to all, without money and without price, since it maintains itself on its own revenues; it is the only one which has set itself vigorously to amend and reform defects and abuses which had crept into its system; it is the only one which does not insist that its members should hold only some Divine truths, and should reject others equally Divine, because difficult of combination; it is the only one which, resting its teaching on Scripture and History, can offer any assurance of

certainty or permanence to its adherents. It is not a perfect Church; it has still many spots and wrinkles; it is still in many particulars deforced and outraged by the State, which affects to endow it with special privileges, but really visits it with peculiar disabilities; it has unfaithful children amongst both its clergy and people; but it is curing itself of its faults, day by day and is doing a greater work for God in the land than any other Society can pretend to; so that it is incomparably better worth while for those outside to enter into it, and lend their efforts to make it a glory in the earth, than to remain outside and thwart its labours, as members of societies which have fallen away more or less from the faith, and which, in their spiritual pride, refuse to believe that they have any need to mend their ways.

For the Church Eclectic.

THE ENGLISH AND AMERICAN EUCHARISTIC OFFICES.

A writer, in a late number of the *John Bull*, thinks that the Liturgy of the Church of England is nearer the primitive form because of the omission of the *oblation* in the Prayer of Consecration. He says: "In this respect it is true that our Liturgy is unlike all others; but it recovers the original institution, and is nearest the apostolical view (1 Corin. xi: 26) as well as the narrative of Justin Martyr. "Again he says: "The Church of England includes the people with the priest, making the whole act the grand oblation, and abolishing that dangerous interval between consecration and consumption, which is the shelter of all eucharistic error. We commend this point to Dr. Fairbairn's consideration."

It will be remembered that this is the great distinction between the English and American Liturgies. In the American there are in the prayer of consecration the *Sacred Words*, the *Oblation*, and the *Invocation*. In the English Book the prayer ends with the *Sacred Words* and is followed by communion. In all Liturgies, except the English, these three acts stand in the same order in the Prayer of Consecration. The writer is correct when he says that the English Liturgy is "unlike all others." But is he correct when he says that it "recovers the original institution and is nearest the Apostolic view"?

This is certainly a bold claim. The ancient Liturgies and the primitive form of worship have of late years been placed very clearly before us, and it is not therefore very difficult to bring this claim to the test of primitive antiquity.

There were four families of Liturgies in the primitive Church, from which all the Liturgies sprang. 1st. St. James of Jerusalem. This gave rise to St. Basil's of Cesarea, and then to St. Chrysostom's of Constantinople. St. Chrysostom's is now used in the Holy Eastern Church, except on some particular festivals when that of St. James is substituted. 2d. St. Mark's of Alexandria. 3d. St Peter's, which is the parent of all under the Roman obedience, except of some eastern churches which have come under the papal authority and have been allowed to retain their Liturgy

4th. St. John's of Ephesus, which is the parent of the Gallic Liturgy, having been introduced at Lyons by Pothinus and Irenæus. "Those four great Liturgies appear," says the Rev. W. Palmer, "to have been the parents of all the forms now extant, and indeed of all which we can in any manner discover." (Vol. 1: 8.) Renaudot gives us an account of the Alexandrian and the numerous Liturgies which have sprung from this. Neale has published the Liturgy of the Holy Eastern Churches, and the Gallic and Mozarabic forms. The Roman is of course very accessible; and the numerous writers on that Liturgy are also well known to us. There is another Liturgy which is almost as well known as any of those mentioned above. This is the Liturgy of Clement. It is not supposed to have been in use as a liturgy, but it is generally believed to represent the worship of the churches for a century and more before the Council of Nice. Brett has compared those of the "four families" with this as a sort of test of their orthodoxy. The Rev. William Palmer has compared the various parts of the Liturgy with the writings of the great doctors of the Church down to the fifth century, and has made it very manifest that the preachers and writers of the primitive Church, when they made quotations from the form of worship in use in their church, had before them one of these Liturgies which have come down to us. What I wish to show is simply this, that the *oblation* following the *sacred words* in the Prayer of Consecration, is of *apostolical origin*.

Dr. Trevor in his work on "Catholic Doctrine of the Holy Eucharist," says that in all the Liturgies, "the Institution precedes the Invocation and Benediction." And he introduces the well known quotation from Clement's Epistle, which makes the parallel between the high priest, priests, Levites and people of the then existing temple worship at Jerusalem and the apostles, bishops, deacons and laity of the Christian Church. The point of correspondence is the offerings presented by each. And then Dr. Trevor says that Clement "uses the same Greek words that we find in the Liturgies, thereby confirming the existence of a very similar liturgy in the Apostles' age." These Greeks words are προσφεραι and λειτουργιας; and he adds with great force: "In fact it was probably these very references which gave rise to the belief that Clement was the author of the Liturgy found in the Constitutions." This makes it very apparent that a Liturgy which had the *Sacred Words*, the *Oblation* and the *Invocation* was in existence in the first century. Clement was Bishop of Rome A. D. 68.

Let us go one step farther towards the fountain head and apply this same argument of Dr. Trevor's. In Romans xv: 16 St. Paul writes as follows: "That I should be the minister (λειτουργον) of Jesus Christ to the Gentiles ministering the gospel of God that the offering up (προσφερα) of the Gentiles might be acceptable being sanctified (ἡγῖασμενη) by the Holy Ghost." I think that Dr. Trevor is right—that the use of such words as we find in Clement makes it manifest that he had such a liturgy as that which goes by his name before him when he wrote his epistle. What did St. Paul have before *his* mind when he wrote λειτουργον, προσφερα, ἡγιασμενη, a liturgy, an offering, a sanctification, or a eucharistic Liturgy, the Oblation, and the Invocation? If we should tell a student to "read, mark, learn and inwardly digest" the ethics of Aristotle, he would see at once that we were applying the words of the collect for the First Sunday in Advent. So when St. Paul speaks of λειτουργον, προσφερα, ἡγιασμενη, it is just as obvious that he, as well as Clement, had a Liturgy of the Church before his mind. He is using these words in the very order in which they stand in the great Liturgies—in which they are quoted by the great doctors—

in which St. Cyril of Jerusalem catechised his candidates for confirmation.

There is another passage in which St. Paul seems to have had his mind on the Prayer of Oblation. The passage is 1 Cor. ii: 9. The question is from what did St. Paul quote this. It has greatly troubled commentators, but they have generally referred to Isaiah lxiv: 4. Although a similar thought is expressed, the words of the LXX could hardly suggest those which St. Paul uses. If we place in parallel columns the words of St. Paul, of Isaiah and of St. James' Liturgy, as a writer in the *Christian Remembrancer* (Oct. 1862) has done, it will "require very little critical knowledge to see which of the two passages has furnished the quotation to St. Paul."

Isaiah 64:4.	1 *Cor.* 27:9	*St. James Liturgy.*
απο του αιωνος ουκ ηκουσαμεν ουδε οι οφθαλμοι ημων ειδον θεον πλην σου, και τα εργα σου ἃ ποιησεις τοις υπομενουσιν ελεον.	ἃ οφθαλμος ουκ ειδεν και ους ουκ ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη, ἃ ητοιμασεν ὁ θεος τοις αγαπωσιν αυτον.	ἃ οφθαλμος ουκ ειδε και ους ουκ ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη. ἃ ητοιμασας, ο θεος τοις αγαπωσι σε.

St. Paul says that he quotes the passage, while the Liturgy does not quote it. Moreover the words are quoted so faithfully that it has been found impossible to translate them. The pronoun ἃ has its natural place in the Liturgy but not in St. Paul. The translators have passed it over without translating it. Bloomfield brackets it, for which there is no authority. But the whole difficulty of the quotation is solved and solved naturally, if we suppose St. Paul to quote it from the Prayer of Oblation in the Liturgy of St. James. And why not? There must have been a service. It must have consisted of words. And these words must soon, if not at first put into a prescribed form, have fallen into a common use, and have become familiar to every Christian worshipper. Here then we have another proof that the *Oblation*, following the words of Institution, as it does in the American Prayer Book, is of Apostolic origin.

I might urge the farther argument that the four great liturgies must have proceeded from a common source. Why should they have the same form in the most sacred and essential part? Why are they so nearly identical? We receive the first three Gospels with the greater confidence because they so resemble each other in expression. There must have been a common source of knowledge, and of expression. So there must have been some form of worship agreed upon before the apostles separated to proceed on their mission "to preach the gospel to every creature." They would soon fall into some form of words, which were committed to writing, if not by themselves, yet by their attendants. Thus St. Mark is supposed to have committed to writing the evangelical narratives which he heard from St. Peter. These Liturgies, all agreeing in having the same order of *Sacred Words*, *Oblation*, and *Invocation*, present us a common and Apostolical origin, and show us that this order is "nearest to the Apostolical view."

But the writer in the *John Bull* presents us, as he supposes, direct testimony that from the Sacred Words the Apostolical Liturgy passed immediately to the "consumption." He refers us to Justin Martyr and to St. Paul. 1. Justin Martyr gives an account of the Christian worship in his first Apology. He closes the account in these words:—"Having taken the bread and given thanks, He said 'This do in remembrance of me;' 'this is my body'; and after the same manner having taken the cup and

given thanks, He said 'This is my blood,' and gave it to them alone to partake of." Now certainly we can draw no inference from these last words, that the partaking occurred immediately after pronouncing the words, "This is my blood." The account in the Apology is so meagre that we can draw no conclusion from it. It was intended only for unbelievers. It enters into no such particulars as we require. But if we turn to the Dialogue with Trypho we find Justin more explicit, and bringing forward some Jewish rites as types of the Eucharist as an *Oblation.* Referring to Isaiah xxxiii: 13, he says "It is plain that this prophecy speaks of the bread which our Christ gave us to offer in commemoration of His having taken flesh in behalf of those who believe in Him, for whose sake He also suffered; and of the cup which He directed us to offer in the Eucharist, for a remembrance of His blood." (Sec. 70.) He also refers to the prophecy of Malachi 1:11 as finding its fulfilment "in those sacrifices which are offered to Him in every place by us Gentiles, that is, of the Eucharistical bread and equally of the Eucharistical cup." And again he says: "God has therefore beforehand declared that all who, through His name, offer those sacrifices, which Jesus, who is the Christ, commanded to be offered, that is to say in the Eucharist of the Bread and of the Cup which are offered in every part of the world by us Christians, are well pleasing to Him." If we turn now to the Liturgy and look for that offering in remembrance, where shall we find it? In the offering in the "Prayer for the whole state of Christ's Church militant," or in the *Oblation* after the sacred words in the Prayer of Consecration? What did Justin have before his mind but the *Oblation* made in what the writer calls the "dangerous interval." Read the oblation of the Clementine Liturgy:—"Wherefore having in remembrance His passion, death, and resurrection from the dead, His return into heaven, and His second future appearance, when He shall come with glory and power to judge the quick and the dead, and to render to every man according to his works, we offer to Thee our King and our God, according to His institution, this bread and this cup,"—and shall we not at once recognize the correspondence of the three quotations from Justin with this? Shall we not see that he had such a Liturgy before him when he wrote the Dialogue with Trypho?

2, But we are referred to 1 Cor. xi: 26. "As oft as ye eat this bread and drink this cup ye do shew the Lord's death till He come," as if St. Paul meant to teach that the eating and drinking showed forth the Lord's death, without any *oblation.* But it should be observed that these very words are quoted in the Liturgy as leading to, and authorizing the *Oblation.* Thus the Liturgies of St. James, and St. Basil, and more explicitly of St. Mark use these words of St. Paul; "Do this for my remembrance, for as often as ye shall eat this bread and drink this cup, ye show forth my death and confess my resurrection and ascension till I come; showing forth therefore, O Lord Almighty, Heavenly King, the death of thine only begotten son, Our Lord, and God, and Saviour, Jesus Christ, and confessing his blessed resurrection from the dead. . . . we, O Lord God, have set before Thee thine own out of thine own gifts." So far from understanding these words as dispensing with an oblation, they were taken as the very authority for the *Oblation.*

Putting together therefore the Liturgies and the Liturgical allusions of the first great writers of the Church—observing he terms which were in common use by the Liturgies and these writers, we must conclude that the first Eucharistical service by the Apostles contained, besides the Sacred Words, the *Oblation*; and that the English in being "unlike all others" does not "recover the original institution" nor is it "nearest to the Apos-

tolical view;" but on the contrary it is an unfortunate singularity which, to say the least, is to be lamented.

But the writer goes on to say that the Church of England has, by the omission of the *Oblation* and *Invocation*, abolished "that dangerous interval between consecration and consumption which is the shelter of all Eucharistic error." If that is a *dangerous interval* then it would appear wise for the Church to provide against the danger by prescribing the service which is then to be rendered. If the Church does not do so, the priest and the communicant will provide for themselves. We find this to be the case. Take Wilson's *Sacra Privata*. "Immediately after the consecration" the communicant is furnished with a number of prayers. Let these two suffice. "We offer unto Thee our King and our God this bread and this cup,"—which is evidently from the Clementine Liturgy. "May I atone unto Thee, O God, by offering to Thee the pure and unbloody sacrifice which Thou hast ordained through Jesus Christ." Take the Rev. Orby Shipley's "Manual of Devotion for the Sacrament of the Altar." There are given "three sacrificial prayers which may be daily said after the consecration." The *first* appears to be made up from the Scotch office; the *second* is the Oblation of the Roman Mass; the *third* is the Oblation of the Liturgy of St. James. Take the "Altar Manual edited by a committee of clergymen." Here we have again a portion of the oblation of the Roman Mass. Take the "Treasury of Devotion" and we find only this; "O Lord and Heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving." Certainly this "dangerous interval" has not been taken advantage of, but the traditions of the Church have been faithfully followed, even in the two where the oblation of the Roman Mass is used, for this oblation is in accordance with Catholic doctrine, and not with the errors of Trent. We might suppose, when we read in the catechism appended to the "Altar Manual," "Q. What is the sacrifice? A. The true Body and Blood of our Lord Jesus Christ"—that we should find on turning to the Prayer of Consecration, an oblation somewhat after this manner; "And we here offer and present unto Thee, O Heavenly Father, the true Body and Blood of thy Son, which is of infinite value in Thy sight to take away our sins." But there is nothing of the sort. Whether from an unconscious inconsistency I know not, but an Oblation which does not accord with the catechism appended we certainly do find.

I really do not see then that the interval has proved a dangerous one. There is a manifest longing on the part of many in the English Church for the very *Oblation* of which they have been deprived, and they have restored one which does not teach their doctrine, but one which the traditions of the Church and not private or party teaching has sanctioned. Whether the revisers of the Prayer Book of Edward VI omitted the oblation in order to get rid of what they supposed must be the necessary result of transubstantiation I am not aware. But I suppose that it is a very general notion among persons who have no acquaintance with the Roman Mass that this "dangerous interval" is made use of to put into practical operation the doctrine of the Presence. In one respect this is true; but it is only in the rubrics and not in the text. The rubric directs the priest to turn to the people with the paten and the cup that the Lord Jesus there present may receive the adoration of the people. From reading Bishop England, Moehler, and the Ursuline Manual one might suppose that there was made an oblation of the "victim produced on the Altar." But there is nothing of the sort. Their oblation is the same as ours and all the

Primitive Liturgies. It has remained unchanged from primitive antiquity, while Roman doctrine has changed. The ancient words do not express the modern doctrine. Dr. Trevor has correctly said: "Not even the present Roman canon affects to offer that sacrifice of Christ, or His body and blood which is enunciated in the Tridentine decrees. Neither is there one word from beginning to end which expresses or implies the tenet of transubstantiation. In fact, corrupt as the Missal undoubtedly is, it is easier to reconcile its teaching with our own xxviii and xxxi articles than with the decrees of the council of Trent." The "dangerous interval" having the Catholic and traditional *Oblation*, which is daily repeated, may some day let in the light of Catholic truth on the popish mind.

American Churchmen can therefore have no doubt that in possessing the *Sacred Words*, the *Oblation*, and the *Invocation*, the very core of the Christian worship, their Liturgy is identical with the Primitive Liturgies. In recovering these they have gone beyond their English brethren in their approach to the model of the Apostolic worship.

R. B. Fairbairn.

From the Church Quarterly Review.

LEGAL EVIDENCE OF SCRIPTURE ON THE PETRINE CLAIMS.

(*Concluded from September number.*)

Such is the general result of this remarkable contrast in the parts severally played by the two Apostles in the New Testament, but there is in addition some important evidence obtainable from S. Paul's writings; first, as to the true measure and limits of S. Peter's official authority; and secondly, as regards the extent of S. Paul's own powers.

The first class of these testimonies is comprised in the following paragraphs:

i. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?—1 Cor. i. 10–13.

ii. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—1 Cor. iii. 21–23.

iii. When they saw that the gospel of the circumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest

after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?—Gal. ii. 7-14.

iv. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.—1 Cor. xii. 28.

v. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Eph. iv. 11, 12.

From these five passages we collect the subjoined facts, as divinely revealed:

a. It was a mark of schism to adhere specifically to S. Peter so as to form a separate school or party in the Church, instead of this very choice being treated, as it is by Ultramontanes now, as the one peculiar note and test of Catholic fellowship and of covenant with God.

b. The Christian body is not S. Peter's domain, but he himself, contrariwise, as part of that body, belongs to the whole, and is included in its possessions, as it in turn is included in Christ's.

c. Instead of the Church universal being, so to speak, S. Peter's diocese, he was divinely restricted to the Circumcision, that is to say, the Church of Jewish converts, and had no jurisdiction whatever over the Gentiles, and, consequently, as no subsequent enlargement of this restriction is recorded either by Scripture or by other sources of revelation, he could not transmit to any of his successors a wider authority than that here named as his limit. The restriction is nowhere explained to us, and looks at first sight somewhat inconsistent with S. Peter's priority in making Gentile converts; but it is probably analogous to the subdivision of a too extensive diocese in our own day, whereby the original bishop gradually finds one district after another withdrawn from his jurisdiction, not in the least by way of slight or penalty, but as a matter of necessity. Whatever be the cause, nevertheless such withdrawal deprives him of episcopal rights over the severed districts, unless saved to him in the capacity of Metropolitan by express provision, nor can he transmit his original rights over the whole unbroken diocese to his successors. There are two modern and familiar instances, Australia and Cape Town, in the history of the Anglican Church in the colonies. The inference, so far, is that S. Peter had no Gentile jurisdiction to transmit, for the separate "Church of the Circumcision" did not merge in the general Christian body till the reign of Hadrian, fifty years after S. Peter's death.

d. The order of the three Apostolic names, "James, Cephas, John," cited by S. Paul, seems to imply either equality of rank amongst them, or else that S. James, as head of the principal Church of the Circumcision at Jerusalem, was now in some sense S. Peter's ecclesiastical superior. And this view is supported by the words which tell us (Gal. ii. 12) that S. Peter's line of policy at Antioch was through fear of S. James's legates, a fear not easily explicable on any ground save that of some accountability on his part to them. There is one further item of evidence, too slight for independent importance, but cumulative, which makes in the same direction, namely, that when S. Peter was released from prison he directed the people at S. Mark's house to "Go, shew these things unto James and to the brethren" (Acts xii.)—words which may imply that he was in some way bound to report himself to what, in modern language, would be called the Bishop and Chapter of the see.

e. Next, there is at once the full disproof of S. Peter's infallibility and of his supremacy. He decides wrongly on an important question of faith

and morals—for even if we accept the view of S. Jerome and others, that the debate was preärranged between S. Paul and himself, he was assigned the worse cause—as is established by the Church having ever since taken S. Paul's view of the situation, and he is withstood face to face, not submitted to by the younger Apostle, who, had he been in the wrong, would have had his rebellion—for it would have been no less—as clearly censured in Holy Writ as S. Peter's denial of Christ, to warn all others by so terrible a fall, instead of standing as it does now, by the will of the Holy Ghost, as a proof of S. Paul's zeal and loyalty for the truth of the Gospel, and a ground of justifiable satisfaction to himself.

f. Lastly, the sketch which S. Paul gives of the divinely ordered constitution of the Church becomes more than merely defective if there were any office and authority higher than that of an Apostle instituted by Christ, and forming the immediate link of connexion—the neck, so to speak, between the Head and the Body.

It is clear, then, that in his capacity of Doctor of the Gentiles, and chief theologian of the primitive Christian Church, S. Paul, who expressly states himself to "have kept back nothing that was profitable," and to "have not shunned to declare the whole counsel of God" (Acts xx. 20, 27), not merely avoids any allusion in his copious writings to the "privilege of Peter," but uses language so manifestly inconsistent therewith as to necessarily mislead all to whom those writings might come, supposing that privilege to be a matter of Divine truth; while the silence of S. James also, as indeed of all the other New Testament writers, may be taken as proof that this was not one of S. Paul's misconstrued teachings which had been perverted, and needing correction at some other hand, but the received doctrine of Apostolic days.

There is besides this direct Pauline gloss on the alleged privilege of Peter, an indirect one, even fuller in its statements and scarcely less convincing in its form. It is quite possible to argue that we have no right to draw conclusions from S. Peter's marked reticence as to his own supremacy, because we are not in a position to judge what kind of acts and language he would have used to enforce it, and we are not justified in treating our mere guess-work as to what would or would not have been fit and proper for him to say and do, as if it were a solid piece of evidence. In truth, this mode of reasoning (technically called the *à priori* argument) is itself the mainstay of every Roman controversialist who pleads the *practical necessity* of a visible and infallible Head of the Church, as a proof that such a head does really exist, so that the objection is not valid from that quarter, but it may be allowed to pass, since it can readily be dispensed with, inasmuch as S. Paul supplies us with all the illustration required.

The peculiar and altogether exceptional mode of S. Paul's appointment to the Apostolic office, and the leading part he took against the Judaizing school in the infant Church, caused his rank to be frequently called in question, and his authority disputed. Hence, he was obliged to magnify his office, and to insist on his powers and privileges, and that frequently; albeit there could be no such imperative obligation for him to do so, as for S. Peter to do the like, if it were true, as we are now told, that the whole relation of every human soul to Christ deepends on, and is inextricably bound up with, its relation to the See of Peter. The rejection of S. Paul might be, and in fact was, perfectly consistent with acceptance of Christianity and with membership of the Church, for it did not involve the extrusion of the Judaizers who refused to acknowledge him, but the rejection of S. Peter, on the Ultramontane theory, would have been apostasy from

the Faith itself. S Peter would, therefore, have been bound, if not on his own behalf, yet on that of his successors, to allege his peculiar charter as plainly as S. Paul does his Apostolic character.

Let us now collect and examine the most salient instances of this vindication of his rights by S. Paul:

a. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he had promised afore by his prophets in the holy scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.—Rom. i. 1–7.

b. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.—Rom. xi. 13.

c. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I tried to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.—Rom. xv. 15–20.

d. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 Cor. iv. 14–21.

e. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. v. 3–5.

f. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. (Gr. *καὶ οὕτως ἐν ταῖς ἐκκλησίαις πασαῖς διατάσσομαι.* Vulg. *et sicut in omnibus ecclesiis doceo.*)—1 Cor. vii. 17.

g. Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you.—1 Cor. xi. 1, 2.

h. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.—1 Cor. xvi. 1–4.

i. For to this end also did I write; that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.—2 Cor. ii. 9, 10.

j. For I suppose I was not a whit behind the very chiefest apostles.—2 Cor. xi. 5.

k. Beside those things that are without, that which cometh upon me daily, the care of all the churches. (Gr. ἡ μέριμνα πασῶν τῶν ἐκκλησίων Vulg. *solicitudo omnium ecclesiarum.*)—2 Cor. xi. 18.

l. I am become a fool in glorying: ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.—2 Cor. xii. 11–13.

m. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare; since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you. . . . . Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.—2 Cor. xiii. 1–3, 10.

n. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you—Philipp. iv. 9.

o. Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.—2 Thess. iii. 6, 14.

p. Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able ta teach others also.—2 Tim. ii. 1, 2.

q. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.—Tit. i. 5.

Besides all these statements of S. Paul's apostolic authority, we find disciplinary enactments which need not be cited in detail, laid down by him on the following points:

1. Observance of Jewish distinctions of food and of days, Rom. xiv.; Coloss. ii. 16.
2. Lawsuits between Christians, 1 Cor. vi. 1–4.
3. Marriage-tie between Christians and heathen, 1 Cor. vii. 12–17.
4. Lawfulness of using pagan sacrifices as food, 1 Cor. viii.; x. 27–28.
5. Head-dress of men and women at public prayer, 1 Cor. xi. 4–16.
6. Preparation for Communion, 1 Cor. xi. 28.
7. Vernacular language in public worship, 1 Cor. xiv. 15–19.
8. Order in public worship, 1 Cor. xiv. 27–33. 40.
9. Women forbidden to preach, 1 Cor. xiv. 34, 35.
10. Weekly offertory, 1 Cor. xvi. 2.
11. Intercessory prayer, 1 Tim. ii. 1, 2
12. Dress and conduct of women, 1 Tim. ii. 9–15.
13. Qualifications of bishops and deacons, 1 Tim. iii. 1–13; Tit. i. 7–9.
14. Qualification of Church widows, 1 Tim. v. 9–13.
15. Excommunication of heretics after two admonitions, Tit. iii. 10.

These disciplinary rulings need not be further considered, but it is important to cite them as showing what kind of matters we might fairly expect to have found in S. Peter's Epistles had he been supreme ruler as well as chief teacher in the Church of Apostolic times. But it is desirable to emphasise certain results of the fuller citations just given, excluding such of those texts as we may fairly hold to denote no more than the degree of rank and power common to the Apostolic body, albeit even these are not paralleled by anything in S. Peter's Epistles.

a. S. Paul alleges himself to be "not a whit [*al.* in nothing] behind the very chiefest Apostles," making no exception in favour of S. Peter or S. James.

b. He claims the whole field of the "Church of the Uncircumcision" as his own, to the direct and specified *exclusion* of S. Peter, alleging himself further to be "*the*" not *an* "Apostle of the Gentiles."

c. In virtue of this claim, he demands the obedience of the *Roman Church*, giving no hint throughout the Epistle to it of any superior, previous, or coëxisting claim on S. Peter's part.

d. He tells the Church of Corinth that the only particular in which it was inferior to any other Church was that he did not permit it to defray his expenses. He gives no hint that Antioch or Rome, as S. Peter's see, had any priority or authority over Corinth.

e. He declares that the "care of *all* the Churches" is his daily task.

f. He ordains rules to be observed "in *all* Churches."

g. He sends his legates with plenary powers to act for him, alleges his commission to them as their full warrant, and, unlike S. Peter, (2 Pet. i. 13–15) provides at least one personal successor to himself, to transmit his teaching authoritatively.

h. He directs the excommunication of all persons who refuse to accept his injunctions as being in effect those of Christ Himself.

Now, if it were S. Paul who is alleged to have been the infallible and sovereign head of the Church Militant on earth, it would be extremely easy to support such an allegation by the cited passages, all of which are at least consistent with such a theory, and some of which even seem to force it on our attention. Nevertheless, no such allegation has ever been made on S. Paul's behalf. We can guess what use would have been made of it on S. Peter's behalf had such evidence been producible from the Petrine Epistles.

Further, not only are we justified in saying that the claim made for S. Peter absolutely requires the production of some at least equivalent, if not more cogent, Scriptural testimony, confessedly non-existent, but that the Pauline assertions *a*, *b*, *c*, *d*, *e*, and *f*, are wholly inconsistent with and destructive of the alleged "Privilege of Peter," as stated by the modern Church of Rome, unless some overwhelmingly rebutting evidence, unequivocally bearing the stamp of Divine revelation, can be adduced in its favour from some other quarter than Holy Scripture—a question to be considered later.

The charter of privilege, so far, is shown to be restricted to the words in S. Matthew xvi. 18, "Thou art Peter, and upon this rock I will build My Church." This sentence obviously does not satisfy the second condition —that of clearness—laid down by the Canonists, as necessary to fulfil the legal requirements of a claim of privilege, because there is confessedly an ambiguity in its wording, which is not certain, manifest, and unmistakable inmeaning.

The ambiguity consists in a play upon words, so to speak, visible in the Greek text, which runs thus: *Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν*: a peculiarity reproduced by the Vulgate, which translates thus: *Tu es Petrus, et super hanc petram ædificabo ecclesiam meam.*

With this compare the partially parallel passage in S. John i. 42, "And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." Here the Greek runs: *Σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος*; and the Vulgate: *Tu vocaberis Cephas; quod interpretatur Petrus.*

Obviously, to warrant the stress laid on this obscure saying of our Lord's, the *same* word ought to be used in both clauses of the sentence, and it should run in the Greek: *Σὺ εἶ Πέτρ ος, καὶ ἐπὶ τούτῳ τῷ πέτρῳ, κ. τ. λ.* or or else *Σὺ εἶ πέτρα* in the first clause; and in the Vulgate: *Tu es Petrus, et super hunc Petrum, &c.*, or else we ought to have *Tu es Petra* in the earlier member. As the clauses actually stand, there is contrast as well as likeness implied, and the *stone*, although akin to the *rock*, is something different and apart from it, less in dimensions, stability, and importance, for though *πέτρος* is used with extreme rarity in Attic Greek, to signify a rock, it is never so found in the LXX. or the New Testament.

An ingenious reply was devised by Cardinal Bellarmine to this objection, which has been frequently reproduced since his time. It is that our Lord, speaking in Syriac or Aramaic, actually did use the same word in both clauses, saying, "Thou art *Cepha*, and upon this *Cepha* I will build My Church." The answer to this is fivefold. (1) It is matter of reasonable conjecture and high probability only, not of absolute certainty, that our Lord did use, or must have used, the same word, and indeed that He spoke in Syriac or Aramaic at all, and not in Greek. (2) In any case, if His original words are *not* those of the Greek S. Matthew, they are for ever lost to us, and as the very first and fundamental rule of Canon law as to any privilege is that the document containing it must be produced, this plea is barred (3) For us, S. Matthew's Greek is the original text, and not a mere translation, so that even *if* we were sure of the unproved assertion made by Bellarmine, we should yet be compelled to accept S. Matthew's variation of the two words, as divinely inspired for the express purpose of marking a difference which the Syriac failed to accentuate or suggest. (4) In any case, no Roman Catholic is at liberty to raise the plea at all, because he is certainly bound by the decrees of Trent, and perhaps by those of the Vatican, to accept the "old Latin Vulgate edition as holy and canonical" (*Conc. Vatic. Constit. de Fide.* cap., ii.), and inasmuch as this version marks the antithesis between *Petrus* and *petram*, Roman Catholics are barred from asserting their identity. (5) Lastly, as regards those not so restricted, and who are at liberty to look at the question as a purely textual and grammatical one, the reply is direct and conclusive, that both the Hebrew *Cepha* and the Peshîttâ Syriac, when they mean rock or stone, are of the feminine gender, which Cephas, or Peter, as a masculine noun denoting a man's name, certainly is not, either in Syriac or Greek; and in the ancient Syriac version of this very passage, S. Matt. xvi. 18 (doubtless the most trustworthy gloss obtainable , the feminine pronoun is found united with the second *Cepha* thus: *hâdhe* Kipha=*hanc* petram, not *hana*=*hunc*, which Bellarmine's argument would require.[1]

If the question be now regarded from another Biblical standpoint, the result is not more favourable to the Ultramontane claim. The theological principle known as the analogy of faith, already referred to, demands that the Gospel shall always be at the very least on an equality with the Law,

[1] This Peshîttâ version (which in this place agrees precisely with the Curetonian Gospels), assuming that Christ spoke Syro-Aramaic, is probably the nearest reproduction extant of His exact words, and is at any rate good authority for the interpretation of S. Matt. xvi. 18, in the second century. And it is very noteworthy that in two other extremely old Syriac versions the Palestinian Lectionary, published by Count Miniscalchi Erizzo from a Vatican MS., and the "Philoxenian" version by Thomas of Heraclea (A. D. 533), the Greek word *Petros* occurs in the first clause in Syriac letters; while the native word *Kîphâ* is in the second clause of the Palestinian version, and its synonym *shu'â* in the second clause of the Philoxenian, thus studiously avoiding even the chance of identification of the Rock with Peter.

and that, wherever possible, it shall move in a higher plane, but that it shall never descend under any circumstances whatever to a lower level, far less substitute a type for a reality, a shadow for a substance.

Now, wherever in the Old Testament the word *rock* is spiritually used to denote either the basis and strength of the Hebrew Church, or the refuge and confidence of a single believer, it invariably means none save Almighty God Himself, in which sense it occurs no fewer than thirty-five times.

Here are a few select examples:

1. He is the rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.—Deut. xxii. 4.

2. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.—Deut. xxii. 18.

3. There is none holy as the Lord: for there is none beside Thee: neither is there any rock like our God.—1 Sam. ii. 2.

4. The Lord is my rock, and my fortress, and my deliverer; the God of my rock. For who is God, save the Lord? and who is a rock, save our God?—2 Sam. xxii. 2, 3, 32.

5. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.—2 Sam. xxiii. 3.

6. Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved.—Psalm lxii. 1, 2.

7. Trust ye in the Lord for ever, for in the Lord Jehovah is the Rock of ages.—Isa. xxvi. 4. (marg.)

8. Is there a God beside Me? yea, no Rock, I know not any.—Isa. xliv. 8. (marg.)

The remaining examples are Deut. xxxii. 15, 30, 31; 2 Sam. xxii. 47; Psalm xviii. 2, 31, 46; xix. 14 (marg.); xvii. 5; xxviii. 1; xxxi. 2, 3; xlii. 9; lxi. 2; lxii. 2, 7; lxxi. 3 (marg); lxxiii. 26 (marg.); lxxviii. 35; lxxxix. 26; xcii. 15: xciv. 22. (marg.); xcv. 1; Isa. viii. 14; xxx. 29 (marg.); li. 1; Hab. i. 12 (marg.).

Even if this remarkable identity of spiritual application were not preserved, we have three authoritative glosses in the New Testament itself—one by our Lord, given with slight verbal differences by S. Matthew vii. 24, 25, and S. Luke vi. 47, 48:

Therefore whosoever heareth these sayings of Mine, and doeth them, I liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house and could not shake it: for it was founded upon a rock.

S. Paul supplies the others, 1 Cor. x. 4, and 1 Cor. iii. 2:

They drank of that spiritual Rock that followed them: and that Rock was Christ.

For other foundation can no man lay than that is laid, which is Jesus Christ.

If it had so happened that these New Testament illustrations of the meaning of S. Matthew xvi. 18 were absent, and that in their stead others were found which seemed to warrant, or even to enforce, the Ultramontane interpretation, then in that case there would be here the only exception, and that a wholly unaccountable one, to the rule which insists that the Gospel plane must be higher than the Mosaic, wherever a higher plane is conceivable and possible. For extol as we may the privilege of Peter, clothe him with one semi-divine attribute after another, magnify as we choose his share in the establishment of Christianity, and his authority over

the Apostolic Church; nevertheless the interval between him and God cannot be appreciably abridged, the finite cannot be stretched so as even to suggest the infinite. And if the Infinite and Almighty was the Rock of Israel, while Peter is the rock of Christendom, then the Gospel has sunk unspeakably and immeasurably below the Law. Even in human affairs, every one acknowledges the wide difference—perfectly measurable though it be—there is between the personal visit of a king, coming in a recognised and public fashion to his subjects, and that of a mere viceroy, though loaded with titles, decorated with orders, and clothed with plenipotentiary powers; and no one could be persuaded that equal favour had been shown to two cities, one of which had welcomed the sovereign as a personal guest, while the other had perforce to put up with a deputy. So ends our inquiry into that part of the evidence for the personal privilege of Peter which is professedly based on Holy Scripture, regarded in the light of a purely legal document of absolutely indefeasible authority, and as the main evidence adduced in support of the claim. It is obvious that unless some corroborative testimony of equally high and indisputable character can be discovered, the case is not made out, and does not even satisfy several of the tests of validity exacted by the Roman Canon law itself in all claims of privilege.

Miscellanea.

THE LAMBETH CONFERENCE.

The Second Pan-Anglican Conference has met, deliberated, and broken up. It has, perhaps excusably, conducted its consultations in private, but their results have been published in the form of a Letter from the assembled prelates, covering certain reports of Committees which the Conference had adopted and made their own.

It turns out that the number of those who took part in the proceedings was exactly a hundred, made up as follows: English, 35 (namely, all the diocesans except Durham and Worcester, with the three suffragans, three coadjutors, and Bishop Perry); 9 Irish (all except Cork, Kilmore, and Tuam); 7 Scotch; 17 American, besides the Bishop of Shanghai and the autocephalic negro Bishop of Haiti; 7 Canadian; 3 Indian; 5 West Indian; 3 Australian; 2 New Zealand; 5 South African; 3 from Rupertsland, and the Bishops of Gibraltar and the Falklands.

The actual resolutions arrived at may not be thought to be of a very ambitious character; but they may be pronounced right and salutary so far as they go. Here, for example, is an important suggestion:

> Your Committee would venture to suggest that such conferences, called together from time to time by the Archbishop of Canterbury, at the request of, or in consultation with, the Bishops of our Communion, might with advantage be invested in future with somewhat larger liberty as to the initiation and selection of subjects for discussion. For example, a Committee might be constituted, such as should represent, more or less completely, the several Churches of the Anglican Communion; and to this Committee it might be entrusted to draw up, after receiving communications from the Bishops, a scheme of subjects to be discussed.

It will be seen that the Conference is feeling its feet. In 1867 the Dean of Westminster, if we remember right, suggested that it could only be a

"convivial meeting," and refused it the use of the Abbey. This time, we believe that some dissatisfaction was felt on the subject of the programme, and it has apparently found vent in the passage which we have quoted. We do not in the least blame either Archbishop for the caution with which one ventured upon a wholly untried experiment, and the other upon a very partially explored ground. But if a decennial Lambeth Conference is to become an established institution, and if it is to have perfect liberty of selecting subjects for its deliberations, we cannot but think that a most important step has been taken.

We mentioned in a leading article last week that the Churches of the Anglican Communion were becoming somewhat numerous. At the present moment, besides the Churches of England, Ireland, and Scotland, there are in the Colonies alone no fewer than six Provinces. The American Church has not as yet had many daughters; but the Church of Haiti, whose Bishop, Dr. Holly, has drawn up an elaborate constitution for it, is perfectly autonomous; and an independent Church is in process of formation in Mexico. The West Indian dioceses are also proposing to unite; and thus the English theory of unity by co-ordination is on the point of being illustrated by more than a dozen independent Churches. The filial attachment which every member of the family shows for her spiritual mother is most remarkable. In none is this sentiment more strongly manifested than in the great Church of America. So far from anything like the feeling which Americans sometimes betray in speaking of the "Old Country," language seems inadequate to express the love and veneration with which the Church of England fills them. By one of the usual coincidences, the first lesson on Sunday referred to "Brother Jonathan;" and Churchmen, after this visit, will say of him, "Very pleasant hast thou been unto us. Thy love to us is wonderful, passing the love of women!" But after all, their good will is, perhaps, not so very surprising. No American or Colonial sectary, on visiting England, would be likely to meet with anything at all answering to what the foreign Churchman finds on "coming home," as he always delights to term a visit to the mother country. In some cases, he would see his co-religionists occupying a much less important position here than he was accustomed to. In none would he find the status of his sect one of much influence or respect; for though Dissent in the aggregate has at least its full share of political power, no one section of it counts for much. But to the American or Colonial Churchman, the place which the Church everywhere fills at home, her venerable traditions, the beauty and grandeur of many of her houses of prayer, and the impressiveness of her services, must seem almost like a foretaste of the millennium.

The scheme which the Lambeth Fathers suggest for the determination of disputed points of doctrine or ritual is a very simple one. They propose that each province shall be the final judge in all the cases which arise in it; and that there shall be an appeal from every diocese not yet included in a province, to the Archbishop of Canterbury. With respect to proceedings against bishops, the Conference suggests that where the province contains more than six bishops, and the tribunal is unanimous, there shall be no appeal; but that in other cases there shall be one to a court consisting of five Metropolitans.

As regards prayer books other than the Book of Common Prayer, for the use of converted heathens, the Conference suggests that none shall be allowed without the sanction of a Board composed of English, Irish, and Scotch Bishops, and also of a Board consisting of American Bishops. They also recommend that missions belonging to different Churches shall

carefully abstain from interfering with each other, and shall, on the contrary, keep up brotherly intercourse with each other on the subject of their respective work.

The topic of licenses in India forms the subject of an elaborate report, and appears to be treated with much good sense. The same may also be said with respect to Continental chaplaincies.

Coming to matters of more immediate interest, we find the Conference protesting against the Vatican Council, and giving the following account of the principles upon which the Church of England has reformed itself:

> We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic Creeds. We retain the Apostolic order of bishops, priests, and deacons. We assert the just liberties of particular or national Churches. We provide our people, in their own tongue, with a Book of Common Prayer and offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship.

Thus it will be seen that the Pan-Anglican Episcopate hold up the Prayer Book to admiration, not for its "eminently Scriptural character"—that is taken for granted—still less for its "beautiful Protestant simplicity," but for its antiquity, catholicity, and apostolicity. The Conference, it should likewise be noted, appears to use the word "Sacrament" in a far wider sense than those who say there are only two. It also very properly says that while it does not demand rigid uniformity, it deprecates needless divisions; it expresses sympathy with the Old Catholics and the Reformed Church of Mexico, and it submits the question of Moravian Orders to a Committee. It is rather unsatisfactory that such a question should be considered by any private body; but we hope that some one acquainted with the subject will see that the whole evidence is laid before the right rev. prelates. On the subject of Missions, it recommends the appointment of a Board of Reference, the details of which are also confided to a committee; and it advises that Rogation Tuesday, or any day within its octave, be adopted as the day of Intercession for Missions.

The Conference "desires to affirm the principle that no alteration from long-accustomed ritual should be made contrary to the admonition of the bishop of the diocese." At the same time, it considers "that such large elasticity in the forms of worship is desirable as will give wider scope to all legitimate expressions of devotional feeling." If only the former of these statements could be honestly conditioned by the latter, we should thankfully accept the settlement here proposed.

As to Confession, the Conference affirms that:

> The Churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the Primitive Church, and which were reaffirmed at the English Reformation.

With this statment we are perfectly satisfied. All that we object to is the suggestion that anybody holds otherwise. But the Conference proceeds to say that:

> It is their deliberate opinion that no minister of the Church is authorized to require from those who may resort to him to open their grief, a particular or detailed enumeration of all their sins; or to require private confession previous to receiving the Holy Communion; or to enjoin or even encourage the practice of habitual confession to a priest; or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest is a condition of attaining to the highest spiritual life.

This, again, is a perfectly legitimate expression of opinion. Confession has in the Church of England been left entirely to the discretion of each of her members, it is not lawful for any one to attempt to abridge the liberty so given; but this is a free country, and if any one, be he layman or cleric, thinks that habitual confession does tend to a higher form of spiritual life, he has a right to his opinion, provided that he only puts it forward as his own view, and does not pretend to speak in the name of the Church. It has always seemed to us that with us, confession stands on much the same footing as total abstinence—anybody may cry it up or cry it down, but he must not say that the Church has pronounced one way or the other, for, in point of fact, she has deliberately abstained from doing so. When, therefore, the Conference, in conclusion, says:

> At the same time, your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences—

it practically leaves the matter just where it found it. The Prayer Book unquestionably provides that the Holy Communion shall never be celebrated, without proclamation being actually made, or understood to be made, that any one who cannot quiet his conscience by self-examination and prayer, shall resort to a clergyman for absolution, and direction. The whole thing is thus placed at the discretion of the communicant, and of the communicant alone. If he chooses to go to his priest every time he communicates, it is not easy to see who is to say him nay. Certainly, the priest cannot repel him without limiting very seriously "the provision made in the Book of Common Prayer for the relief of troubled consciences."

On the whole, we are very glad that this Conference has been held. Its steps, if cautious and tentative, have, generally speaking, been in the right direction, and have probably gone as far as was desirable. But it needs very little of the spirit of prophecy to forsee the day when, with the blessing of God, the Church of England and her daughter, and sister, and associated Churches, will hold an infinitely more noble example of true Christian Unity than has ever been presented to men and angels by the Church of Rome.—*Church Times.*

For The Church Eclectic.

A DESCRIPTION OF LUTHERANISM.

BY A GERMAN STUDENT.

A specimen of logical development, most interesting, though most painfully so, is afforded us in the history of Lutheranism as it has of late years been drawn out by various English writers. Luther started on a double basis, his dogmatic principle being contradicted by his right of private judgment, and his sacramental by his theory of justification. The sacramental element never showed signs of life; but on his death, that which he represented in his own person as a teacher, the dogmatic, gained the ascendancy; and "every expression of his upon controverted points became a norm for the party, which, at all times the largest, was at last coextensive with the Lutheran sect itself." This almost idolatrous venera-

tion was perhaps increased by the selection of declarations of faith, of which the substance on the whole was his, for the symbolical books of his "church." Next a reaction took place; private judgment was restored to the supremacy. Calixtus put reason, and Spener the so-called religion of the heart, in the place of dogmatic correctness. Pietism for the present died away; but rationalism developed in Wolf, who professed to prove all the orthodox doctrines, by a process of reasoning, from premisses level with the reason. It was soon found that the instrument which Wolf had used for orthodoxy, could as plausibly be used against it;—in his hands it had proved the Creed; in the hands of Semler, Teller, Ernesti, and others, it disproved the authority of Holy Scripture. What was religion to be made to consist in now? A sort of philosophical pietism followed; or rather Spener's pietism and Luther's original theory of justification were analyzed more thoroughly, and issued in various theories of Pantheism, which from the first was at the bottom of Luther's doctrine and Luther's personal character. And this appears to be the state of Lutheranism at present, whether we view it in the philosophy of Kant, in the open infidelity of Strauss, or in the religious professions of the new Evangelical communion of Prussia. Applying this instance to the subject which it has been brought to illustrate, I shall say that the equable and orderly march and natural succession of views, by which the creed of Luther has been changed into the infidel and heretical philosophy of his present representatives, is a proof that that change is no perversion or corruption, but a faithful development of the original idea.

This is but one out of many instances with which the history of the Church supplies us. The fortunes of a theological school are made the measure of the teaching of its founder. The great Origen died after his many labours in peace; his immediate pupils were saints and rulers in the Church; he has the praise of St. Athanasius, St. Basil, and St. Gregory Nazianzen, and furnishes materials to St. Ambrose and St. Hilary; yet, as time proceeded, a definite heterodoxy was the growing result of his theology, and at length, three hundred years after his death, he was condemned, and, as has generally been considered, in an Œcumenical Council. (Halloix, Valesius, Lequien, Gieseler, Doellinger, etc., say that he was condemned, not in the fifth Council, but in the Council under Mennas). "Diodorus, of Tarsus," says Tillemont, "died at an advanced age, in the peace of the Church, honoured by the praises of the greatest saints, and crowned with a glory, which, having ever attended him through life, followed him after his death;" (Mem. Eccl. tom viii. p. 562); yet St. Cyril of Alexandria considers him and Theodore of Mopsuestia the true authors of Nestorianism, and he was placed in the event by the Nestorians among their saints. Theodore himself was condemned after his death by the same Council which is said to have condemned Origen, and is justly considered the chief rationalizing doctor of antiquity; yet he was in the highest repute in his day, and the Eastern synod complains, as quoted by Facundus, that "Blessed Theodore, who died so happily, who was so eminent a teacher for forty-five years, and overthrew every heresy, and in his lifetime experienced no imputation from the orthodox, now after his death so long ago, after his many conflicts, after his ten thousand books composed in refutation of errors, after his approval in the sight of priests, emperors, and people, runs the risk of receiving the reward of heretics, and of being called their chief." (Def. Tr. Cap. viii. init.). There is a certain continuous advance and determinate path which belong to the history of a doctrine, policy, or institution, and which impress upon the common sense of mankind, that what it ultimately becomes is the issue of what it was at

first. This sentiment is expressed in the proverb, not limited to Latin, "*Exitus acta probat;*" and is sanctioned by Divine Wisdom, when, warning us against false prophets, It says: "*Ye shall know them by their fruits.*"

Lutheranism, as is well known, has by this time become almost simple heresy or infidelity; it has terminated, if it has even reached its limit, in a denial both of the Canon and the Creed, nay, of many principles of morals. Accordingly the question arises, whether these conclusions are in fairness to be connected with its original teaching or are a corruption. And it is no little aid towards its resolution to find that Luther himself translated Holy Scripture entirely arbitrarily, interpreting it according to his own notions, preconceived, but represented by his translation; he changed the Creed of the Apostles, substituting the word "Christian" for "Catholic," and declaring "the Christian Church" to be synonymous with "the Communion of Saints" in the creed; he changed the order of the words in the Ten Commandments, omitted words of the holy text, and changed some of them; he interpreted Holy Scripture according to his own private judgment, without reference to the Tradition of the Church or without ever regarding what was the general consent of the Fathers concerning the passages which he explained; he, at one time, rejected the Apocalypse; he condemned the Epistle of St. James as being "straminea;" he objected to the term "Trinity;" he fell into a kind of Eutychianism as holding the omnipresence of our Lord's Manhood, so as to be present everywhere at all times, in every stone, in every tree, etc,; in a particular case, he seems to have sanctioned bigamy, and he himself broke his solemn vow of celibacy, and seduced a nun to break her vow of virginity, persuading her to be made his wife. All the later developments of Lutheranism in order to infidelity, rebellion, and immoral living, consequently, were already contained as germs in Luther's doctrine and in his personal character.

Calvinism, again, in various distinct countries, has become Socinianism; and Calvin seems to have denied our Lord's Eternal Sonship, and to have ridiculed the Nicene Creed.

G. A. W.

For the Church Eclectic.

A DESCRIPTION OF METHODISM.

BY A GERMAN STUDENT.

No one but will allow that Wesleyanism represents an idea, a doctrine, system, and polity; no one but will connect it with the well-known divine and preacher whose name it bears. Yet, when we look back upon its course, during the hundred years since it commenced, how many are the changes and vicissitudes through which the man is connected with his work! so much so that it is a most difficult task, and one which perhaps must be reserved for a later age, duly to review its history,—to say what really belongs and what is foreign to it, to find a key for the whole and a clue for the succession of its parts. The event alone still future, which will bring its completion, will also bring its interpretation.

When Mr. Wesley began his religious movement at Oxford, first, he visted the sick and prisoners, communicated weekly, fasted on Wednesday

and Friday, employed himself in meditation and prayer, and apparently meditated a single life, being, as he afterward considered, in a state of great spiritual ignorance. Moreover, he travelled on foot that he might save money for the poor, doubted the lawfulness of secular studies, and, though in orders, resolved, for his soul's sake, never to undertake parochial duty. We read, too, of his letting his hair flow loose on his shoulders, when it was the universal fashion to wear it dressed.

Next, he goes as a Missionary to Georgia to convert the Indians; and, on his voyage, progressing in his asceticism, he wholly leaves off flesh and wine, sleeps on the floor, and rises at four in the morning. Then, he is zealous for the Rubric, withholding Baptism from children except by immersion, repelling one Dissenter from the communion unless he were rebaptised, and refusing to bury another. Then, he forms an attachment to a lady who came to him for religious advice, disappoints her in obedience to his Moravian directors, denies her the communion on the ground of duplicity towards himself, is prosecuted for defamation, and escapes for England while the trial is pending.

On his return, he falls under the influence of Peter Boehler, a Moravian, and experiences what he considers conversion and assurance. He preaches the new-birth, and the phenomenon of convulsions follows among his hearers; pulpits are closed against him, and he preaches in the fields. Converts lead to religious companies; companies to meeting houses; meeting-houses to a lay-ministry, to which he reluctantly consents. The class system and itinerancy follow.

Four years had hardly passed since his return from America, and all this was done. Methodism had come into existence as a society and as a doctrine; and its first extravagances had given way to order, though to miracles it still laid claim. Charges of favouring Pope and Pretender are preferred; and the new societies have to avow in emphatic terms their attachment to the house of Hanover and the Church of England. Other calumnies, however, succeed; mobs rise and ill-treat the new religionists in various places.

The theology of the sect becomes of a definite character; it consists in the doctrines of the sensible new-birth, the suddenness of conversion, assurance, the gift of perfection, and, what these tenets imply, the inefficacy of forms under the gospel, whether rites, polity, or even creeds.

When Mr. John Wesley is towards fifty, he marries: his wife is a jealous, violent tempered woman, who, at the end of twenty years, leaves him for good, running off with his papers.

Soon after his return from America, Mr. Wesley had commenced the Annual Conference of Preachers, regulated, if the word be not a misnomer here, on this principle, that in matters of practice each should be ruled, as far as his conscience would allow, by the majority; but in matters of opinion by himself alone. He establishes this body with the avowal that his followers will either leaven the whole Church or be thrust out; after a time, he begins to doubt whether presbyters may not ordain; next, he obtains orders for some of his lay-assistants from a so-styled Bishop of Arcadia; at length, when he is past eighty, he himself appoints one of his followers as Bishop for the ordination of clergy in his American congregations.

Even in his own day, and much more since his death, his variations of opinion become successive excuses for fresh sects. What he had received from tradition, or learned from contemporaries, crudely imagined, or thrown out hastily, became matter for development in others. Thus,

whereas Mr. Wesley had separated from Mr. Whitfield from hatred of Calvinism and had not been unwilling to praise, not only St. Ignatius Loyola, but Pelagius and Servetus; Relly, re-acting from Whitfield, extended the principle of comprehension, and gave birth to the Universalists in the United States, who now number at least five hundred and fifty churches. Again, when Bell professed the gifts of miracles and prophecy, Maxfield supported him, and seceded with a number of brethren, professing that man might be absolutely perfect, infallible, and beyond temptation.

Immediately on Wesley's death arose an agitation in favour of conferring on preachers the administration of the Sacraments; an innovation which he had on the whole steadily withstood. Kilham, who wrote a book in behalf of the measure, with the significant title of "Progress of Liberty," was expelled by the Conference, and, at the end of six years after Wesley's death, had founded the Methodist New Connexion. The principle which led to this secession from the body worked its way within it, and had its slow development in the course of twenty years. In 1816 the Conference admitted it; and then a secession took place in the opposite direction, on the principle of respecting, as Wesley had enjoined, the prerogatives of the Established Church. The new body called themselves "Church Methodists," while they named the parent-society which they had left "Dissenting Methodists," and professed to be "members of the Church of England," like Mr. Wesley, having "no design to interfere with the Church or with dissenting societies."

Others have wished to perpetuate the bodily extravagances which attended Wesley's first preaching; and hence the "Primitive Methodists," or "Ranters," who even admit of female preachers, and form the largest body of the Wesleyan family in Great Britain, which has separated from the Conference. Another secession is that of the Bryanites; another, of the Independent Methodists, who reject a "hired ministry," as they call it, and admit nothing but lay teachers. And another is that of the Protestant Methodists, who objected, or at least objected in 1829, to ministerial education, the growth of a sacerdotal spirit, and the ornaments of worship, as displayed in the Conference Connexion. Later still is Dr. Warren's secession, which has issued in the Wesleyan Association, founded on the general principle of the New Connexion.

Though these various seceding bodies amount in England to above a third of the mother-persuasion, they are most of them comparatively small, and would never be confounded with it. The Conference Connexion remains the representative of the Wesleyan ideas, in its gradual independence and growing substantiveness, in its conservative spirit in politics, in its doctrines of the new-birth, justification, and assurance, it is following or developing the principles of its founder. In its rivalry of the Establishment, it has acted against his feelings and advice; in the growth of the hierarchical element, it has abandoned his principle for his example; in its violence against the Church of Rome, it has forgotten the first years of his religious life; in its care for ministerial education, and its relinquishment of field-preaching, it shows that the point is reached in its course when order takes the place of enthusiasm.

Varieties in a teacher, and schisms among his followers, are an evidence of life; though life is no criterion of truth, for unreal but plausible, or isolated, ideas may powerfully affect multitudes. On the other hand, they do not argue the absence of one real idea in the movement in which they are found, but only that this man or that is not infallible.

One of the points of discipline to which John Wesley attached most importance was that of preaching early in the morning. This was his prin-

ciple. In Georgia, he began preaching at five o'clock every day, winter and summer. "Early preaching," he said, "is the glory of the Methodists; whenever this is dropt, they will dwindle away into nothing, they have lost their first love, they are a fallen people."

Now, these instances show, as has been incidentally observed of some of them, that the destruction of the special laws or principles of a development is its corruption. G. A. W.

John Wesley was buried in the City-road chapel, and we give from his grave the original inscription before it was mutilated and tampered with forty years ago. The inscription was written by his friend and trustee, Dr. Whitehead, who there described him as "The friend and patron of *lay preachers.*" This was subsequently altered to something very different, to suit the altered circumstances of those who had *assumed* the office of Presbyters. The original is in strict accordance with Wesley's sermon on the ministry, as published two years before his death, and which was for a long time suppressed, till the late Alexander Knox brought it to light, since which it has appeared in the printed sermons. This sermon and Charles Wesley's farewell letter have been published separately, and can be had for a penny of Williams, publisher, Lincoln. We quote:

"Such a phenomenon has now appeared, as has not appeared in the Christian world before, at least not for many ages. Two young men [John Wesley and Charles Wesley] sowed the Word of God, not only in the Churches, but likewise literally by the highway side, and indeed in every place where they saw an open door, where sinners had ears to hear. They were members of the Church of England, and had no design of separating from it. And they advised all that were of it to continue therein, although they joined the Methodist Society; for this did not imply leaving their former congregation, but only leaving their sins. The Churchmen might go to Church still."

"Not long after, a young man (Thomas Maxfield) offered himself to serve them as a son in the gospel. And then another, Thomas Richards, and a little after a third, Thomas Westell. Let it be well observed, on what terms we received these, viz., as Prophets, not as Priests. *We received them wholly and solely, to preach, not to administer sacraments.* And those who imagine these offices to be inseparably joined, are totally ignorant of the constitution of the Jewish as well as Christian Church. Neither the Romish, nor the English, nor the Presbyterian Churches ever accounted them so. Otherwise we should never have accepted the service, either of Mr. Maxfield, Richards, or Westell."

"In 1774, all the Methodist preachers had their first Conference. But none of them dreamed that the being called to preach gave them any right to administer sacraments. And when that question was proposed, 'In what light are we to consider ourselves?' it was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules was given to each preacher, 'You are to do that part of the work which we appoint.' But what work was this? *Did we ever appoint you to administer sacraments, to exercise the Priestly Office? Such a design never entered into our mind: it was the farthest from our thoughts.* And if any preacher had taken such a step we should have looked upon it as a palpable breach of our rules, and consequently as a recantation of our connection."

Again:

"I wish all of you who are vulgarly termed Methodists, would seriously consider what has been said. And particularly you whom God hath com-

missioned to call sinners to repentance. *It does by no means follow from hence, that ye are commissioned to baptise, or to administer the Lord's Supper.* Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, *like Korah, Dathan, and Abiram, seek the priesthood also. Ye knew, No man taketh this honour unto himself, but he that is called of God, as was Aaron.* O! contain yourself within your own bounds. *Be content with preaching the Gospel. Do the work of Evangelists.* Proclaim to all the world the loving kindness of God our Saviour; declare to all, the Kingdom of Heaven is at hand; repent ye and believe the Gospel. I earnestly advise you, abide in your place; keep your own station. Ye were fifty years ago, those of you that were then Methodist preachers, extraordinary messengers of God, not going in your own will, but thrust out, not to supersede, but to provoke to jealousy the ordinary messengers. In God's name, stop there!"

"This is the glory of the Methodists, and of them alone! They are themselves no particular sect or party; but they receive those of all parties, who endeavour to do justly, and love mercy, and walk humbly with their God.

Cork, May 4, 1789."

And from Charles Wesley's letter to Dr. Chandler, 1785, we quote:

"I never lost my dread of a separation, or ceased to guard our Societies against it. I frequently told them, "I am your servant as long as you remain members of the Church of England; but no longer. Should you ever forsake her, you would renounce me."

"Some of our lay-preachers very early discovered an indication to separate, which induced my brother to publish 'Reasons Against a Separation.' As often as it appeared, we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our Society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace."

A PARISH CHURCH IN 1700.—SEATS FOR "NAUGHTY BOYS."

The idea of describing the inhabitants of a place according to the position of their pews in the parish church is probably peculiar to Mr. Richard Gough, who compiled an account of his native parish on that principle.[1] "A peiw," he begins, "is a certain place in church incompassed with wains cott, or some other thing, for several persons to sitt in togeather A seat or kneeling (for in this case they are the same) is such a part of a pew as belongs to one familie or person. And a peiw may beelong whoally to one family, or it may beelong to two or three famileys, or more." According to the testimony of certain "antient persons" there were at first only three rows of seats in Myddle Church, a large portion of the floor space being clear; and the author relates how "Bayliffe Downton built for himselfe a large wainscott peiw att the upper end of this voyd ground, and Thomas Niclas, of Balderton Hall, built an other nexte to him," and so on. This is a faithful picture of the beginning of the pew system. First of all A annexesa portion of the common-property of the parish and builds a pew. Not to be behindhand, B does the same, and his example is quickly followed by C, D, E, &c. By the

[1] *Antiquities and Memoirs of the Parish of Myddle, County Salop.* By Richard Gough. (Written A. D. 1700.) Shrewsbury: Adnitt & Naunton, 1875.

aid of a plan of the church, upon which each person's seat is marked, the chronicler goes through the parishioners, but he carefully avoids any attempt to describe them in the order of their social position. He says: "I hope noe man will blame me for not nameing every person according to that which hee conceives is his right and superiority in the seats in Church, because it is a thing impossible for any man to know"—churchwardens of the present day should note this—"and therefore I have not endeavoured to doe it, but have written the names according as they came to my memory." He protests that he has set down nothing in malice, and "if any man shall blame mee that I have declared the viciouse lives or actions of their Ancestors"—which he is by no means anxious to conceal—"let him take care to avoid such evil courses, that he leave not a blemish on his name when he is dead." After making a few more remarks, and misquoting a passage from the "Rev. Mr. Herbert," he proceeds to describe in detail the arrangement and ownership of the various pews. How often the gossipping old chronicler disregarded the "Rev. Mr. Herbert's" maxim:

> Who marks in church-time other's symmetry
> Makes all their beauty his deformity,

we need not stop to inquire. One can easily imagine him sitting in his pew, Sunday after Sunday, making mental notes of his fellow-parishioners. Not that he had much "beauty" to record, for, if he speaks truth, Myddle was a most undesirable place to live in, and theft, drunkenness, and immorality were only too common. We need not follow him in his minute recapitulation of the title of the various occupants to their several pews, and of the disputes which continually arose. We give one as a sample:

> About that time there happened a difference betweene John Downton of Alderton, and William Formeston, about the right of kneeling in the sixth peiw on the south side of the north isle, and John Downton putt a locke on the pew doore, but William Formestone, at Marton, who claimed a share in that seate, came on the Lord's day following, and giveing the peiw door a suddaine plucke, broake off the locke. Upon this there was a parish meeting appointed (for then there were noe Ecclesiasticall courts held in England) to decide this controversy, and to settle persons in vacant seats; for it was held a thing unseemly and undecent that a company of young boyes, and of persons that paid noe leawans,[2] should sitt (in those peiws which had beene the passage) above those of the best of the parish.

Although destitute of any grace of style, Richard Gough's chronicle is extremely interesting, in that it furnishes a curious picture of the manners of the time, and shows, moreover, how deeply the pew system had sunk into the mind of the people. Many of the customs which he alludes to are obsolete, but some survive, as, for instance, that of vindicating the right to a pew by giving "a suddaine pluck" to the door. The persons described are almost entirely local nobodies, but the author occasionally manages to hit off their characters in the most happy manner. The MS. was privately printed in 1834 by Sir Thomas Phillipps, but apparently from an imperfect copy. The present edition has been carefully collated with Gough's original MS. in the possession of Mrs. Bickerton, whose family inherited a portion of his estate. It does not appear that the author of this work was of the same family as that to which *the* Richard Gough belonged—"the Camden of the eighteenth century," as he has been called.—*Free Church Advocate.*

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[2] "Leawan" or "Lewn" is the parish rate. History repeats itself, and the doctrine of the religious disabilities of non-rate-payers was laid down by the churchwardens of Stoke Newington only the other day, as may be seen by the correspondence published in the *Advocate* for January.

A RASH ENTERPRISE.

A witty and cynical story is told of a certain French baron who was always doing eccentric things, and at length took unto himself a wife, who, as the pair were leaving the church, observed, "I hope, my dear, you will now settle down, and be guilty of no more folly!" "Yes, madame," he replied, "be assured this, my greatest, shall also be my last act of folly." The Church Association was born and has grown up in folly; let us trust that the prosecution of Mr. Lowder will be its last effort. No one expected either charity or common sense from a society that has from the beginning shown no glimpse of either, but in no act could wickedness and stupidity more heartily join hands than in the persecution of Father C. F. Lowder. Let us take first the wickedness. Some good people, we imagine, think vaguely of the East-end of London as a very vulgar quarter, inhabited by very poor people, principally dock labourers and the like, who are very rough and very irreligious, and so on; but beyond this broad and hazy way of looking at things they do not much trouble themselves. They have probably never been further east than the Mint, and have certainly never traversed Ratcliff-highway, still less any of the streets about it, and have thus not even the most superficial personal knowledge of the neighbourhood in which St. Peter's Church stands, and in which for more than twenty years its vicar, well born, highly cultivated, has labored with a self-denial the more admirable in that he has cut himself off from those associations and surroundings which to a man of refinement are nothing less than necessities. Twenty-five years ago the district of Ratcliff was—to use a seaman's emphatic expression—God forgotten. The churches might as well have been closed, so far as the vast bulk of the population was concerned. One Service on Sunday in a pewed church, "Dearly beloved brethren" from the reading-desk, scholastic platitudes and "dic." (*i. e.*, dictionary) words from the pulpit, a few kindly visits from the clergyman, and "souping" from two or three visiting ladies, who carefully avoid "those dreadful Smiths," or "that virago Tomkins," are of no more use among such people as swarm in the filthy alleys about the docks than dropping rosewater on a gaping, festering wound. The sin of the East-end is bold, reckless, and desperate; it has a large element of the seaman's disregard of disguises; it scarcely shuns the light of day; it dances in the glare of gas. Every third or fourth house in "the Highway"—as it is still called, despite its more modern nomenclature—is a gin-shop; and worse even than this, dancing hells, where scenes indescribable are enacted, draw nightly crowds of the worst of men and the most abandoned of women—many mere children in years. Thieves' haunts abound; prostitution is so common that it casts off all appearance of even trying to ape propriety, and, even in the morning hours of the day, women, often intoxicated, and whose persons are not decently covered, hang out of windows, gossip at doors, and, as we have sometimes seen them, not in bye streets, but in the "Highway," dance on the public footway if a barrel-organ or a cracked trumpet happens to be playing outside a gin-shop. Drunkenness is the rule and not the exception; the best of these people are rough in the extreme, hardly civilized, without the faintest notion of self-control, but with human hearts, human sympathies, the Divine touch of nature that makes the whole world akin if you only know how to reach it. It cannot be reached from the pulpit, it cannot be reached by being told it is desperately wicked, nor is it any man or men and women selected haphazard—though with the whole system of Catholicism at their backs—who could deal with these lumpers and lighter-men of the East-end of London. They

are a peculiar people. There are so many "cross currents," so to speak, in the social life of the docks, from the many elements of which it is composed, that a priest coming raw to the work from another poor district might find himself often at fault till he had learnt his work. Moreover, the workers must be miracles of patience and long-suffering, and with a primitive strength of faith, or they will almost throw aside all faith in despair and come to believe the Church is a huge mistake. We must not have, as Father Stanton once said, an atom of respectability. There must not be the faintest *soupcon* of the kid-glove. The priest or the sister must never have their sensibilities shocked—that is, they must never show it. They must rebuke and reprove improprieties, not blush at sight of them. Some years ago, passing near the London Docks, we witnessed an instance of the sort of thing we mean. We quote it as an illustration of a whole system. A woman—an "unfortunate"—was passing along and holding up her gaudy and tattered garment higher than propriety permitted—obviously, too, on purpose, for she looked around her as she walked with loud and reckless laughter. A priest (who we afterwards ascertained belonged to St. Peter's Church) was approaching, and, instead of "passing by on the other side" with shocked and averted eyes, he went straight up to the woman and gently but firmly bade her conduct herself properly. The woman dropped her dress immediately without a word of remonstrance, and appeared positively ashamed. The feeling might be but momentary, the obedience more that of the brute cowed by human influence and authority than of a rational being; but if only this unhappy being was made to see that she *could not shock the parson*, something was or might be gained. These people delight to horrify respectable people, especially clergymen, and they are proportionately afraid to unfold to them the dark recesses of their deplorable lives. How can such as *them* talk to them mighty good people? Lor! their blood would run cold to hear 'em! The men and women who labour among such populations must be ever as the priest in the confessional, remembering that nothing so closes the doors of confidence as displaying horror of sin. It is not possible in the columns of a newspaper to enter more deeply into these dark phases of East-end life; we have heard seamen—not themselves too "strait laced," and who, not certainly as missionaries, have acquired some knowledge of London-dock existence—say emphatically that any man, be he even a fetish worshipper, would have their hearty good wishes if he could get only some of the people to rise above the slough of a life without virtue in this world or hope for the next. We heard from the lips of a working man who, as he made the confession in an open meeting, we need not hesitate to name—we mean Mr. Martin, the highly-respectable church-warden of St. Peters's, London Docks, and lighter man—the statement that he had never been to church since his marriage—save to have his children baptized—until he went to St. Peter's. The priests were two years persuading him to go to church, and it was two years more before he went to confession. Now, we do not say that Mr. Martin was worse than thousands of workingmen, but he was certainly no better. Was he nearer salvation when, however good as husband and father, he was admittedly a godless man, than now, when (allowing his faith to have many errors) he worships God, and brings up his children to do the same—to go to church, to do their duty, from a higher motive than even love of their parents? Are his daughters less likely to grow up pure and good women with *some* religion than with *none*? Are our Church Association friends prepared to say frankly what if they do not say they must mean—or actions mean nothing—be Protestant, or go to the devil? This is plain speaking; but the subject re-

quires it. We can hardly, for our own part, comprehend the wickedness of persecuting a man who for more than twenty years has worked—assisted by a band of equally devoted priests and sisters—with such signal success and such sublime self-abnegation among a people from whom every one of his persecutors would turn away leaving them to wallow in sin and misery. In the name of religion, of the common kindness which heathen men show to his fellow man, we ask whether thieving is better than faith, prostitution than worship, drunkenness than adoration? At least, if the Protestants take away the shepherd from the sheep, will they give them another? It not, at whose door will lie an account of souls lost, of lives once restored but falling back for the lack of help, of homes wrecked that have been made full of peace?—*Church Review.*

THE CADAVER THEORY.

We print the following by urgent request, though we believe the same subject was thoroughly gone over in Dr. De Koven's review of Canon Trevor, who objects strongly to the phrase "objective presence," and holds what has been called the "*Cadaver*" theory of Archdeacon Freeman:

SIR—I had hoped that I had said my last word in this debate, but Mr. Foxley's erroneous statement as to Bishop Andrewes, whom I had cited, obliges me to intrude myself again upon your indulgence. Andrewes was far too great a theologian to have fallen into the heresy which Mr. Foxley ascribes to him, that of regarding the Eucharistic species as representing the dead Body—*cadaver*—of the Lord. Indeed, the very first trace of the curious tenet to be found in history, so far as I have read it, is Jewell's repudiation of it when charged against the Church of England by Harding, declaring it to be an utterly new figment, invented by Harding himself. I had better quote the passage, to show that I am not garbling, while professing to paraphrase—a too common sin of controversialists:

"In the end, M. Harding confirmeth this doctrine by the confutation of an error, which, for the novelty and strangeness of it, may easily seem to be his own; and ought, therefore, of right to be called 'M. Harding's error:' *for I believe it was never neither defended nor imagined by any other.* 'He surmiseth there be some that either have said, or else may say, that Christ's Flesh is present really in the Sacrament; howbeit dead and bloodless, and utterly void both of soul and Godhead. This is *a new error, never tamed or touched before this time.*"—*Answer to Harding.*

Now, unsafe as it is to trust Jewell when he is attacking a Roman doctrine or practice, his evidence may be relied on when he rejects a Protestant theory as novel. And there was not a sufficient interval of time between Jewell (1522—1571) and Andrewes (1555—1626) for the new tenet to have become traditional and accepted, even had not Andrewes been so far the superior of Jewell in ability, learning, character, and orthodoxy, as one much less likely to have fallen into a neologian heresy, necessarily involving Nestorianism as teaching that the Body of Christ is separable from His Deity. The truth is that Mr. Foxley has misunderstood Andrewes, unless I mistake the passage he has in his mind, the gist of which is that the institution of the Eucharistic sacrifice presupposed a passible Body, which alone could have been *immolated*, but that, as Christ's Body is now glorified and impassible, it is incapable of further immolation, and can be only representatively offered, with retrospection for its former passible condition. Again I must beg leave to prove that I am glossing truly:

"Will ye mark one thing more?—that *epulemur* doth here refer to *immolatus*. To Christ, not every way considered, but as when He was offered. Christ's Body *that* now is; true; but not Christ's Body *as* now it is, but as then it *was*, which was offered, rent, and slain and sacrificed for us. Not as now He is glorified; for so He is not, as he cannot be, *immolatus*; for He is immortal and impassible. But as then he was, when He suffered death (that is) passible and mortal. Then, in His *passible* estate, did He institute this of ours, to be a memorial of His *passibile* and *passio* both. And we are in this action not only carried up to Christ (*sursum corda*); but we are also carried back to Christ, as he was at the very instant and in the very act of His offering. So, and no otherwise, doth this text teach. So, and no otherwise, do we represent Him."—*Sermon on the Resurrection.*

Now, this will not bear out Mr. Foxley's gloss, if for no other reasons than that Christ was *alive* at the first Eucharist, and during the whole time of His actual priestly oblation on the Cross; that there was no *cadaver* present during either of those sacerdotal actions; even if we were not further met by the crucial text which disproves the tenet of the *cadaver*—namely, St. John vii. 63—"It is the spirit that quickeneth, *the flesh profiteth nothing*; the words that I speak unto you, they are spirit, and they are *life*"—the plain gloss on which is that any eating of Christ's mere dead body, were it feasible, would be spiritually useless. The further refutation of this curious invention (revived, I am sorry to say, by my late very learned, but very untheological friend, Archdeacon Freeman, from the mental obscurity in which Sewell had left it, and since taken up by other persons, without his learning, in one or two notably heterodox treatises on the Eucharist published subsequently to the *Principles of Divine Service*) is to be found in the universal prayer of the Eastern Liturgies for the illapse of the Holy Spirit on the proposed gifts. That the *quickening* spirit should come to make one *dead* be the real presence of another *dead* thing, and that other dead thing an entity which is absolutely and necessarily unreal and non-existent, to wit, the *dead* body of the *ever-living* Saviour, is even wilder nonsense than it is heresy.

A *real* presence of something now utterly *unreal*, and incapable of ever again being, cannot be seriously maintained out of Bedlam, unless by men wholly unversed in theology and logic.

Now, as Mr. Foxley has appealed to Ridley, he shall go to Ridley, before I quote the passage of Andrewes, to which I referred in my former letter:

"We worship Christ whenever we perceive His benefits; but we understand His benefits to be greatest in the Sacrament. . . . . We adore and worship Christ in the Eucharist. And if you mean the external Sacrament, I say that also is to be worshipped as a Sacrament."—*Disputation at Oxford.*

I am aware that negative statements, conflicting with these, can be extracted from Ridley, but the real evidence in questions of this sort is as to how far any one is willing to go in the positive direction. And though I should be very sorry to take Ridley for a guide in faith or morals, I do not ask to go beyond these his statements myself. Now for Andrewes: here is the passage I was thinking of:

"Imo, Christus ipse, Sacramenti res, in, et cum Sacramento; extra et sine Sacramento, *ubi ubi est, adorandus est.* Rex autem Christum in Eucharistia vere *præsentem*, vere et *adorandum* statuit, rem scilicet Sacramenti, at non Sacramentum, terrenam scilicet partem. . . . . Nos vere et in mysteriis Christi carnem adoramus, cum Ambrosio, et non *id*, sed *eum* qui *super altare colitur.*"

I am not sure about Mr. Foxley, after his mistake discussed above, but I think your readers in general will see that Andrewes, on my showing, is consistent. I will just add that I hope to print the liturgical evidence for Eucharistic adoration in a few days, and will gladly send copies to those

who have taken part in this discussion, if they will favour me with their addresses. It is on this question that the whole debate as to non-communicating attendance really hinges, for if Christ be specially present in the Eucharist, there is every reason for staying to do Him homage. If not, I grant, *cadit quæstio.* RICHARD F. LITTLEDALE.

9, Red Lion-square, W. C., June 27, 1878.

THE REV. J. KEBLE AND THE REAL PRESENCE.

The *Church Quarterly Review* in its current number publishes, at the request of Dr. Pusey and Dr. Liddon, the subjoined letters, &c., which we reprint not only on account of their intrinsic interest, but because we trust they will be the means of closing a discussion which Dean Burgon lately revived, to the discredit of Keble's memory, and in support of a nondescript and effete theology:

"My Dearest Liddon: I see that Dean Burgon insists that it was you, 'not Mr. Keble, who wrote the line in the *Christian Year* which has reasonably created so much offence.' I have both publicly and privately to Dean Burgon, explained what occurrred. But as he has forgotten this. I wish to set down with more exactness the real facts of the case which our joint memories attest.

"The facts were these: Our dear friend was distressed by the use which people made of the line 'Present in the heart, not in the hands,' for very many years. It is not improbable that an appeal of H. Froude in 1835 first occasioned him to think of the use which might be made of it. H. Froude said in a letter to J. K., 'How can we possibly know that it is true to say "not in the hands"?' In 1855, in a conversation with you, J. K. talked over different ways in which the words might be prevented from being quoted as contradicting the truth which he held. He finally thought it enough to illustrate his meaning by the Scriptural expression, 'I will have mercy and not sacrifice.' Since we have our Lord's authority that these words do not reject sacrifice altogether, but only as a substitute for mercy, he thought that his own words 'in the heart, not in the hands,' might be understood as disclaiming such thought of His presence in the hands as might exclude dwelling on the presence in the heart. The context favours this; for he goes on, 'The eternal Priest doth His true self *impart;*' and clearly our Lord *imparts* Himself not in the hands, but in the heart.'

"Eleven years passed by, and to me, when I mentioned the use made of the line, he had always answered by a disparaging remark on the 'Christian Year' itself, which, in his way, he used to call 'that book.'

"The question was brought to an issue through the pain which he felt when Bishop Jeune, in the Upper House of Convocation, Feb. 9, 1866, quoted the lines as expressing our dear friend's matured conviction against the Real Objective Presence: 'If only they would say with an honoured man, Mr. Keble—

> "O Come to our Communion Feast:
> Where, present in the heart,
> Not in the hands, the Eternal Priest
> Will His true Self impart,"

much would be done to restore peace and confidence in the Church.' As our friend had ceased to be a correspondent of the *Guardian* after the line which it took about the judgment on 'Essays and Reviews,' but you, as a

younger man, had no occasion to make any change, he asked you to write to the *Guardian*, drawing attention to an explanation which he had given of the lines in 1857.

"You wrote—

"'Sir,—At the recent debate in the Upper House of Convocation the Bishop of Peterborough is reported to have quoted, with much approval, some well-known lines from the "Christian Year:"

"O come to our Communion Feast:
Where, present in the heart,
Not in the hands, the Eternal Priest
Will His true Self impart."

"'Mr. Keble has very rarely besides, if ever, alluded to his own compositions. But in the case of this verse he has been careful to state his exact theological meaning in his work on "Eucharistical Adoration" (p. xiv., note—second edition). After saying that the language of Anglican divines which is often alleged against the doctrine of a Real Objective Presence is really directed, among other things, against the "notion of a gross carnal Presence," he subjoins, "I may perhaps be excused for exemplifying this by the expression sometimes quoted from the 'Christian Year,' 'present in the heart, not in the hands.'"

"'At page 180 of the same work the following doctrinal statement occurs in a protest and appeal, in drawing up which Mr. Keble aided. It is dated 1856: "The doctrine of the Real Presence of the Body and Blood of our Saviour Christ under the form of bread and wine has been uniformly held as a point of faith in the Church from the Apostolic times, and was accepted by general councils as it is also embodied in our own formularies." "H. P. L."

"'Christ Church, March 3, 1866.'

"This letter John Keble saw, corrected, and approved before its publication.

"This, however was but a temporary expedient. At his wish you had consulted with me (to whom in his love he was continually referring) about the future. I remember saying strongly, 'Explanations are useless: they have been made over and over again, and are ignored: so long as that line remains in the "Christian Year"it will be quoted against what our dear friend has so long believed and taught.' In the course of our conversation you mentioned different explanations, which in 1855 he had thought might be given of it. Among them he had said in his playful way, I suppose the real correction would be to put 'As' instead of 'Not.' After the experience of all those years I strongly felt that this, which he had suggested playfully, was the real remedy. You demurred to it as unsuitable to the context, since it spoke of a matter of faith which no one denied. I answered your demurrer by saying 'It is like the broken sentences of St. Paul, bad grammar, but good theology.' You then, first, sent the proposal to our dear friend as from yourself, because I thought it possible that, in his marvellous humility, he might pay more attention to any suggestion of mine than it could possibly be entitled to. A day or two later you wrote again to explain that the suggestion was from me. After considering for three days he accepted it in the little note which he wrote to you and which you still have. When that note was published, I requested that a blank might be substituted for my initials. I thought it did not matter to any one whose suggestion it was. But the note ran:

"'*I have made up my mind that it will be best, when a reprint is called for, to adopt E. B. P.'s emendation and note, with a few words pointing out that it does but express the true meaning of the present text.*'

"The line, then, after all, is neither yours nor mine, but our dear friend John Keble's own, only, though he saw it to be the real correction, he would not of himself have introduced it in that context. Probably his remedy would have been to cut out the whole poem. In one way this would have been more satisfactory; on the other hand it would not have been so effectual. The line would still have been quoted to deny what he believed. However, my business now is not to justify the wisdom of my opinion, but to relate facts. Everything might have been done better than I did it. The question is not about me, but about John Keble. He accepted the emendation as the best that could be done by his own deliberate judgment.

"As I wrote twelve years ago to the *Times*, the little note which accepted it is 'written in the same beautiful firm hand in which he wrote before his first illness. The second illness, by which he was taken from us, showed no signs of approach then. His note accepting it is dated March 6, 1866; hiss illness began a fortnight afterwards, March 22. During that short illness Mrs. Keble mentioned that it was a great comfort to him that he had decided to make the change. He himself expressed this.' 'The change was made in compliance with his dying wishes by those to whom he left the trust of the copyright of his works. Not to have fulfilled his wishes as to his own work so bequeathed would have been a violation of a sacred trust.'

"It was and is a satisfaction to us to know how entirely this alteration was approved by our dear and revered friend the Bishop of Salisbury, who died the death of a confessor; the painful heart disease of which he died having been brought on by the unceasing harass which he underwent in his own diocese in consequence of his loyal exposition of the faith in his charge of 1867. Bishop Hamilton said to you at the time he was glad the change had been made, as he never could reconcile the line as it stood with Mr. Keble's known consistency. And, writing to you, he thus refers to your letter in the *Guardian* of January 9, 1867, in which you defended the alteration at length: 'I entirely agree with you. Honesty is the best policy, and moreover there is something quite distressing in the thought that false doctrine should be justified by any words of Mr. Keble, which he, from fear of misconstruction, desired to be altered.'

"But after all, I cannot understand to what end is all this fuss made by Professor Burrows and Dean Burgon if they hold at all by the early Church or the Council of Nice. The English Church has bound herself to the belief in what was held by the universal Church from the first. The doctrine contained in the altered line (as I said nearly twelve years ago in my letter to the *Times*, Dec. 12, 1866), has been affirmed in stronger language before by our own divines, as when George Herbert (John Keble's predecessor in sacred poetry,) wrote:

"'Drink this
Which *before* ye drink is Blood.

God to show how far His love
Could improve
Here as broken, is presented.'

"'Come ye hither, all whose taste
Is your waste;
Save your cost and mend your fare,
God is here prepared and drest,
And the feast
God in Whom all dainties are.'

It says only what St. Cyprian says, 'The hand receives the Lord's Body;' or St. Chrysostom, 'That which is in the cup is that which flowed from

His side, and thereof we do partake;' or St. Augustine, 'He was carried in His own hands when, commending His own very Body to us, He said, This is My Body;' or Tertullian in the second century, 'They approach their hands to the Body of the Lord;' or in the simple expression of the Greek inscription at Autun, which all critics acknowledge to belong to the close of the second or beginning of the third century (and in regard to which a distinguished scholar and very anti-Roman divine expressed the greatest pleasure in seeing what valid testimonies it supplies to the 'establishment of Catholic truth on the Divine dignity of the sacraments,' 'Eat, drink, having *ΙΧΘΥΣ*' (*i. e.* according to the known anagram, 'Jesus Christ, Son of God, Saviour') 'in Thy hands;' or as the council of Nice says, 'Neither the rule nor practice handed down that they who have not the power to offer (deacons) should give the Body of Christ to those who offer.'

"I am still amazed that your name should have been mixed up in the matter, but that people are so careless in controversy. It was naturally vexing to them that a weapon should be wrested from them which they had used for so many years, though against the writer's protest. Had I foreseen that any imputation could have been made against the suggestor of the emendation, of course I should not have erased the initials which indicated him.

"I suppose that this contradiction will be overlooked like all its predecessors. However, you will not mind bearing the imputation, since you have helped to relieve the anxiety which Bishop Jeune's mistake occasioned to our revered friend.—Your very affectionate, " E. B. Pusey.

" Christ Church, May 20, 1878.

" Rev. H. P. Liddon, D. D.

" P. S.—I am permitted to add in illustration the following extract from journals of John Keble's sister-in-law, Mrs. Thomas Keble, Bournemouth, 1866, and his nephew, Rev. Thomas Keble, jun."

Extracts from Mrs. T. Keble's Journal.

"20th March.—'She (Mrs. John Keble) said to-day she thought the many false statements about the "Christian Year" ought to be contradicted. Several people wish him to alter the line on H. C. "In the heart, not in the hands," to "*and* in the hands." Dr. Pusey proposes that . . .'

"29th April.—'I asked her (Mrs. John Keble) on St. Mark's day about what she considered John's intentions were [as to] altering that stanza in the Gunpowder Treason Hymn. And she said, "He meant to alter *that* word in the text, and he told me that he had been wishing to do so for the last twenty years; it was a constant annoyance to him, because he felt that he might be misleading others."' "

Extracts from the Journal of the Rev. T. Keble, jun.

"On the 22d [of March, 1866] my uncle began to be ill; but my mother, who was constantly in my aunt's bedroom, says that he repeatedly talked with her about the proposed alteration in the "Christian Year," and that indeed the *last* conversation the two had together before he became too ill to converse was on this subject.

" 'I was summoned to Bournemouth on the 27th (Tuesday), and found him almost (or quite) unconscious. But my aunt was evidently most anxious that his wish should be carried out. Some of her first words to me were to this effect, "It is a great comfort to him that he has made up his mind to alter that stanza in the 'Christian Year,' to put 'as' for 'not,' as Dr. Pusey has suggested." And my mother says she added, "And mind, Tom, you do not let the matter rest."' "

AN EXPIRING TRADITION.

St. Giles's, Edinburgh, originally an abbey, subsequently a cathedral church, is in a way the starting point of the external development of the Scottish Reformation. In 1558, before any general destruction of the old religious externals had commenced, the image of the patron saint of this church, after having been carried in procession us usual, was desecrated and destroyed by the Church Associationists of those days. From this point onwards the old traditions as to religious worship died a rapid death, and the new Protestant tradition came into birth and soon matured itself.

What that tradition was was seen in St. Giles's Church itself by ourselves when we first visited it, not a dozen years ago. The choir had been partitioned off from nave and transepts, and formed into a separate temple for Presbyterian worship; here we saw—

1. Windows stripped of every vestige of their ancient imagery, colourless, and bare.

2. Such emblems of the old worship as remained in the architecture disfigured and defaced.

3. A tall rostrum of a pulpit rose in what had been the holy place, no trace of anything like an Altar remaining.

4. No provision for choral worship, an organ or any such instrument being eschewed as an abomination.

5. Square pews crowded the whole floor space.

But only yesterday we stood in that same choir, and behold, all was changed, and we beheld—

1. Windows all aglow with sacred imagery; the whole life of Christ is depicted in them, the subject being treated in strictest accordance with Catholic tradition. The Saviour, our Lady, and other saintly personages are duly aureoled, and mediæval precedent as to detail is carefully followed. The window over the altar-place displays the Crucifixion.

2. The architecture has been carefully restored, and this restoration has included such ecclesiastical emblems as could be recovered and brought again to light; hence on a boss in the groined roof we read from below, *Ave, Maria, gratia plena, Dominus tecum.*

3. The rostrum has wholly disappeared from its central position, and instead on the right hand side we have a low stone pulpit adorned with sacred images and groups of sculpture. No Altar, indeed, has taken the place of the rostrum, but every preparation is made for one. There is the foot-pace ready, and below the window is a reredos with small images of the Evangelists and other saints. In front of a row of official chairs (which are placed before this reredos) is a large massive table, which only needs vesting and adorning with crucifix and candles to make a very presentable Altar. Is the coming Altar casting its shadow before it in its long vacant shrine?

4. On the right of the sanctuary (in the old Lady Chapel) is a mediævally-designed organ, adorned with images of adoring angels, duly winged.

5. Carved oak stalls are provided for the civil and religious dignitaries who frequent this the "High" church of Edinburgh, while open benches of mediæval design seat the rest of the congregation.

As we stood contemplating this marvellous change many thoughts crowded into our mind. Here at the place of its birth the Protestant tradition as to the externals of worship has died a complete and natural death. Is this change the result of mere æstheticism? Does it all only mean that people now like pretty churches just as they like prettier houses and prettier drawing-rooms than those which contented our fathers?

Hardly, for this would not account for the particular form which this change has assumed. It is a distinct reversion to specially Catholic precedent; and, besides, what notice is that that catches our eye? It is a placard requiring all men who enter the building to uncover.

This placard is the tombstone of another tradition. The Scottish Presbyterian used to carry the Protestant doctrine that no respect was due to any place as "holy" to its logical extreme. For instance, it was a common custom for men to put on their hats the instant they quitted their pews after Divine Service, and no Presbyterian was offended at it. But now, not in connection with any preaching of the Word or ministering of sacraments, men are required to show reverence when entering the holy place—another reversion to Catholic precedent.

We turn to a man who seems to be in charge of the place and say, "You have restored the building, the next thing to do is to restore the worship." He answers, "Yes, sir, and I believe that's coming. I don't say that it will ever be exactly Roman Catholic again, but it will be the next thing—Episcopalian." So here, a few feet from the place where the renowned Jenny Geddes sat when she flung her stool at the dean's head during his reading of the English Liturgy, and a few yards from the grave of John Knox, in the midst of pictured and sculptured saints and angels, and with the restored *Ave Maria* over his head, a son of the Covenant calmly predicts the revival of once-abhorred prelacy as a mere matter of time, and as a thing to be talked about quite calmly and quietly!

Whereunto will all this grow? Is there a secret spirit inspiring human affairs analogous to their external appearance, or are outward things merely outward and independent of any inspiring energy? Do the signs of the times indicate what the spirit of the times is? If not, why are we divinely warned that we ought to discern the signs of the times?

The Protestants of Scotland are beginning to substitute Catholic externals for the hereditary outward aspect of their worship. The old religious tradition of the country is dying. When it is dead, what will come in its place?—*Church Review.*

SISTER ROSA MARY.

On Tuesday, the 23rd of July, there passed away one of those lives which leave an unfading remembrance in the minds of all who have ever been brought into contact with them. Sister Rosa Mary, of the community of St. Mary, Wantage, and assistant superior of St. James's Home, Fulham, after a short illness, and at the early age of thirty-one, was taken, almost suddenly, and in the midst of her labours, to her rest. Called early to the religious life, and pursuing it from the first with an intensity and fulness of purpose which seemed almost to ripen before its time, it was during the last three years that, in the important position of assistant-superior of the London Diocesan House of Mercy, she developed more fully those great gifts of nature and of grace with which God had endowed her. Few who paid the home even an occasional visit can forget the charm and brightness of her outward manner; while those whose privilege it was to know her more intimately, and to be associated with her in her untiring ministries of love, saw, in that outward brightness, the reflex of a life within of unusual power, and devotion, and self-consecration to her Master's service, which renders her removal as great a loss to the work at Fulham as it is a blank, not easily to be filled up, in the hearts of those who knew her preciousness and the greatness of her work.

Prompt in action, firm and decided almost to a fault, with a winningness of manner which redeemed that firmness from severity, ever ready, as, owing to the great versatility of her powers, she was ever able, to put her hand to any portion of the work, she has left her mark upon almost every department of the varied and complicated machinery requisite for the successful carrying on of a large establishment like the Diocesan Home.

None who witnessed that last communion will easily forget the rapture with which she embraced her Lord, and threw herself upon His love, in the struggle that was then commencing. And He was indeed with her in all the bodily sufferings and the mental conflict of that day, lifting her up out of each gathering cloud, until the darkness seemed to pass away, and, in the closing hour, peace and light rested upon her soul. She became, as the end drew on, calm and perfectly conscious. Calling to her side the superior, whom she loved with a sister's and a daughter's love, she expressed her last thoughts and wishes with perfect composure; then told her last anxieties to her spiritual guide, and resting on her Lord's absolving love, as expressed in the words of the Psalmist—"With the Lord there is mercy," she fixed her eye, until it closed, upon the crucifix by her bedside, and passed peacefully away with her hands clasped in the attitude of prayer, looking to Him Who had redeemed her by the Blood of His Cross.

On the following Friday, July 26th, her body was laid in the cemetery, close by St. James's Home, Fulham. It had been placed on the previous evening in the chapel of the home, and was tended by loving watchers through the night.

Early in the morning there was a celebration of Holy Communion, at which the sisters, associates, and friends communicated, realising, in the stillness of their grief, the sweet fellowship which knits in one the living and the dead in Christ. A choral Celebration followed at ten o'clock, when many more were present. The scene at this Service was most touching and impressive. The sun streamed in brightly through the coloured east window. The voices of the choir sang over her, who had so lovingly trained them, their requiem of praise and love, until sorrow seemed to pass away in hope. Over the coffin was spread an exquisite pall of white and crimson, bordered with a scroll on which were inscribed the words, "These are they which follow the Lamb whithersoever he goeth;" and upon the pall was laid a cross of beautiful white flowers, with a wreath at either end. The Burial Service, which was said in the chapel as far as the close of the lesson, followed immediately upon the Celebration; after which the body, preceded by the choristers and priests and followed by the superior, sisters, relatives, and friends, was borne to its resting-place, the choir singing, as they entered the cemetery, "When our heads are bowed with woe;" and again as they left, "O Heavenly Jerusalem."—*Guardian.*

THE COMMITTEE OF PRIVY COUNCIL.

The following admirable letter appears in the *Guardian:*

Sir,—The decision of the Queen's Bench in Mr. Mackonochie's case is the best thing we have had for a long time, because it controls the Judicial Committee of Privy Council. Not the Privy Council itself—that is quite another matter.

We shall now have more care about those cumbersome judgments, and possibly no longer such blunders as that about Bishop Cosin, who was mentioned as an archdeacon several years after his death, and they will not tell us that a cope was never worn over a surplice, or misstate facts so curiously or carelessly as has been detected by the Lord Chief Justice. Possibly the judges hereafter will give their opinions *seriatim*, as is done by the House of Lords, which will now in the last resort control the Committee.

Misinterpretation of an Act of Parliament is, I believe, ground of prohibition, and we may even hope that the ingenious perversion of Elizabeth's Act of Uniformity in the Ridsdale case will be looked after by Lord Chief Justice Cockburn, and as it does not concern Lord Selborne to reply to Mr. Parker, some one else may, perhaps, find it hard work before the *Jupiter hostis* of the Queen's Bench. The case, I conceive, is this. Queen Elizabeth had power to modify the Act, and did so within a year or two. And another modification was made by James I. In each case there was careful observance of statutable forms, and the *Prayer Book altered accordingly*. Lord Selborne and the committee invent a third modification, about which it has never been shown that the statutable forms were observed, when the Queen carefully avoided giving any sanction of her own to what was done, the burden of which was to fall on Parker and the Bishop; and *no change in the text of the Prayer Book was made*, which has been left for three centuries as a trap for incautious clerics. Can anyone believe in this invention?

In another respect the judgment of the Queen's Bench is a victory of common-sense and freedom. I have often urged that the court of appeal ought not to retain the cause, but, after deciding the questions of law, send it back to the Bishop of the diocese, with directions to do justice on the man in fault. Instead of this, a system has been invented of monitions from time to time, the effect of which was to keep the offending clergyman under the committee itself as a perpetual engine of discipline. It will be seen how this was ready to grow into discipline by the Crown, which is discipline by the power of this world, instead of discipline by the bishop, which is the discipline of the Church.

This danger will not survive the judgment of the Court of Queen's Bench, which requires a new proceeding by the bishop for each new offence; and there will no longer be any advantage in retaining the cause.

F. H. Dickinson.

THE CATHOLIC REVIVAL IN 1878.

The question at Oxford fifty years ago was, firstly, whether the body of the Church was ripe for this revival; secondly, whether the Church of England denounced it and England was strong enough to bear it. The bishops threw it over in 1843, and Newman, not able to appreciate, or at least not able to apply, the lessons of the fourth century, took the attitude of the bishops as a sign that she was not strong enough. He concluded in words not more beautiful than pathetic that "she could not keep the good things poured upon her, nor dared to own the children that she had borne, that she had not the skill to use their services, nor the heart to rejoice in their love, and that whatever was generous in purpose, and tender or deep in devotion, her flower and her promise fell from her bosom and found no home within her arms." And so he came to the conclusion that the birth-struggling of the previous fifteen years had been simply ripening

a seed for Rome, and over he ultimately went. Yet after events have shown that those glorious fifteen years were ripening seed to bear fruit within the Church of England herself. Since that time we *have* doctors in the Temple and ascetics on Mount Carmel, and heralds in the wilderness, and preachers in the market-place—yes, and even one or two specimens of the ruler in Sion. Later history has scattered to the winds the theory of the memorable "Lectures to Anglicans," and though the battle proves too fierce for weak souls here and there, yet the reformation which first began with us and thence spread to all other religious bodies, that of Rome included, still remains with us, and shows of itself indisputably that it has "a great work to do for England" on Anglo-Catholic lines and not Roman ones. The Church of England therefore *is* strong enough to bear the revival, and this fact is the best proof of her vitality as part of the Catholic body, for otherwise we cannot but believe that the revival would have been too strong for her.

On the other hand the people have been ripe for the revival in the best sense of the word, not ripe for it as a fancy, or a taste, or an eccentricity, but as a religion. The revival, indeed, sometimes has imported into it fancy, and taste, and even eccentricity, and of course must be in individual instances coloured by them unfavourably; but as a revival it has mastered and made use of them, not been mastered by them, which is the most striking evidence of the imperial force of it as a religious principle that could be needed. It has been widespread without being popular, admired without being tolerated, irrepressible and yet thrust into corners, full of sacred dignity and yet execrated and spat upon, insensible to blows and yet bowing its head before its enemies, enshrined upon the Altar and yet trailed in the dirt at street-corners and in tap-rooms. Among us the evidence is abundant and overwhelming that the grace manifested has been the fruit of sacraments—that is, of Christ the Forgiver and the Feeder, through His priesthood. Since Newman's time the face of the Church of England has changed, and the revival retains not a single trace of the human agency of Tractarianism. Its adherents are not attracted by a great name nor find their bond of union in personal reminiscences; but its "popularity" is popularity in the best sense of the word, intensive, as we may be pardoned for saying, rather than extensive. Popularity in the conventional sense is noisy and widespread in proportion to its superficiality. The Catholic revival has escaped the snare of sectarianism. We recollect when it was considered Providential that the new movement had not been baptized with Newman's name, but if it had, it would have cast off that great name as easily as it has cast off the less prejudiced name of Pusey. The Catholic revival when it makes converts has to win a victory. Its attractiveness depends upon the strength of religious convictions and upon its adaptability to meet the deepest spiritual necessities. It is popular because of its sovereign capacity to satisfy popular needs and challenge affections which are common to human souls, which only deep things can awaken, and which when awakened insist upon having their nutriment.

The Catholic movement has not collapsed, but has made its way, *mole suâ*, and as it were insensibly. It is true that we have been and that we are—for any front that we ourselves can display—at the mercy of events, but for that reason it is evident that events are being overruled by a higher Hand, and that One is doing what we had no hope to do, riding the whirlwind and directing the storm. Our persecutors have got their weapon forged for them by a fanatical Parliament and applied to their heart's content by a pliable court, but who would have thought that their designs would have failed for lack of popular support? Even the *Daily Telegraph* taunts them with their inability to get "aggrieved parishioners."

The mistake made by Dr. Newman a generation ago was in identifying the alien power which had got partial possession of the Church of England *with* the Church of England. It cannot be denied that when bishops made themselves the mouthpieces of this power there was some excuse for the mistake. But all the more honour attaches to the steadfastness of veterans like Pusey and Keble. The same mistake is being made by the persecutors of Catholics now. The world power as represented within or upon the Church of England has brute force for its sanction, and even our opponents must share the conviction that in a contest between brute-force and a religious principle, religious principle must probably gain the day. What we are fighting for is the historical character of the Church of England. If that historical character were merely a literary fancy, however true, or an antiquarian luxury, however tasty and attractive, it would have remained in the schools where its revival began half-a-century ago. But as it involves the continuity of Christianity with Christ and the Apostles at the beginning of it, of which there is abundant evidence that it never was broken in the Church of England, it is the basis of a conviction which has been found too strong for the weapons formed against it.

HOME REUNION.

The A. P. U. C. is now more than ten years old, and still continues its work. But the time was when if a man ventured to say a word about unity he was treated with the tenderest regard indeed, and real sympathy, but it was accompanied with the ill-concealed compassion felt for a *dreamer*. Now, associations are the means of converting dreams into realities. If an idea can be embodied in an association it is at least launched, and when launched a successful voyage becomes possible—as long as it can be kept afloat. So far, then, the Home Reunion Society exhibits all the conditions of success, and there must be many who would be sanguine if they could persuade themselves that the scheme has what naval architects call the elements of flotation. If we are guided only by human rules of thought we might well doubt this. To reconstruct the shattered unity of religion at home might well dismay the most sanguine; but this is a venture and labour of faith. This is very ably put in the papers of the society, and we refer to rather than propose to enlarge upon them. We have only two considerations to add to those which are so well stated by the committee. The first is, that the presence of a great thought is in itself a great power. God works all the great changes in the moral world by putting great thoughts into men's minds, and it is when the Church, and associations within the Church, keep these thoughts in the foreground that they strike root into men's hearts and ripen into action. In physical science a student conceives an idea. He considers at first, perhaps, that it is impossible; it is dismissed. It returns; he ponders it. One difficulty diminishes after another; and at last he arrives at a theoretical solution. Then one engineer after another falls into his plans, and at last an association is banded together to carry out the project; and the impossible is effected! We take this as a parable of what may be done in religious science. The Pharaohs cut a canal between the Nile and the Red Sea; therefore, said M. de Lesseps, a canal may be cut between the Mediterranean and the Red Sea. There was unity in Christendom, till the rupture between the East and West; therefore, says the Home Reunion Society, there may be unity again. It is promised. Let us work for it, and pray for it.

THE HARD TIMES AND THEIR LESSONS.

No one will dispute the gloom which hangs over the prospects of the year.

But the most important serious lesson which the Hard Times are reading to the community relates to certain errors into which the working classes have fallen. Now, we may say, once for all, that we shall not join in the tide of vituperation of Trades' Unions, which is apparently setting in. No greater misfortune can happen to religion than for it to take a side —as, it may be feared, it has sometimes done—in social or political controversies. If ever the Church had an excuse for doing so, it was in the days of the Apostles, when they had to face the monster evil of slavery. But she did nothing of the sort. She bade her sons to remain in the vocation into which they were called. The slave she consoled with the assurance that he was the Lord's freedman, and she bade him work for his master as for God. The master she told to remember that he was the Lord's slave, and she commanded him to look upon his servant, not as a chattel or as property, but as a brother beloved. This teaching, we need not say, has little by little destroyed slavery, and it exists no longer in Christendom, save in the Spanish colonies and in Brazil. But how disastrous would have been the result if the Epistle to Philemon had been written to Onesimus, and had been filled with arguments against emancipation! Equally disastrous would it be for the Church to take the side of capital, and order as a religious duty the ducking of deledates from Trades' Unions in the nearest horse-pond. Working men have just as much right as anybody else to look after their own interests, and if their Unions protect them against oppression, procure them better wages, and ensure them more regular employment, they are not only to be congratulated upon having invented so useful a machine, but no Churchman will refuse them his sympathy. Unfortunately, however, there is grave reason to think that the good which they have derived from unionism is illusory, and that the evil it has wrought them is of a very serious character.

There are several things that Trades' Unions might have done, and that would have been altogether beneficial. They might simply have been sick clubs, insurance offices,and benefit societies. Or they might have taken the place of mediæval guilds,and made it their business to insist upon good work. They might have made each apprentice produce a creditable specimen of his handiwork before admitting him to the freedom of the society; and they might have adopted rules for expelling or degrading any member who should be convicted of "scamping" or incompetence. Lastly, they might have made it their business to protect the individual workman against the tyranny of his master. In such a case the strike against a firm would have been almost equal to putting it in the pillory. A master whose men turned out would almost *ipso facto* be branded as unjust, and as guilty of grinding the faces of the poor. But so far from that, public sympathy is *prima facie* now felt to be the due of the master when men strike. It is one of the strangest phenomena of our modern industrial system, that strikes may take place without disturbing the mutual affection and respect which had prevailed between the employer and employed.

Another very serious error into which the working classes fall is to suppose that capital is their enemy. There is a favourite clap-trap about labour being the sole producer of wealth. The saying is no doubt true, just as steam is the sole producer of steam-power; but we all know that steam is absolutely useless without a steam engine. The fact is, comparatively

speaking, very little labour, at all events in civilised society, is immediately remunerative; and hence, without the aid of the capitalist, it could never be employed at all. Nor is it true that capital takes more than its fair share. It seems to be forgotten that capital is always competing for employment, and is obliged to be content with very moderate profits. But the smaller the profit the larger the share which labour has of the price of the commodity.

The conclusion of the whole matter is that, while the working man has an indefeasible right to make the best of his labour, it is not to his interest to create great organizations for the purpose of trying to repeal, what might almost be termed the laws of nature. Trades' Unions, in the long run, are found to mean Masters' Associations; strikes provoke lock outs; and picketing brings about the importation of foreign labour. The great lesson of the Masons' Strike is that, after all, ninepence an hour is a great deal more than can be earned abroad, and that our English working man would do better if he thought a little less about the amount of his wages, and a little more about the best way of spending them. If he would content himself with a glass of beer at his dinner and another at his supper, he would find himself better off at the year's end with his two guineas a week than if he had earned three or four shillings more, and had amused himself with guzzling at all hours of the day and night. Mr. Buckmaster has also something to say. He affirms that the frying and frizzling which the working man's wife calls cooking is the curse of the artisan classes, and he is eloquent on the waste of food that takes place around us. Really, if our elementary schools could teach the rising generation the art of sensible spending, we might look for a return of the Golden Age.—*Church Times.*

Correspondence.

For the Church Eclectic.

SIN, PENALTY AND HELL.

Dear Dr. Gibson: Now that the whole of A.'s answer to my last communication has appeared, I wish, with your permission, to state once more, as clearly as I can, my own view of the matters in debate, and then, so far as I am concerned, to leave the question to the judgment of the judicious.

A. and C. are agreed so far as this, that God is the Creator of all things that exist. "You grant that," says A., "then my case is clear. For nothing that God has created can be positively evil." "Not so fast," replies C. "God has given His moral creatures Free-Will. And has placed each of them, at some period of his existence, in a state of probation. Now probation implies the possibility of sin. And creatures that sin are positively evil." I shall not invent an answer for A. at this point, but go on with my own argument. The origin of sin is in Free-Will. And Free-Will seems to be necessary to the existence of moral creaturely virtue. That God has left the wills of moral creatures free, does not make God the Author of sins which such creatures commit. A created Will is a new force, a new Origin of Action. And being a Free-Will, it may be the origin of

either good action, or bad action. Now I contend that a will which originates bad action is just as much a force, just as positive, as a will which originates good action. A bad will transgresses God's law. Trangression of the law is sin. But transgression of the law is a positive action. To this agrees the fact that most of the Ten Commandments forbid transgression, and are negative. Each of the negative commandments forbids some positive transgression; "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery."

A will which originates bad action is a bad will. That is, if God created it good, its nature is changed since he created it. This is eminently the case with Satan. His nature is radically changed by his misuse of his Free-Will. And moreover his will is no longer free. But A. reasons that he has existence still, and that existence, being from God, is necessarily good. But I deny that existence continues to be a good to a thoroughly depraved being. "It had been good for that being if he had never been born." If existence were necessarily good, it would follow that the more vivid and pronounced a person's existence, the more vitality and force he manifested, the better he would be. This is not the case in fact. Bad, self-centred beings wax greater and stronger by throwing off obedience and restraint. Many historical characters exemplify this. For instance Napoleon. And Satan had less force and greatness as an obedient Archangel, than since he has set himself up as a rival of the most High.

The same argument conversely taken would have this curious result. The more existence beings have, the better they are. Then of course the worse they are, the less existence they have Then, of course, when Satan became totally depraved, he immediately ceased to exist. And all wicked men, in approaching total depravity, are therefore approaching utter annihilation. But A. has declared against Annihilationism, therefore we must not suppose him to hold that existence and Goodness are synonymous, or that Evil is nothing but deficiency of existence.

I said a will which chooses to originate bad action, becomes thereby, even if it was not so before, a bad will. The nature, of which that will was a function, becomes a bad nature. Now God, who has, for wise reasons, created the wills of spiritual beings free, though He has thereby abstained from being the Author of all action, has not therefore ceased from being the Rewarder of all action, the Moral Governor of the Universe. It is not true, as Calvinism asserts, that "God is the Author of whatever comes to pass," but it is true that, in the long run, He giveth to all, "according to their deeds." All evil, which is not moral evil or sin, has its origin in the Justice of God. Not only the Retributions of the future world, but the evils of the present state, come under the general head of Penalty. It is true that, in the probationary state, penalties may be disciplinary and corrective, but they do not therefore lose the nature of Penalty. In this life sufferings are not accurately adapted to deservings. The same state of facts which is penal to one nature, and hardens it, may chasten and soften another. God brings good out of evil now, and doubtless will to all eternity. But that does not prove that the evil out of which good is brought loses its essential nature, as evil, thereby. A. interprets the text "I make peace and create evil," precisely as C. does. God creates, not the evil which is sin, but the evil which is penalty. But C. is surprised that A. does not also hold, with C., that both evil, the sin, is positive, and evil, the penalty, is positive also. The Free-Will of moral creatures, and the just Government of Almighty God, are the foundations, for C., of all rational and Scriptural Theodicy.

I pass from the positivity of evil, to the question of the pœna sensûs in the future world. Whatever semblance of Catholicity A. may be able to

produce for his view on the former point, I apprehend he will find little or no backing among Catholic writers as regards the latter. I believe the exclusive negativity of evil (I admit a negative *element* in evil) to be Catholic only so far as this, that the powerful mind of St. Augustine impressed even its peculiar views on some of the western writers of his own time, and on some of the school-men of the Middle Ages. It is only in modern times that the Occident is getting emancipated from St. Augustine and recurring to the older and better Theology, of which St. Athanasius may be taken as the type. Even so Catholic-minded a writer as Hooker, has Augustinisms and Calvinisms that neither A. nor I would accept. (Mozley is a modern Evangelical, neither Catholic nor Catholic-minded.) But, as regards the denial of pœna sensûs in Gehenna, I know of no Catholic-minded man, except A., who has maintained it. I believe that A. is entitled to the entire credit of its origination. St. Augustine certainly did not hold it. The Twenty-first Book of the "De Civitate Dei," (probably the Saint's best-considered work, which of all his writings needed the fewest "retractions," is entirely devoted to the doctrine that "the damned will be eternally punished," and to the refutation of the objections of unbelievers. Among other objections, he expressly refutes A.'s objection, that material fire cannot act on spirit or on a spiritual body. (By the way, some hold that the spiritual body is a blessing promised only to the righteous. That the wicked are to be punished in the "vile body', of this corruption.) St. Augustine, then, did not deny the pœna sensûs of future punishment. Neither did the orthodox Fathers, before or after him. Neither did the orthodox Schoolmen, nor have any Catholic writers, A. always excepted, of modern times.

Neither does the non-existence of pœna sensûs, here or hereafter, follow from the doctrine of the exclusive negativity of evil. As I have twice stated, it is only by borrowing the opposite doctrine that A. draws the inference he does. If he would confine himself to his own principles, pœna sensûs is just as negative to him as pœna damni, if not more negative. And therefore, for all his premises prove, just as likely to be inflicted in the future world. I have looked in vain, in A.'s replies to me so far, for an answer to this argument, or to the array of Scripture texts I have brought forward that threaten pœna sensûs in eternity to the impenitent wicked.

A final word on Berkeleyanism. I said in my first paper that St. Augustine's doctrine of evil was not true in such a sense as to disprove pœna sensûs in eternity. So I say that Berkeleyanism is not true in such a sense as to disprove the same doctrine. And I think a controversialist is badly off logically, when, if he proves his premises, he does not thereby establish his conclusions. Berkeleyanism is not true in such a sense that it hinders fire from burning bodies in this world. Therefore it is not true in such a sense as to militate against everlasting fire in the world to come. And this is all that it concerns my main purpose to say. I have not written for the sake of holding a controversy with A, but for the sake of defending the Faith; to uphold the doctrine of Christ and of the Athanasian Creed, that the wicked shall be "cast into everlasting fire." Nevertheless, in taking leave of the discussion, I will say a few words on my philosophical belief.

I think A. is mistaken in supposing that Modern Science tends toward giving up the substantiality of matter, or of the atoms that compose it. Neither the science of masses nor the science of molecules has that tendency. Neither Astronomy and Geology, nor Chemistry and Physiology, tend that way. If he had said that the tendency of modern scientists was to deny spiritual existence, and to rest in Materialism, he would have been

nearer the truth, in my opinion. Neither do I think the philosophical tendency is, on the whole, towards Berkeleyanism. The sentences A. quotes from Professor Bowen have a Berkeleyan sound, but I do not think any one would get the idea from Professor Bowen's "History of Modern Philosophy," that he was a Berkeleyan. Nor do I find that he has taught that doctrine to his pupils. He uses Berkeley's arguments as against an exclusive Materialism, but not to establish an exclusive Idealism. Says William Jackson, author of the Bampton Lectures on the Doctrine of Retribution (and there is no finer book extant on that subject), "Idealism, once so sovereign in its empire, is only the other pole of a line of thought which just now happens to be in the ascendant. Both poles strongly resemble half-truths. And what is more delusive in evidence than a half-truth, or more perilously sophisticating to the mind of him who utters it?" Says Prof. Bowen, in the very article A. quotes from, "Man is a thinking animal, a dual being." Prof. Bascom of Williams College, asserts both matter and spirit. So does Dr. Wilson of Cornell. I will make A. a present of one modern Idealist, the late John Stuart Mill. He may also have Hume.

Professor McCosh, who has also been writing for the Princeton *Review*, is not a Berkeleyan, and in his sketch of the Philosophy of the Period, he does not represent Berkeleyanism as at all prominent. He expresses his hope that the thinkers of America will be trained to avoid Materialism, "without flying up into Idealism." I do not think Joseph Cook meant Berkeleyanism by his "Ideal Realism." A better name for Berkeleyanism, in my opinion, would be "Ideal Unrealism." I prefer the philosophy of common sense. A thinker has as much reason for positing the existence of matter, as he has (except from analogy, which is no proof) for believing in any spirit except his own. He requires a ground and a cause for the phenomena of existence. A physical ground for physical phenomena, as well as a spiritual ground for spiritual phenomena. The principal expression of Berkeleyan belief I have seen in modern literature was from Charles Kingsley, (in Phæthon) and he taught Restorationism in the same pamphlet. I do not think A. is happy in his attempt to represent the Incarnation as merely the union of two spiritual natures. "The Word was made Flesh," is the Scriptural statement, and the very word "Incarnation" implies that bodily Tabernacle of Deity, which was also necessary for the Atonement. Berkeleyanism would make the wounds and the Cross, the Body and the Blood, alike unsubstantial and unreal.

I am astonished that A. should assert that the Church of Rome has committed herself to Dualism, in her doctrine of Transubstantiation. The doctrine of Transubstantiation "overthroweth the nature of a sacrament," precisely because it breaks up the proper Dualism, in which there is both "an outward and visible sign" and "an inward and spiritual grace." The Eucharist of the Catholic Church is a splendid illustration of the Dualistic Philosophy. All figure, metaphor, and symbol, of language, poetry, sentiment, and religion, imply Dualism; that there is a world of matter and a world of spirit, that the two correspond to each other, that both are the work of the one Supreme God. A. himself uses the distinction physical and spiritual, which implies a Dualistic Philosophy. What A. means by talking of "Calvinistic Dualism," I am unable to discover, unless Calvinistic is his epithet for whatever he don't agree with. Emerson talks about the Calvinistic Judgment-Day.

Another philosophical point. A. asks me, "Of what truth is Pantheism the opposite truth?" Certainly not of any. I did not mean that Pantheism was the opposite pole of a truth, but of an error. Pantheism makes

evil a form of good. Manichæism makes evil eternal and self existent. I think it was an allowable expression, to say that one of them was "the opposite pole" to the other. So I should say that Materialism and Idealism were opposite poles to each other. Each of them erroneous when taken from the entire truth.

A point omitted in its proper place in the discussion. Augustine thought that annihilation was worse than misery. And one of Milton's Devils expresses the same feeling. I apprehend the general feeling of mankind is the other way. Most suicides would be glad if death meant annihilation for them. No one has taught or accepted Annihilationism, but with the idea that annihilation was preferable to eternal punishment. Shakespeare is in every way a more Catholic writer than Milton, and I think he expresses the general feeling in Hamlet's soliloquy, where the doctrine is that men would gladly die, if that would be the end of their existence, but that they are kept from suicide by fear of suffering in a future world.

P. S. Since reading your September number, I feel surprised at the number of points to which the divergence between A. and myself extends. He seems to think that with God right and wrong are arbitrary. He says "We should say a thing is right and good because God does it, rather than that God does it because it is right and good." I have been accustomed to hold that God's nature, rather than His will, was the standard of Right and Wrong. God's will conformed to a law, although the law is within His own Being.

Another point is the object of punishment. A. seems to hold that all punishments in this life are corrective. That is Utilitarianism. Punishment may have a corrective element, but that is not its essence. The essence of punishment is just retribution. And punishment which lacks the essential element of justice, will not usually be found effective for correction. That was the fault of the justly complained-of critique on page 393 of your August number. It is a false inference, that the pains of the next world "must be," or are, "corrective." They are simply retributive. Probation is over, probably at death, certainly at Judgment. The nature is fixed for ever. And as the nature is, to eternity, so to all eternity must be its treatment at the hands of God.

A. caps the climax of all his negativities in asserting that the wrath of God is negative. Why not even A.'s wrath is negative. I have suffered from it for comparatively slight offences. And it seems to me an awful thing to attribute mere negativity to the "consuming fire," that terrible wrath of God.

I must maintain, after all that has been said to the contrary, that persons who sin do make their nature positively evil. Depravity is not a mere chaos, or disorder of the nature. It was in it the element of positive malignity, which, if not a substance, is the superinduced and finally ineradicable quality of a substance.

I would call A.'s attention to some words of one who used to be a favorite with him, the Rev. William Sewell: "The Power of Evil," he says, "is a person. It is seen *acting* in opposition to God. It corrupts what He made perfect, thwarts what He designs, pollutes what He made pure, resists what He commands, lays plots against His creatures, sows tares among His harvest, devours His flock, mars the fair work of His creation; and all this in the face and in defiance of laws, and authority, and counteracting influences, established by the Author of Good." "To those whose ears have been filled with the soft, easy, indulgent doctrines of the present day, which would put out of sight all the misery, and sin, and present pain,

and future torment of the Universe, * * this will sound like Manichæism. But Manichæism itself were almost better—it were a less insult to Almighty God, less enervating in its influence upon man, less a tampering with the express voice of revelation, less fatal in its final ruin, than the delusion of our modern civilization, which denies a devil and a hell. * * Believe in the personality of an evil spirit, and the whole world, and the whole of life, will take a different color; fearful, indeed, anxious, full of sorrow for the past, of earnest watching for the future; but there will be energy, and forethought, and seriousness, and self-denial, and these will make the man. And there will be hope and comfort also." When we are fighting sin, resisting Satan, fleeing the wrath to come, it is positive realities, not mere negations, that are present to our minds.

I am willing A. should have the benefit of his explanation of "pœna sensûs," as to some extent contained in the *inward* sense of loss. And I am glad he is trying to bring his views into more accordance with the language of Scripture. As regards my literal understanding of the Bible descriptions of Hell and Heaven, I am content to say that both kinds of description imply something positive. If figures, they are divine figures, and have real and positive meanings.

I ask A.'s pardon for any expression of mine in this discussion that has given him offence. God speed the time when we shall all see "eye to eye," agreed in the truth, "when the Lord shall bring again Zion." C.

THE LOGOMACHY OF EVIL.

DEAR DR. GIBSON: The ECLECTIC for August is at hand, rich and full as usual with most excellent matter.

I see that our friends "A." and "C." continue their discussion, and are likely to continue it further. I have followed it with a good deal of interest, not only on account of the subject itself, but on account also of the parties whom *I suppose* to be denoted by the letters A and C respectively. But I confess I do not fully understand, or perhaps I had better say *appreciate* the point in issue between them.

In the original article by A., which I read with great attention and care, there seemed to me to be two points worthy of consideration, and requiring some more thought before assenting to them. *One* of them was that which has formed the chief point of discussion in the subsequent papers in the controversy—if controversy it is to be called.

I. I do not exactly see what is meant—gained or lost—by calling "evil" negative; "*the exclusive negativity of evil*," is an expression that I do not readily comprehend.

The words "positive" and "negative" are used as correlatives and coördinates in three connections only, so far as I know. We speak of positive and negative *quantities* in Mathematics. But the negative quantities are as real and as *positive* as those that are called positive. They differ only in their direction from a point of origin—real or supposed—like right and left, above and below, north and south, east and west, &c.

Again, the words positive and negative occur in the discussions of physical science, as positive and negative electricity. But here. too, the nega-

tive electricity is as real and as positive in its ontological character, as that which is called positive; the difference is only in the direction in which the currents are supposed to run. I take it, therefore, that the word "negtive" in this discussion cannot be intended in either of these senses.

The only other use of the word that I can now recollect, is that which occurs in Logic. But here it is only the *terms* that are either positive or negative. A positive term denotes a reality; a negative term denotes nothing; taken by itself it has no meaning. The word "nothing" is really the most complete of negatives, and by itself it means "nothing"—or has no meaning.

But surely the term "evil" is not of this kind. The word is as positive as the word good. It denotes a character or quality of *acts* or *things*. When we call an act evil, we say something concerning it. If we say "evil is nothing," we say nothing concerning it—just that, and no more. But when we call an act, a man, or a thing, evil, we affirm something very positively, concerning it. The word, or term, evil, must then be regarded as positive.

Now how about the thing? I suppose that both A. and C. would agree in saying that "an act of worship is good," and "an act of blasphemy is evil." But *the act* is as real in one case as the other. And so too in regard to the quality by which we distinguish the acts; that quality which makes the one act evil, is as positive and as real as that which makes the other good. In fact the *differentia* of species must always be real, and denoted by positive terms; otherwise we make "nothing" to be a cause; and we have an uncaused effect; an effect that is not an effect.

Hence, if we generalise our conclusion, we have the doctrine that all those acts [or qualities] of men, on account of which we call them evil, are as positive and as real, as those for which we call others good. Evil deeds have characters as positive as good ones. And I can see no sense in which evil can be called negative, unless it be that the writer means to say that it is of no use for any good or desirable results. Nay, in this view it not only is evil—nothing—but it is actually positive *on the other side*—worse than nothing—and productive of much which is quite other than is good or desirable. And in this view I suppose we shall all concur—A., C., and all the rest of us.

I have said nothing thus far of "sin," considered as a quality or condition of the soul. But surely here sin is as positive as holiness; the two states do not differ as great and little, but rather as good and bad; the great mass differs from the little one only in that there is more of it. But surely this is not the way in which the sinful man differs from the righteous one. The former differs only *in degree*, but the sinful and the righteous differ *in kind*; each has a property, or quality, that the other has not. If the righteous man is called so because of conformity and obedience to God's laws, the sinful or unrighteous man is so—not because of loss of conformity or obedience—but because of actual tendencies and instincts unlike the attributes of God, and because of acts actually performed, which transgress the laws of God. Profanity and blasphemy are as positive and as real in every sense, except that they are not as good, as faith and worship themselves.

But *cui bono?* We have many other coördinate couplets about which no such questions are asked: as for example, sickness and health. A physician is called, and finds the man sick. He is likely to inquire how long he has been sick, and into the causes of his sickness. And he may find among the causes that he has to take note of a hereditary predisposition—original sin—to that kind of disease. But I never heard a physician stop to inquire whether disease is "positive" or "negative." I never found in

any of the books of the profession—even in the midst of their most abstruse discussions—any question or discussion of "*the negativity*"—exclusive or otherwise—"*of disease.*"

And yet why not? The question has as much importance and as much pertinence too in the one case as the other.

II. Now a word, if you please, on the other point in A.'s first article. I heartily sympathize with him in his desire "to vindicate the ways of God to man," to relieve the cause of the Gospel from all the unnecessary burdens that have been thrown upon it by representations of "penalty" which make God to appear to be unjust, harsh, or cruel. But when he goes so far, *if indeed he intends to go so far*, as to represent *all* punishment, or "penalty," as a mere *natural consequence* of transgression, I think his position involves results that he will not be willing to acknowledge. When, however, I say "natural" consequences, I do not mean merely physical consequences, but only such consequences—whether physical or psychical—whether in this world or the next—as follow by virtue of law from the transgression—from evil—acting as a cause. If the child puts its fingers in the flame, it does evil—transgresses the law, and the pain follows as a *natural* consequence. We do not suppose any personal act of volition on the part of God or anybody else, as a part of the antecedents and causes of the pain. But if a child disobeys, and the parent chastises the child, the pain of the punishment *does* imply personality among its antecedents or causes. The parent chooses to inflict the pain, and the pain would not have ensued without the volition, choice or decision of the parent.

Now it seemed to me as I read this article, that his view of punishment would preclude this element of personality from the moral government of the universe, and make it to be in fact no longer a *moral* government at all. But undoubtedly A. will be among the foremost to admit that no gain to the cause he has undertaken can be an adequate compensation for such a loss; it would bring us at once to the same result as pantheism and materialism—in this respect at least.

No; I believe, and would so teach, that God takes no pleasure in the death or the punishment of the wicked. But I cannot get rid of the declaration with regard to some of them, at least, "that it had been good for them if they had never been born." I cannot see how justice can be satisfied, if this is not so; if anywhere in God's universe there are beings who can make themselves ultimately, and on the whole, *better off* by wickedness and transgression, than by righteousness and obedience; or even as well off, so that they are none the worse for having been born, in consequence of a course of disobedience, and enmity towards God, than they would have been by submission and obedience. Would not such a case imply that God has been defeated—*outwitted* or *successfully* resisted? and thus imply a limitation of either His wisdom or His power?

God is doubtless good and tender and kind—good and loving beyond comprehension or expression. But He is a God of jurtice as well. He *is* a Moral Governor. He will punish transgressors, so that in all cases, *except when the transgressor seeks and obtains pardon*, the transgressor will *get the worst of it;* and if he continues unto the end, whatever and whenever that may be, it would indeed have been better for him if he had never been brought into existence. God is not unrighteous, that there can be a better than He, or a way that is better than His ways. He is not unwise, that He can be deceived or outwitted. He is not weak, that He can be defeated in any of His purposes; and if, therefore, it be not worse for the finally impenitent and wicked than if they had never existed, the righteousness of God and the supremacy of His Kingdom and Rule can never be fully and finally established.

W. D. Wilson.

Church Work.

CALENDAR FOR OCTOBER.

1	Tues	White	S. Remigius, Bp. Cambridge Term begins.
2	Wed	Green	
3	Thur	Green	
4	Frid	Green	.. .. Abst.
5	Sat	Green	At Evensong, Collect for 16th Sunday after Trinity.
6	Sun.	Green	SIXTEENTH SUNDAY AFTER TRINITY.[1] S. Faith, V. M.
7	Mon	Green	
8	Tues	Green	
9	Wed	Red.	S. Denys, Bp. M.
10	Thur	Green	Oxford Term begins.
11	Frid	Green	.. .. Abst.
12	Sat	Green	At Evensong, Collect for 17th Sunday after Trinity.
13	Sun.	Green	SEVENTEENTH SUNDAY AFTER TRINITY.[2] Translation of S. Edward K. Conf. Give notice of S. Luke.
14	Mon	Green	
15	Tues	Green	
16	Wed	Green	
17	Thur	White	S. Etheldreda, V. At Evensong, Collect for S. Luke.
18	Frid	White	S. LUKE, Ev.[3] Prop. Coll., Epis. and Gos. .. .. Abst.
19	Sat	Green	*S. Frideswide, V. At Even., Collect for 18th Sunday after Trin.
20	Sun.	Green	EIGHTEENTH SUNDAY AFTER TRINITY.[4] Give notice of Vigil of SS. Simon and Jude.
21	Mon	Green	
22	Tues	Green	
23	Wed	Green	
24	Thur	Green	
25	Frid	Red.	S. Crispin, M. .. .. Abst.
26	Sat	V & G	Vigil of SS. Simon and Jude. At Evensong, Collect for 19th Sunday after Trinity. .. .. Fast.
27	Sun.	G & R	NINETEENTH SUNDAY AFTER TRINITY.[5] Give notice of SS. Simon and Jude, and All Saints and Vigil. At Evensong, Coll. (1) SS. Simon and Jude, (2) of the Sunday.
28	Mon.	Red.	SS. SIMON AND JUDE, App. MM.[6] Athanasian Creed, Proper Collect, Epistle and Gospel.
29	Tues	Green	
30	Wed	Green	
31	Thur	V & W	Vigil of All Saints. At. Even., Coll. for All Saints. .. Fast.

LESSONS FOR RED LETTER DAYS.

	MATINS.	EVENSONG.
[1]	2 Chron. 36. Eph. 6, 10.	Ne. 1 & 2 to 9, *or* 8. S. Luke 7, 24.
[2]	Jeremiah 5. Col. 2, 8.	Jer. 22 *or* 35. S. Luke 11: 1 to 29.
[3]	Isaiah 55. 1 Thess. 3.	Ecclus. 38: 1 to 15. S. Luke 13. 18.
[4]	Jeremiah 36. 1 Thess. 5.	Eze. 2 *or* 13: 1 to 17. S. Lu. 14, 25 to 15, 11.
[5]	Ezekiel 14. 1 Tim. 4.	Eze. 18, *or* 24, 15. S. Luke 19: 11 to 28.
[6]	Isa. 28, 9 to 17. 1 Tim. 5.	Jer. 3: 12 to 19. S. Luke 19, 58

OCT. 17.—S. Luke has no Vigil, either because the Fast is superseded by the Festival of S. Etheldreda, or because S. Luke is not believed to have suffered martyrdom. In the Roman Calendar, however, he is regarded as a martyr, and his Festival is therefore a red one. According to the Sarum Rule the Feasts of all Evangelists and Apostles are red.

In processions the person of highest dignity should be placed so that he may be on the right hand *on entering the choir*. When the procession is reversed, all keep their own sides; the elder will now therefore be on the left.

A Priest and Deacon should not walk together except when going to act as assistants at Holy Communion.

FREE CHURCHES.

The Free and Open Church Association of the Church of England held its *12th Anniversary* in June at their Rooms at London, Earl Nelson presiding.

Among the speakers was the Rev. Dr. Batterson of Philadelphia. The Ecclesiastical Commission were strongly rebuked for *illegal pew-renting*! No better proof is needed of the strength of the Association than its bold attitude towards this Commission of the Government. At the Anniversary Service in St. Paul's on the 15th of July, the Bishop of Albany was the preacher. His sermon delivered without notes, was heard by a great assemblage with profound attention. The Association now seeks to prevent, if possible, the introduction of rented seats into the new Cathedral of S. Mary, Edinburgh; a measure which meets strong opposition also in some Church quarters in Scotland. The case is regarded as one of great importance by the advocates of the free system, and one in which they should take a stand, even as against the Bishop of Edinburgh; who, strangely enough, advocates the step openly, and with his official sanction.

The *Free and Open Advocate* gives each month, under the head of "Notes of Progress," numerous facts and statistics of interest relating to the movement. Thence we gather that the association is steadily gaining ground; and it seems probable that in no long time it will extend throughout the Realm, and finally break up the evil pew-system altogether.

PAROCHIAL.

Mount Calvary Church, Baltimore, is sufficiently well known as a "ritualistic" Church. This adjective is a convenient one for stigmatizing what many dislike, and term "innovations" or "Romish" doctrines and usages. So used it has become a means of great injustice to those parishes and clergy to whom it is so freely applied. Their faith and zeal, attested and illustrated by their good works, and the striking results which they have attained, are commonly overlooked; while their ritual observances, on the other hand, have an importance attached to them far beyond their intention.

Mount Calvary is among this class of Parishes. Recent personal observation of its work and activities suggests the propriety of giving some of its statistics by way of doing justice to the untiring band of Clergy and lay-workers, who carry on the parochial and mission work.

The Parish is not a very old or strong one, compared with many others in the large cities. But it is thoroughly organized, which is one great secret of its success. With its clerical staff of four Priests, (the Rector and three assistants,) all unmarried and living at moderate cost in the Clergy House adjoining the Parish Church; with its Sisterhood, Choirs, Sunday and week day schools; and with its devout and active lay men ever ready to co-operate heartily in good works; it has become a great, growing power for good, whose influence is not confined to its own city, but is felt more and more throughout the land.

The Parish Church has only 700 sittings, all more than filled; while the Communicants number 510, or *more than five-sevenths* of the regular congregation. Not many Parishes, surely, can show such a proportion of Communicants. For six years the daily Eucharist, and also daily Morning and Evening Prayer, have been offered in the Church without intermission.

The schools for white and coloured girls, and the remarkable work done among the coloured people, will be more minutely noticed in our next issue.

CATHEDRALS.

The Cathedral is yet an exotic in the American Church. Even in the few dioceses where it exists, it is not naturalized, and can scarcely be said to be established. At its best estate it is only tentative amongst us. The wisest of our clergy and laity feel that it will not do to import bodily either the primitive or the mediæval, much less the modern Anglican systems; and that under the changed conditions of modern life and thought, some modifications of the old method are necessary; while, at the same time, it is coming to be generally admitted that the primitive system is the safest, and should be mainly followed. In short, the American Cathedral must be slowly and patiently excogitated, and as patiently wrought out into fact. In Albany, Long Island, Portland, Milwaukee, Chicago, Faribault, Easton, Md., and a few other places, Bishops are trying in their several ways and with various success, to realize the Cathedral. Particular accounts of but two of these efforts are before us. One contains the interesting story of the consecration of S. Luke's Cathedral, Portland, with the admirable sermon of Dr. Dix on the occasion; and also a description of the building and its interiour arrangements; but gives no account of the Cathedral. From the known capacity of the Bishop of Maine, indeed, we might justly infer that much is being done; but, we await fuller information before venturing on any summary of the work. Of the Cathedral of the Diocese of Wisconsin, situated at Milwaukee, we have a most interesting account in the "Plea" lately put out in its behalf. Begun by the revered Bishop Armitage, it stands as the noblest monument of his self-sacrifice. He was the first of our Bishops, it is said, to insist on the See principle as the true foundation of the Cathedral:—the centre of the system, and leader in all its activities. Though not permitted to realize his idea, he fixed it in the mind of his Diocese; and left it as an inheritance to his successor who is faithfully and successfully carrying it out. How he secured from the Congregationalists a noble church and other buildings adjoining, which together occupy a conspicuous site in the heart of the city, is a familiar story. From the published accounts of its method and work it will be seen how carefully he had studied the ancient system, and how wisely he was adapting it to our position.

"DEACONNESSES."

"*The Bishop Potter Memorial House for Deaconnesses*," is the rather ponderous title of a well known Church Institution in Philadelphia. It succeeds to *The Bp. Potter Memorial House*, out of which it has grown

and whose work it seeks to perpetuate and extend. The late Wm. Welsh, whose zeal knew no limits, was an active patron of this among many other good works; and it was through his persistent efforts that the House, from being at first a sort of isolated memorial of the late Bishop of Pennsylvania, was "placed on a more prominent basis, and more closely connected with the Diocese." (*Report.*)

Above a year ago, at the call of the present Bishop, a number of the principal City Rectors, reported a plan for its re-organization, which was adopted at a later clerical meeting. The *Report* is a fine specimen of dignified circumlocution, and tempts one strongly to a little mirth. But the appearance of several weighty clerical names on the Committee to whom the matter was entrusted, warns us to be serious.

Some "admirable general principles and rules"—the Committee say—"drawn up at a conference of persons who began the establishment of Deaconnesses in the Church of England, and published by Dean Howson, (the low-Church Dean of Chester) with the signatures of the Bishops of London, Ely, Chester, Bath and Wells, Salisbury, and Peterborough," form the basis of the new organization.

These are as follows:

I. GENERAL PRINCIPLES

a. Definition of a Deaconess.

A Deaconess is a woman set apart by a Bishop under that title for service in the Church.

b. Relation of a Deaconess to a Bishop.

1. No Deaconess or Deaconess Institution shall officially accept or resign work in a Diocese without the express authority of the Bishop of that Diocese, which authority may at any time be withdrawn.

2. A Deaconess shall be at liberty to resign her commission as Deaconess, or may be deprived of it by the Bishop of the Diocese in which she is working.

c. Relation of a Deaconess to an Incumbent.

No Deaconess shall officially accept work in a parish (except it be in some non-parochial position, as in a hospital or the like) without the express authority of the Incumbent of that parish, which authority may at any time be withdrawn.

d. Relation of a Deaconess to a Deaconess Institution.

In all matters not connected with the parochial or other system under which she is summoned to work, a Deaconess may, if belonging to a Deaconess-Institution, act in harmony with the general rules of such institution.

Certain *Rules* are also suggested by the same "persons:"

RULES.

a. Probation.

It is essential that no one be admitted as a Deaconess without careful previous preparation, both technical and religious.

b. Dress.

A Deaconess should wear a dress which is at once simple and distinctive.

c. Religious Knowledge.

It is essential to the efficiency of a Deaconess that she should maintain her habit of prayer and meditation, and aim at continual progress in religious knowledge.

d. Designation and Signature.

It is desirable that a Deaconess should not drop the use of her surname: and, with this end in view, it is suggested that her official designation should be "*Deaconess A. B.*" (Christian and surname), and her official signature should be "*A. B., Deaconess.*"

J. London, G. Sarum,
E. H. Ely, W. C. Peterborough,
W. Chester, A. Bath and Wells.

For the practical illustration of such an institution, there can be no better example than the London Diocesan Deaconess Institution, founded in the year 1861, of which the Bishop of London is the Visitor, and which has received the express approval of more than twenty of the English Bishops, and a large number of the leading Clergy of various schools of thought.

Nine "*Statutes*," elaborated with much pains as to diction and minuteness of detail, comprise the constitution and government of the House.

Nursing, *teaching*, *visiting*, and helping the Clergy in works of Charity, Mercy or Benevolence, as the Diocesan may approve, are primarily declared to be the work of the women there to be trained. The Bishop is Visitor and Pastoral Head of the House; or in the event of his resignation, some Priest shall act as Warden and Pastor, on his nomination, and by appointment of the "Board of Council," of whom the Bishop is Chairman. Ample provision is made for the Bishop's control over the House. A "Head Deaconness" presides over its internal administration, appointed by the Bishop for a term of three years. To him she is responsible. There is also a "Vice-Deaconness." No provision is made for branch-houses. It seems to be strictly a Diocesan institution. If it be not a perfectly orthodox and harmless foundation, the Church outside of Pennsylvania has nothing to fear. The Bishop of Pennsylvania will control any vagaries of the "Deaconnesses."

The House has been in existence *ten years* under its old system; and has hardly had time to approve or disapprove itself. Under its new *diaconissal regime* it has yet to commend itself to all, as a model to be followed. We may, however, wish it success in its aims. The frequent recurrence of the awkward term "Deaconness,"—frequent to the point of absurdity—in the "Statutes," suggests one or two things: 1 What *are* Deaconnesses? will some one tell us precisely? for with all that the Bishop of Long Island has written and spoken about them in his eloquent and elaborate way, the Church is quite in the dark about them. 2. If they are really and truly Christian "Sisterhoods," as many of us suspect, why do their advocates cling to that other uneuphonious, inconvenient name? Is *Romaphobia* for ever to stand in the way of right doing and right speaking in certain matters? Let us simply and intelligibly call them "Sisters;" without more ado. We are not, thank God! bound to follow in the wake of State-bound dignitaries of the Church of England.

To the Editor of the Church Eclectic.

Sir: I think you miss the point of W. P's. communication on the "right use of Churches." Evidently it is not intended for an argument in favor of the "pew system," but for a satire against it. Just see: S. James the patron of the pews! the elder assignment of SEATS (high boxed and cushioned, probably) to Communicants, "Audientes" and Catechumens,

the warrant and basis of the modern pew system! and "patronage" services at 8 A. M. and 7:30 P. M., the exposition of a free Gospel! Capital! but the originality and fine flavor of the burlesque should not be lost, hence this letter. W. H. K.

Grand Rapids, Sept. 3.

ST. LUKE'S HOME AND MEMORIAL CHURCH, UTICA.

[The following has been handed us to supplement and correct the too brief notice in our August No. It shows how much may be accomplished by being content to start with small beginnings. A modest foundation at the outset serves the purpose of attracting the donations of those (and there are some such in every community) who are looking about for worthy objects to receive their benefactions, which would be lost, if people always waited for something to be "inaugurated" on a grand scale.—ED. EC.]

St. Luke's Home, Utica, N. Y., was the conception of the Rector of Grace Church, Utica, the Rev. E. M. Van Deusen, D. D.; and was first suggested by him in a sermon, preached in Grace Church on the morning of October 6, 1867, from the text, Galatians vi. 10. This was before the establishment of Faxton Home, and when the only institution of the kind was (the R. C.) St. Elizabeth's Home on Columbia Street, and he felt that if a mission could be associated with the Home, the combined work would be greatly strengthened, and each parish afford valued aid to the other. Designing that these undertakings should be the objects of interest and care to all the four parishes of the city; he made his plans known to the Rector of Trinity Church and the Rector of Calvary Church, St. George's being without a Rector; but these gentlemen did not feel disposed to take any part, and all co-operation was declined. Even the congregation of Grace Church were not favorably impressed; and only two persons volunteered any assistance. Another parishioner, Truman K. Butler, Esq., had been favorably impressed with the suggestion; but as little or no encouragement was given by other members of the parish, offered no aid until the spring of 1869; when finding that his Rector was looking for a location where to begin the work in a small and inexpensive way; he tendered the use of an unfinished building, in course of erection for a factory boarding house, which is now the Home, for eighteen months free of rent, with the condition, that if the establishment of such an institution could be proven practicable, after he had completed it, he would at the expiration of that period, give a deed of the property. The offer was accepted by Dr. Van Deusen, and as he desired to take the name of the beloved physician, the Evangelist St. Luke for the Home and Mission, an appropriate service was held on St. Luke's Day, October 18, 1869. in the unfinished edifice, and thus was begun an enterprise, which for *nine* years has been a fountain of such inestimable blessing.

The charter was obtained November 28, 1869, and on the first Sunday in Advent in the same year, the first public regular service was held in the afternoon, followed immediately afterwards by the opening of a Sunday School, parish day school, industrial school and night school, with matron and one inmate in the Home; and in five months the single friend, who had pledged his aid, was so well satisfied with the results, that he gave the corporation a deed of the building and lot, without waiting for the expira-

tion of the period of eighteen months, which he had originally named as the time for the testing the practicability of the experiment.

This one edifice at once became the scene of varied labors and duties; other aged and infirm persons were added to the one inmate with whom the work began. Money, provisions and furniture were freely offered, and a small chapel in the first story was conveniently and appropriately arranged for religious services and the administration of the Sacraments. An assistant to the Rector was secured, lodging in the Home. An interested though small congregation was gathered; all the schools were greatly prospered, opposition was disarmed, indifference removed, and the Rector soon found himself surrounded with a company of devoted assistants who seemed near to him in the good cause. This state of growth and prosperity continued from month to month till it became evident that so many enterprises could not be carried on much longer successfully in the same building, where provision could not be made for the increasing numbers in the congregation and the schools. Therefore the double two-story dwelling next to the Home was purchased of the liberal benefactor of the work for $6,000, with a large gift from him of about $2,000; the balance of $4,000 being secured by the Rector in subscriptions from the parishioners of Grace Church. What is now known as the Clergy House was subsequently purchased from Mr. Butler for $4,000, he contributing $1,000; the balance of $3,000 having been obtained by the Rector from the State Legislature as an appropriation for the Home.

In view of the continued success which a kind Providence bestowed upon the faithful labors of the earnest friends, the Rector regarded the erection of a chapel or church at a period not very remote, as a necessity, in order to accommodate the increasing congregations, and the new accessions to the schools. About this time, the spring of 1871, it pleased God to take to Himself the Rector's only daughter; and in June following, from a beloved parishioner, an only son, greatly endeared to her in her widowhood. Sharing, as they did in a common sorrow, and both interested in furnishing permanent religious privileges to a portion of the population who could not provide them for themselves, the Rector proposed to his parishioner that they should unite in beginning the building of a Memorial Church of stone, to serve the double purpose of commemorating the departed, and extending to others the blessing of the Gospel, the church to be forever free to the inmates of the Home, and such as were disposed to come within its walls for worship; believing as he did, if they could not meet the entire expense, there would be found others who would be glad to place memorials of their relations in some appropriate form, and thus complete the edifice. The proposal was at once cordially accepted: $3,000 were contributed by each, followed by a liberal offering of $1,200 by a friend and former parishioner of the Rector, residing in Rochester, with which to secure memorials of her household, which now form the windows of the west end of the church; thus realizing more than $7,000, about one-half the cost of the church. Again Mr. Butler evidenced his interest by giving to the Rector in trust the large lot on which the church now stands valued at $3,000, and as soon as arrangements could be made and plans secured, the corner stone was laid, and the edifice was carried to a successful completion. Whilst it was in progress the Rector obtained other memorial offerings from kind friends of $200, $150, $100 and less till the aggregate was more than $4,000, making the entire sum contributed more than $11,000. To this amount after the completion of the edifice, two parishioners gave to him, one $2000 and the other, on her death bed $500, which with donations amounting to several hun-

dred dollars from parishioners connected with the mission, made more than $14,000, the entire cost of the church. This does not include the price of the organ. The whole amount obtained by the Rector was more than $13,500.

The edifice was soon after consecrated, and has since witnessed the growth of congregation and Sunday schools far beyond the expectations of the most sanguine friends. While this good work was in progress the Hospital department was begun and on the completion of the basement of the church, the entire building now known as the Hospital was appropriated to the use and care of the sick. Mr Butler in his generosity has graded, inclosed and beautified what is known as St. Luke's Park, and purchased a lot on Columbia street adjacent to the Home, to be used for any additions that may be necessary in the future. Towards furthering the work of the Hospital the plan has been to secure the managers from the different parishes in the city, and to some extent this has been done, and very efficient workers have given most valued service. But the greater number of friends have been from Grace Church and the largest amount of contributions to both Home and Hospital.

No one can look upon that Memorial Church, Home, Hospital, Clergy House and Park, remembering the number of beneficiaries, the large and interested congregations, and the crowded Sunday School, without feeling that *there* is a fountain of most valued blessing, and that God has been pleased to favor self denying service in noble words of charity, and efforts to win souls to the Master.

PRUDENTIUS, PRAEF. LIB. POST. IN SYM.

Translated by the Rev. Isaak Williams. (*University of Oxford*) *in his Devotional Commentary on the Gospel Narrative, V. III.*

The day's departing light was shed,
The Evening Star glowed saffron red,
The chief Disciple set the sail,
His anchor loosed, and watch'd the gale:
And now had left the shore behind,
When night came on with rising wind,
And from the bottom wrought the sea,
All darkly and tempestuously.
Then on the black and midnight sky
Arose th' affrighted seaman's cry;
With creaking mast, and cables torn,
No hope,—but death and wreck forlorn.
Then pale and breathless with affright
Christ they behold, in tranquil light
Walking upon a watery spray,
As if upon a marble way.

Then awe-inspired in dread amaze
Upon th' unwonted sight they gaze;
Peter alone unblanch'd by fear
Beholds the Lord of Heaven is near,—
The Lord of earth and Heaven and sea,
Whose omnipresent majesty
To winds and waters gives commands,—
And stretches forth beseeching hands.
Christ with benignant sign to save
Bids him come forth upon the wave;
And Peter His commands obeys:
But now on the tempestuous ways
His faltering steps began to fail,
He sinks—the watery deeps prevail.
His God, with kind reproof severe
His weakness chides, which without fear
Could not the stormy waves withstand
And follow Christ. By His right hand
Supported now, and gently led,
His footsteps on the billows tread,
He walks on ocean's stormy bed.

Thus have I dared my boat unmoor,
Leaving the safe and tranquil shore
Of silence, and have set my sail
On seas where dangerous tongues prevail:
Not like great Peter on the sea
In goodness and fidelity,
But one whom frequent faults each day
Would merge like sea-weed in the spray,
Concious myself of night indeed,
And life which I in darkness lead;—
To loose my boat on seas profound,
While stormy tongues are gathering round
Which soon might sink the fragile bark
Of one unskilled and in the dark.
Do Thou, omnipotent to save,
Stretch forth Thy hand, and o'er the wave
Guide me to Thee 'safe 'mid the swell
Of adverse tongues that round me dwell,
That, step by step, held by Thy hand,
I may upon the billows stand."

Literary Notes.

SIN, EVIL, AND PAIN.

My Dear Doctor: Your trans-Mississippi friend enquires of me whether Sin and Evil are equivalent terms. I say in reply that Sin seems to stand rather for the *act* and belongs properly to the *agent* and is personal,—while evil pertains to the *fact*, *i. e.* to the fruits of the act, to what is done, to the disturbance or disorder produced by Sin, and is more strictly impersonal. The "refusal" of an intelligent being to obey God, is a sin, and results in a departure from the Divine Order, which departure is Evil, and all the Evil there is, or ever can be. All human actions "properly ordered," therefore, must be good. The condition we now live in, is a *penal* condition, because we bear the *penalty* of Adam's original sin, in breaking away from the order in which God placed him. All Evil therefore brings with it pain (*pœna*), penalty, loss, privation. A.

"*What is the Eternal Hope of Canon Farrar? Also a Correspondence, &c., by J. Russell Endean.*" London: Kerby and Endean. 1878. Pp. 88. Pott, Young & Co.

The canonading of Dr. Farrar against the absurdities and enormities of Calvinistic Protestantism, has at last turned the thoughts of people to the Doctrine of the Intermediate State. That is what all this noise and hubbub will result in. The Canon himself will soon be forgotten, as many a clever and crotchetty Canon has been before. He has contributed no new light on this whole subject, but he has pretty thoroughly waked up contemporary Protestantism to a sense of its failure to give any rational account of the condition of souls after leaving the body and until the Resurrection. People will see the absurdity of attempting to settle great questions of Doctrine by quarrels over the meaning of an adjective, or by mere Scriptural exegesis, without regard to the tradition and consciousness of the Universal Church. As Mr. Beresford Hope has well said, "all reason, all experience, all Scripture unite in teaching that the world, both seen and unseen, is, *together*, God's one perfect creation, and that the Divine work of discipline goes on behind, as well as before the veil."

The writer of this piquant and pungent *brochure* seems to be a pious Evangelical who writes to Dr. Farrar about his Sermons, taking issue with him, because he holds out an "Eternal Hope" of Salvation to all men, without noticing the fact that "the New Testament makes the *exercise of Faith* indispensable for those who are to be saved."

The Canon replies to him in a letter which at the same time he forbids him to publish, with a threat of "legal proceedings" in case he should publish it. There is something amusing in the little volume, and while "Mr. J. Russell Endean" would never have been heard of, at least on this side of the Atlantic, but for Dr. Farrar, yet he manages in the encounter to get in some very clever and hard hits at the rhetorical and sentimental Canon. Among other sharp thrusts he criticises the expression "*Eternal Hope*," saying, "if *hope* be eternal, it can never come to an end, and therefore cannot be worth entertaining." Immediately it is realised, it ceases to be eternal,—"for what a man realiseth why doth he yet hope for?' "Hope on, hope ever," without the remotest prospect of escape from aeonic fire, would be a delusion and a snare, and the *most bitter pang* of the lost. For just as the cup of "restitution" seems about to touch the lips, to have it dashed aside by some unseen force would be the *bitterest woe* of eternity." Again he says, "If the love and compassion of God toward lost souls are so great as to make it unendurable to Him to permit the eternity of perdition, why does He not make His love and compassion *a little greater*, and so shorten—or rather why does He not abolish altogether all punishment in the eternal world? If His love and power are great enough to restore a soul after ages of suffering, surely inflicting a *single age* of suffering must make Him a vindictive God, prolonging the tortures of the lost unnecessarily, inflicting misery for misery's sake. Forgiveness *at once* would be more bene

cent and godlike than if postponed to some point in the remote future."

So we see that men are only seeking for a *rationale* of Evil—some explanation of the meaning, purpose and justice of Suffering and Penalty.

—A correspondent writes us:

I like exceedingly the first article on Sin in the last number. It seems to me conclusive. I do not find any satisfaction in the efforts, as of "A." to make sin negative. The feeling I have with regard to much that has been written lately on this subject of future punishment, is that there is in it a tendency to weaken the sense of the malignity of Sin. It may be the residuum of my Calvinistic training, but I cannot help thinking that the full conception of the evil of sin demands a belief of the irreversibility and permanence of its judgment. True it is that the teaching which has been current on this subject needs revision, but the violent, impassioned strain in which Canon Farrar treats it, leaves on my mind the impression of a defect in the particular to which I refer. The inclusion in "the restitution of all things," of all created individuals, is in my view a perversion of the words, which signify rather, as I understand them, the recovery of the perfect order of the universe which was disturbed by transgression, and which may leave the individual transgressors enduring the penalty of their disobedience.

I remain, very truly yours,

J. A. D.

Catholic Preaching.--Let all the country clergy preach plainer sermons on first principles, so that the people may know what the Church believes and teaches. There is no need to speak pointedly against Dissent, as this would make enemies rather than friends. A careful modelling of sermons on Church doctrine in the plain words of Scripture will go far to disarm suspicion and prepare the way for more reverent Services and hearty worship. Only before introducing or improving ritual, teach the people why it is these things should be so, and not expect them unconvinced to fall into the spirit of the age. We want church restoration now more internally than externally, the Catholic faith accepted before Catholic ritual is preached.

—In the great Rebellion one who used the Prayer Book might be sent to prison without bail, but there were brave men who defied the law, and we must be thankful to them for defying the law, for had every one submitted where should we be now? Bishop Hackett was once rector of St. Andrew's, Holborn—not St. Alban's. He was celebrating the service of the Church of England when a ruffian soldier came in and told him if he did not leave off that rubbish he would blow his brains out. What was his reply? 'Soldier, do your duty and I will do mine." The soldier thought it best to walk out of the church, and the Service was concluded. So we see Holborn has produced her confessor before now.

—Probably his editors little expected to find such a mine of sermon lore in the drawers of Mr. Keble. The complete course, manifold courses we should say, of sermons for the doctrinal half of the year having been published, Messrs. Parker in their eighth volume have begun the second courses in *Sermons for the Sundays after Trinity, Part I.—Sundays I. to XII.* The volume contains 45 sermons, being an average of four for each Sunday.

—Butler and Paley are not yet "exploded," nor in our opinion will "explosion" ever be their fate. All the cant about evidences and the argument from analogy simply arises from a misestimate of the object intended, for which object they will always remain not only masterpieces of acuteness and labour, but recognized as powerful and valuable pieces of reasoning. The "Analogy," of course, apart from its usefulness, can never lose its exalted position among the highest achievements of the human intellect. We hail with satisfaction, therefore, Messrs. Ward and Lock's republication of *The Evidences of Christianity*, by W. Paley, D.D., and the *Analogy of Religion*, by Joseph Butler, D.D., edited by F. A. Malleson, M.A., Vicar of Boughton-in-Furness. Mr. Malleson's notes are scholarly, and he prefixes interesting introductions and biographical notices. These two volumes usher in a projected *Christian Knowledge Series*, the extremely low price of which will place them within the reach of all classes of readers.

—The *Church Times* of Aug. 30 has an interesting review of Rev. E. Miller's "History and Doctrines of Irvingism." (Kegan, Paul & Co., London.)

—The *Literary Churchman* speaks in the highest terms of Canon Northcote's *Epitaphs of the Catacombs* (Longmans, London) as the best condensed work on

the Christian Inscriptions of the first four centuries.

Lectures on Medieval Church History: by Richard Chenevix Trench, D. D., Archbishop of Dublin, New York, Charles Scribner's Sons, successor to Scribner, Armstrong & Co., 1878.—Pp. vii. 444, 8vo, cloth $3.00.

Here is a book which has been long needed. We have had nothing to be compared with it since Maitland's "Dark Ages." And to how many of us was Maitland's piquant and profoundly learned volume like a revelation! All our popular writers upon this period seem to justify what De Maistre says of History, that "it is one grand conspiracy against the truth," and Horace Walpole's clever saying that "History was the only thing he didn't believe."

This work is the substance of a course of lectures delivered in Queen's College, London, but revised with large additions and corrected by the latest researches. The name of the author itself is a guaranty of profound learning and thorough impartiality. The style is fresh and beautiful and at times really eloquent, showing everywhere the poet, the scholar and the philosopher. It has the great merit in these days of being thoroughly readable and popular, and the appearance of the book is timely as we approach the long winter evenings and the formation of reading-clubs. We would suggest to others what we mean to do ourselves, to use it for a class of young people as a text-book, making it the thread to which we can attach instruction for them in so many other things, while one lecture is read aloud every day. It is of the utmost importance that people who read history should have a correct estimate of its principles.

Especially is it necessary for us who belong to the historic church of this nation to recognise our heritage in the mid dle ages, as well as in the primitive ages, and to understand that everything of any value in the present has its roots in the past, from which it cannot be dissevered: and that therefore the Church of the past must be the only church of the Future. Christianity came into the world as a church, and it can never be anything else but a church. Its history though varied, is one, and if we lose this thread of organic unity with the past it is only a question of time how soon we shall be like the nations of continental Europe, overrun with Rationalism, Atheism and Socialism. No nation can long exist without religion, and religion cannot long exist without a historic church.

In the Middle Ages Church History was World History, and one cannot be understood without the other. It was pre eminently a formative period, and many of the questions which occupied the great minds of that day are ever recurring. In this volume Archbishop Trench devotes his twenty-nine lectures to the following among many other interesting topics,—the Growth of the Papacy, and of Mahommedanism, of Monasticism and of Chivalry, the Crusades, and the German Mystics, Wiclif and Huss, the Eucharistic Controversies, and the Scholastic Philosophy, the Great Councils, and the Sects, the Mendicant Orders, and the Iconoclasts, the Revival of Learning, and Christian Art, and the Eve of the Reformation.

The enterprising publishers deserve our warmest thanks for presenting this work to American readers in an edition which is a very luxury of paper and print, and at a moderate price.

—Of Mr. Mallock's article in the *Nineteenth Century* on "Recent Art," the *Literary Churchman* says:

Certain works of the group of Renaissance artists are taken as the *cheval de battaille* But the real significance of the paper lies far deeper. It must be taken as holding the mirror up to modern society, and showing, we fear only too faithfully, the restless impulses, the dissatisfied and *blasés* existence, "seeking rest and finding none," of those who have cast off religion and are seeking some substitute for it, which shall satisfy the hunger of the soul, and give a purpose and a meaning to life. In fact it is a study of morbid psychology, and very uninviting not to say distressing.

—In the same paper is mentioned a Commentary on the Epistle to the Hebrews, by Dr. Biesenthal, a converted German Jew. He thinks the Epistle was written by S. Paul, and in Hebrew, which he has undertaken to *restore* from the Greek version.

—Mackeson's Guide for this year shows that out of 854 Churches in London, 390 have weekly celebrations, 42 daily, 458 *Early*, only 179 "eastward position," and even 246 *Evening* Commun-

ions. Would even a Privy Council decide these last as contemplated by the Prayer Book? Saints Day Services are held in 415, *daily* services in 243: weekly offertory in 405, and *Free Seats* in 252. Ten years ago this last number was only forty-nine.

Summaries.

FOREIGN.

The *Church Times* intimates that Abp. Tait had the design in the Pan Anglican Council to bring all the Colonial and other Churches into a plan of vesting all appellate jurisdiction in the Patriarchate of Canterbury, and thus getting them subject to Privy Council Law, and the principles of his P. W. R. A. It says also that it was his disappointment in this that made him spring upon the Conference those questions of Ritual and Confession which were not upon the programme of *agenda* noticed beforehand. It declares that it is "not speaking at random, but from precise information obtained from sources above suspicion."

—The Bishop of Exeter is acting in the prosecution of the Rev. Pelham Dale of S. Vedast's, Foster Lane, London, at the Bishop of London's request, but Mr. Dale will not put in any appearance before Lord Penzance. The *Morning Post*, in reference to the recent decision of the Queen's Bench in the Mackonochie case, says of the Association:

The more respectable members of that association are to be greatly commiserated. They thought they were doing a good service to Protestantism, whereas they have only repelled people from it by making it ridiculous. These troublesome gentlemen have now had their eyes opened by a rather costly and painful operation, and their best friends can only hope that they will not again shut them to the claims of truth and charity. The recognition of the existing situation ought to have its weight with those archbishops and bishops who have placed their trust in law courts rather than in the paternal exercise of their own functions. At all events, it should induce them to discourage presentments and deter busybodies from getting up grievances. It has been proved again and again that these suits to put down Ritualism only promote exasperation. They do not stop Ritualism—prosecution will never do that—but they do increase the number of Ritualists.

—More than £15,000 has been raised for the new "Selwyn" College at Cambridge. We hope it will be a worthy counterpart of the "Keble" foundation at Oxford.

—The new "Bishoprics Bill" has become a law in spite of the opposition of Dissenters. There are to be *four* new Sees—Southwell, Wakefield, Liverpool, and Newcastle (why not perpetuate the old name of Lindisfarne, associated with both *ante* and *anti* Roman Christianity?) Exclusive of what is derived from the endowments of existing sees, *voluntary* donations have been made by Churchmen of £85,248 for S. Albans and Truro, and over £170,000 for the new sees mentioned above. This makes *six* new Bishoprics within the last four years, against *two* for the last 300 years.

—The Socialist vote in Berlin has increased from 11,971 in 1874 to 56,366 in 1878! There will have to be some understanding between the Conservatives and Ultramontanes. But Sectarianism in this country would not be reconciled to the Church if it were to save us from universal Communism.

—The Sheffield Congress will be nearly monopolized by the Low and Broad Schools. We see the Bishop of Ohio is to be present.

—The "Garden of Eden," a lodge of the "Order of Danielites," a society pledged to total abstinence from flesh, alchohol, and tobacco, lately held a *conversazione* at the house of Lieut. Richardson, No. 40, Brunswick-square.

—The Rev. R. B. Godolphin Osborne, son of Lord S. G. Osborne, has resigned the living of Dunston, and seceded to the Church of Rome.

—The Archbishops have recommended Nov. 30 as the day of Intercesion this year, though by act of the Lambeth Conference. Rogation Tuesday is to be the day hereafter. They mention the accession of 20,000 souls in Tinnevelly to the Church as matter of thanksgiving.

—The fanatic Lazarretti, in Italy, they say, was not actually killed. His disciples are preparing to announce his resurrection.

—We observe that Bishops Stevens and Perry are also to have part in the Sheffield Church Congress, the former in a paper on "Foreign Missions," the latter on "Cathedrals." Bishop Bedell gives a paper on "Woman's Work in the Church."

—The *John Bull* says of the Letter of the Lambeth Conference, that its rule as to clergy in foreign dioceses cuts off such disorder as that of Bishop Beckles in Scotland, and the Dean of Canterbury in New York, with other abettors of the Cumminsite schism.

—The Rev. G. Nugee's "Priory of St. Austin New Kent Road," has ten brothers, one thousand children in the schools, and a number of men and sisters out door workers.

—The Bishop of Rangoon has baptised forty-two Chinamen at the city of Burmah, and the universities Mission in East Africa is meeting with unexpected success.

—Efforts are being made to induce the Bishop of Gloucester and Bristol to reinstate the Rev. A. H. Ward, Warden of S. Raphael's, Bristol.

—The Bishop of Chester notified Rev. Mr. Jolly that he was unwarranted in repelling a layman from Communion because he "genuflected," whereupon Mr. Jolly tells the Bishop, against his earnest remonstrance, that he shall give up the early celebrations. With what sublime dignity some of those fastidious English clergy can play the part of babies and children.

—The Church Association have appealed the Mackonochie case to the House of Lords, which will have an opportunity to learn the limits of secular courts, in ecclesiastical matters, from the elaborate decision of Cockburn C. J. of Queen's Bench.

—A writer in the *Church Times* attributes the first suggestion of calling the Lambeth Conference in 1867, to Bishop Lewis of Ontario, and Bishop Whitehouse of Illinois. The Memorial from the Church in Canada, was certainly the first public move in that direction.

—The *Record* was sadly discontented with the Bishop of Penn's sermon at the close of the Lambeth Conference, because the Bishop hinted that it would be well for the Evangelical school to "avail itself more of Churchly agencies and address itself *more to working along Church lines*," and to show by their own example that they are "as earnest, as sincere, as self-sacrificing, as sound in the faith and as loyal to the Church *as those whom they condemn*." The Bishop also urged that the remedy for present troubles is "not by repressive legislation or by courts of law, nor by organizing parties in battle array, but by a more faithful setting forth of Christ." Of course the *Record* feels that this is no less than an indictment of the C. A.

—The *Church Review* says of Lord Penzance's new title as Dean of Arches:

Our readers are aware of the steps taken at the eleventh hour to repair the defects in Lord Penzance's position as sham successor to the defunct Dean of the Arches. The issue of letters patent to his lordship purporting to make him dean after his having pretended to act in that character was a confession of the nullity of his previous proceedings, but it appears it was rendered necessary by the fact that otherwise the authorities could not so far recognize his *status* as to pay him. Now it turns out that the judge of the provincial court of Canterbury cannot at the same time hold another judgship, and as Lord Penzance is "judge of the court formed by the P. W. R. A.," which has no means of paying him, he cannot claim any salary at all. We sincerely condole with his lordship. As for the new patent of last March making Lord Penzance that which he said he had been ever since October, 1874, Mr. Hubbard has done good service by bringing it to light, much to the chagrin both of Lord Penzance and of the Primates. We learn three things—firstly, Lord Penzance was not dean of the Arches by confession of the authorities, who dared not pay him; secondly, the two Primates were quite indifferent on the subject until they found that the fees depended on it; thirdly, Lord Penzance is still by the very terms of his patents judge under the P. W. R. A. and nothing else, and the use of the title Dean of Arches is a piece of filching as disreputable as it is ridiculous.

—The sixteenth anniversary of the Confraternity of the Blessed Sacrament was celebrated in London, Thursday, June 20th.

Special sermons for the confraternity were preached on the first Evensong of the festival at various London churches, and on the morning of the festival there were early celebrations of the Holy Communion at fifty-one churches. The High Celebrations were at St. Peter's Vauxhall, and St. Peter's, London Docks; the preachers being the Rev. R. W. Randall, and the Rev. G. R. Prynne. *Te Deum* and sermons at St. Thomas', Regent street, at 5:30 P. M.; preacher, the Rev. A. H. Ward.

The Annual Conference was held in St. James's Hall, Regent street, at 8 P. M. About 1,500 associates were present. Canon Carter, the superior general, presided.

The following report of the condition and operations of the confraternity during the year was read :

"Since the last conference in 1877, 61 priests have been enrolled as associates of the confraternity.

Fifty-three have withdrawn, and four have entered into their rest. The total on the roll of priests-associate is now 933

As far as can be ascertained from the returns made by the superiors of wards and priests-associate, 759 lay associates have been admitted during the past year, 47 have withdrawn, 9 have entered into rest. So that there are now about 10,563 lay associates, making a total of 11,499 clerical and lay associates in England.

Twenty-one new wards have been formed in England, one in India, one in Canada, and one in South Africa, and six have collapsed, owing to the removal of their superiors. There are now 147 English and 8 colonial wards.

During the past year the council has been enabled to make 4 grants towards vestments, 12 grants towards sacred vessels, and 21 grants of altar linen.

The Intercession Paper has been regularly issued, under the direction of the superior-general. 10,500 copies are required each month. About 14,000 intercessions have been offered up by the confraternity in union with the Eucharistic Sacrifice since the last conference.

The annual retreat for women associates was conducted at St. Michael's Bognor, by the Rev. A. Gurney in June last."

The Treasurer, the Rev. R. R. Bristow, then read the financial statement, which showed a total income of 1,161*l.* 18s. 4½d., and an expenditure of 892*l.* 13s. 9½d leaving a balance in hand of 269*l.* 4s. 7d.

Dr. Batterson, of Philadelphia, represented the American brethren.

The Rev. Dr, Maclear, headmaster of the King's College School, has been appointed by the trustees under the will of the Hon. Robert Boyle, on the recommendation of the Bishop of London, Boyle lecturer in succession to Canon Barry.

The P. W. R. A. Court in Cyprus.—The following is amusing. Let us hope that the Dean of the Cyprus Arches will pick up some wrinkles from Baron Penzance:—"Assim Effendi, a young and learned Moslem, has been appointed religious judge in Cyprus, at a salary of 600*l.* annually, which will be paid by the English Government."

HOME.

The Rev. Dr. Fairbairn's article in reply to a criticism that appeared some time since in the *John Bull* of his pamphlet on "*The Oblation*," is the best presentation we have seen of the superiority of the American Communion Office to the English. We know it will be heartily appreciated by our readers, English as well as American. It is a marvel to us how so many Scotch congregations can consent to have the English Office substituted for their own. One or two errors in the printing that were corrected in the proof have escaped attention. In the parallel columns of Greek text, the second is from 1 Cor. ii. 9, while in the quotation from Isaiah should be read πλην σοῦ.

Dr. Wilson's article ought to be a logical *clincher* to the Materialists. We only regret we had to put over to our next his application of this argument, made in a paper recently read at a meeting of the Regents of the University at Albany.

In the discussion on *Sin, Evil and Penalty*, "C." has really awaked like a giant refreshed with new wine. His paper is very able, and shows copious reading. We are not philosopher enough to decide between two such champions, and we doubt if it has been reserved to us to see a satisfactory solution of the problem

that was too much even for those three other "A s"—Augustine, Anselm and Aquinas. But it is true that Manichæism and Calvinistic Puritanism did give a terribly serious meaning to life. The war between *two Kingdoms* (and in a sense this is Scriptural too) is an internecine war, but *must* it be an eternal one? Must the *posse* of Free Will always be equal to an *esse?* It is not Pantheism to say the *Universum* is all under one supreme, victorious, Omnipotent Governor. When we said "nobody creates chaos, it is the result of disordered relations"—we did not mean, as some scientists do, that the disorder shows an imperfect *machine,* but that it is *no machine at all.* Bp. Butler intimates that perfect salvation connotes the moral impossibility of sin. To us it is a fearful suggestion (if not meant for something more) that an Archangel could become "stronger and greater" by rebelling against the order of the Universe. *Ought* the "constitution of things" to make that possible? Luther and Milton indeed made more of a "Hero" in Satan than Scripture and Catholic theology ever warranted. As to annihilation, even as a subject of contemplation, a man would have to get rid of his standpoint of the *Ego* or of his own consciousness, which is impossible.

We presume "A." will have something to say of the very important distinction between correction and retribution, which "C." has made a strong point.

—We understand that Dr. Van Rensselaer is about to return home from Europe.

—In common with the whole Church, we have suffered a severe loss in the death of the Rev. C. C. Parsons, who has fallen at his post in Memphis, in as brave and manful discharge of his duty amidst the ravages of an awful pestilence, as he had erstwhile shown on the bloody field of battle, as a graduate of West Point He became a clergyman in 1870, then rector of a Church at Hoboken, and afterwards Canon of S. Mary's, Memphis, where he died Sept. 7th, of the yellow fever. Two of the devoted Sisters have also laid down their lives in the same service. Mr. Parsons' place at Memphis was immediately supplied by Rev. L. S. Schuyler, also of Hoboken. It is matter of devout thanksgiving that Dr. Harris, Dean of the Cathedral, is still alive at his post, as also are Dr. Sansom of Vicksburg, and Rev. Mr. McCracken at Grenada, although these plague-stricken cities have been almost deserted by their inhabitants.

Mr. Parsons was one of the original subscribers and special patrons of the ECLECTIC.

The Form of Prayer set forth by the Bishops for this visitation, must commend itself to every devout mind.

P. S.—Mr. Schuyler has since fallen a victim also.

—We intend to publish Dr. Littledale's paper on the Eucharist referred to in his letter which we reprint from the *Guardian* in this number.

—The very clever versification in our last of Dr. Newman's beautiful threnody having been ascribed to the editor, we ought to state that it was by the Rev. Dr. Jewell of Fond du Lac. It appears to have been printed as it was written, without signature or ascription of authorship. We venture to hope the Doctor will pardon us for thus betraying his poetic capabilities. A good many clergy have been in a condition to appreciate the sentiments of that famous sermon.

—On account of a visit to Wisconsin in the last week of this month, we are compelled to issue the *Eclectic* earlier than usual.

—The following paragraph from a critic in the *Church Times* is suggestive in the direction taken by "C" and Dr. Wilson in this number.

All sound religious teaching, whether found in Canonical Scripture, the Apocrypha, or elsewhere, asserts "correction" to be the imposing of a lesser evil in order to avert a greater. (St. Mat. v. 29.) The presence of so much pain and evil in the world leaves an apprehension of greater evils beyond, which no optimist or universalist theories can dispel. Every "correction" implies some heavier judgment for which it is the remedy. Whatever objection may be made to the fanciful horrors of the Hell of the Koran, of

the Italian Pinamonti, or the Spanish author Nieremberg, there is a foundation of truth in their speculations, the conviction that there are worse evils than the worst temporal "corrections."

PAMPHLETS RECEIVED. We are indebted to Father Grafton for "Essays on Spiritual subjects" with some Reviews, reprinted from several East Indian periodicals, published at Calcutta. Some of the subjects are "Life under vows," "The voice of the Church," "Catholicism and Humility," "The term Theotokos," "Asceticism in relation to Mission Work," and "Eternal Punishment,"—the last a capital review of Mr. Juke's book. They will form part of our Repertory to draw upon.

"*The Oblation of the Elements* in the P. E.Com. Service, its meaning—its history,' by H. C. Pindell, Louisville, Ky. To show that the material elements are really *offered* in the sacrifice as part of the great oblation.

Working Men's Clubs and Institutes: how to organize and conduct them. An Address at the opening of the new building erected for S. Timothy's Club and Institute, Roxborough, Philadelphia, by Mr. J. Vaughan Merrick, Nov. 24, 1877. A most able and practical address, which we pass over to our "*Church Work*" editor to utilize.

Journal of VIth Annual Council of Arkansas, for 1878.

Journal of Three Conventions of Diocese of Quincy, Ill., 1878.

Journal of 56th Convention of Georgia, at Augusta, May, 1878.

Journal of 41st Convention of Illinois, at Chicago, May, 1878.

Journal of 11th Convention of Long Island, May, 1878.

Evening Communions, contrary to the Teaching and Practice of the Church in all Ages, (reprinted from *Christian Remembrancer*) by Rev. H. P. Liddon, with notes, and a P. S. on Kingdon's work of "Fasting Communion." London, E. C. U.

This is a treatise all the Clergy ought to have. Canon Liddon is an authority in himself. May be had through Pott, Young & Co., New York.

The Holy Eucharist and Auricular Confession: an answer to Rev. R. C. Matlack, by a Layman. Philadelphia, J. McCauley.

A splendid example of the remarkable fact that many of our laity are far ahead of their pastors in their knowledge and teaching on theological subjects.

—We have received from Mr. C. F. Roper, publisher, 11 Bible House, New York, too late for extended notice:

The Life of our Lord Jesus Christ, by the Rev. Chas. C. Adams, S. T. D. Rector of S. Mary's Church, New York, pp. 407, 8 vo. Price $2,50. The author says: "it aims to show from the revealed and historical records, and scientfic and critical analysis, that Christ was the incarnate Son of God, the Messiah of prophecy." Each chapter might have been a plain and familiar sermon to a congregation, and the style bears some marks of hasty composition, *Currente Calamo*. We should think it might make a popular book for parish library and family reading. It is certainly much better than some more ponderous works on the same subject "sold by subscription." There are few or no references, and an occasional instance of careless quotation. It was *not* Balaam that said, "Kings shall come to the brightness of thy rising." We are glad to see that Dr. Adams is Catholic as to Christ's sacraments and priesthood, and is no rationalist like Farrar on the demoniacal possessions, but as to the soldier piercing the *heart* and letting out "cerum" (?) let him read what even Burgon says of this. The greatest lack of the book is an *index*. The publisher has made a beautiful volume.

—A large number of Americans attended at the Chapel Royal, Savoy, to witness the marriage of Mr. F. Weddon, of New York, with Mrs. Lilias Jennie Mills, widow of the late Mr. Mills, of Brooklyn, and daughter of the Bishop of Long Island. The Service was choral, and was admirably rendered. The Bishop of Nebraska officiated, and he was assisted by the Rev. H. White, chaplain to her Majesty. The bride was given way by her father, Bishop Littlejohn.

THE CHURCH ECLECTIC.

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THE ERA OF THE REFORMATION.—IV.

BY THE REV. DR. RICHEY.

The dream of Universal Empire, now in this form, now in that, has haunted in every age the mind of man. This is that Babylonish element in Church and State, which we find continually coming to the surface of events; and which, wherever it does appear, is the sure precursor of Divine judgment. It was so at the first in the building of the tower of Babel. The Noachidæ thought by combining together and building a tower they could resist the force of the decree which made increase, and spreading forth, and the taking possession of the world's desolate heritage, a primal condition of man's sovereignty over the earth. God resisted the attempt at centralization. From that day to this, dispersion, and as a consequence, separation into nationalities enter as a formative element into history. It is a means under God of counteracting the principle of absolutism, and of preventing the idolatry of power. All the great Empires of the past—the Assyrian, the Babylonian, the Roman— aimed, each in their turn, at becoming World Empires. They all strove after centralization: and the result of centralization invariably was the deification of humanity. Hence the drama of history. The building of the tower of Babel repeats itself anew in the impious attempt of Nebuchadnezzar; the fall of Babylon has its counterpart in the downfall of the Roman Empire after the deification of Caligula. God is a jealous God, and He will not yield His glory to another. As with Babylon and Rome, so was it also with Jerusalem. The dream of a world-wide Empire of which Mount Zion was to be centre, was the all-absorbing thought of the Zealots and of the party of the Pharisees in our Lord's time: the city of the Great King was to be the seat of empire for the nations of the earth, and the Gentiles were to flow into it If the conquest cannot be effected by moral suasion, then it must be carried by force of arms.

It is not to be wondered at, then (since human nature is the same in every age), that the Christian Church, as soon as it began to taste the sweets of worldly power in the time of the Christian Emperors, should begin to indulge in dreams of Universal Empire. It was an event not unforeseen by Him who knows the heart of man; and since He knows the

end from the beginning, it is natural to suppose that it is an event which in the providence of God would be provided against. The division of the Empire into East and West under Diocletian was the entering wedge which brought about, in time, the disintegration of the mighty fabric of Roman power. But it had other ends besides to subserve, in which the interests of the Church, and not the powers of the world were had in view. If it was necessary that for a time the Church should be brought into close alliance with the world, and find shelter and protection from the civil power, it was also necessary that the Church should be saved from the danger which such an alliance brought with it, and effectually protected against it. Without the fostering aid of the early Christian Emperors it is impossible to see how the Ecumenical Councils, so necessary for the formulating of the faith, and the perfecting of the organization of the Church, could ever have been brought together. The benefit was great, but it was not without its drawbacks.

Byzantinism is an odious word; and it is ever to be remembered, that the first claim to Universal Empire began in the East, not in the West. It was the influence of Rome which in the seventh and eighth centuries saved the Church from sinful alliance with the world, and prevented the attempt made by Leo the Isaurian, and Heraclius, to enforce the faith by the sword. That Rome herself in time yielded to the seductions of the world-power, is not to be wondered at. It need cause no surprise that the Bishop of Rome should himself, when opportunity presented itself, assert the very claim which he had resisted in the Bishop of Constantinople. The idea of the Papacy belongs neither to Rome nor to Constantinople; it had its origin in the love of unusual power which is natural to the heart of man.

Let it be said, moreover, that the dream of Universal Empire which from the beginning of the world has ever haunted the human breast, like the vision of immortality itself, is a divinely implanted instinct which bears witness, even in its worst form, to the unity of the human race. It is not the idea that is wrong, but it is the means taken to secure the end which are at fault. It is the will of God that the Church should be one and universal, but it is not His will that this unification should be attended by a resort to carnal weapons or to physical force. We have no fault to find with Gregory VII. for asserting, as he did, the Catholicity of the Church. We do not blame him for resisting, as he did, the encroachments of the civil power. It is not in these things we are to seek for the errors of the Papacy; rather, for the maintenance of these principles does it claim our honour. The Babylonish element of mediæval Romanism is to be sought for in the principle of centralization and worldly domination, to effect which the Church allied itself with the State, and resorted to physical force to carry out its aims of Universal Empire. The Papacy dates from the time of the Papal decretals. It reached its consummation in the age of the Pagan renaissance when the Church became utterly secularized, and Divine honours were openly paid to the occupant of the Papal throne.

Events were in preparation, however, by which both Church and State were to receive the just reward of their iniquities, and an effectual barrier raised to check the growth of absolute and despotic power. As in the age of Diocletian the division of the Empire into East and West saved the Church put into peril by the growth of Byzantinism; so the breaking up of the Empire and the formation of separate and distinct nationalities were the means used by God to deliver the Church from the growing power of the Papacy. The fifteenth century witnessed the rise of a new political system throughout the length and breadth of Europe. France, during this period, was being formed into a nation; its territorial limits were extended; its parliamentary system was organized; royalty was then established on the ruins of the old feudal suzerainty. Spain, during the fifteenth century, was also consolidated into one Kingdom. An end was put to the long struggle between the Christians and the Moors (a struggle which lasted for not less than seven hundred years), in the conquest of Granada. By the marriage of Ferdinand and Isabella the two principal Kingdoms—Castile and Arragon—were united under the same dominion, and the power of the monarchy thereby was extended and confirmed. In England, the struggle between the houses of York and Lancaster gave the death blow to feudal institutions. Feudalism in England, by the end of the fifteenth century, had become extinct; up to this time a coalition of the barons could at any moment put a check upon the royal power; but the great houses were now utterly exhausted by the long protracted civil war. With Henry VII. in 1485, the era of political centralization and the triumph of royalty begins.

Things were different in Germany and Italy; still it will be found that here too centralization was taking the place of the old baronial oligarchy. The house of Austria came into power in 1438; "from that time the election to the Empire was merely the sanction given to hereditary right." Maximilian I. at the end of the fifteenth century, definitely established the preponderance of his house, and the regular exercise of the central authority. Republicanism in Italy became at this time extinct. In the North the Lombard republics were all merged in the Duchy of Milan. Florence in 1434 fell under the dominion of the house of the Medici. Genoa in 1464 became subject to Milan. Before the close of the century, the greater part of the republics had yielded to the power of Sovereign houses. "Indeed, to whatever country of Europe we cast our eyes," says M. Guizot,[1] "whatever portion of history we consider, whether it relates to the nations themselves or to their governments, to their territories or to their institutions, we everywhere see the old elements, the old forms of society disappearing. Those liberties which were founded on tradition were lost; new powers arose, more regular and concentrated than those which previously existed."

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[1] Hist. of Civilization, Vol. I. p. 237.

The Empire and the Papacy rose together; they were bound to fall together. It was not long before the principle of Nationality began to assert itself in the Church as well as in the State. Charles VII. of France, in a parliament held at Bourges in 1438, established the *pragmatic sanction*—the bulwark of Gallican liberty. The Church of France for twenty-three years after, elected her own prelates, ordained her own clergy, and was free from all payments to the Roman See. Louis XI. reënacted the decree, and forbad the clergy, under pain of forfeiting their preferments, going to Rome for the purpose of appeals. In Germany, the whole body of the electors of the Empire, assembled at Frankfort (1445), demanded of the Pope the recognition of their ancient liberties; they resolved in 1446 that the relation of the Pope to the Church of Germany should be defined and secured by the diet of the Empire. Henry V. in England (1417), took the same ground, and supported the claims of Abp. Chicheley against Martin V. in the appointment of Henry Beaufort as legate *a latere* of the Roman See. Nor was it only in individual and isolated cases that we see the principle of nationality now asserting itself in connexion with the affairs of the Church. The Council of Constance (1414) was convened with a view to give liberty to the National Churches of Europe: "it was not," as Dean Hook has noted,[2] "so much a Synod of the Church as it was a European Congress." With a view to check the overweening influence of the Roman Curia, the demand was made that the vote of the Council should be taken by *Nations*. It was also insisted upon that the Cardinals should be chosen from the various nations. "The Machiavellian arts of Roman diplomacy," indeed resisted for a time the attempt at Reformation, but the principle then asserted has lived on, not only to vindicate, but to avenge itself, by the extravagance of claims in after generations.

We have now brought to a close our introductory sketch of the causes at work in preparing the way for a new condition of things. It will be our aim in the papers which follow after, to trace the working out of the principles now noted in the countries most affected by the Reformation.

From the Church Quarterly Review.

ETERNAL PUNISHMENT AND THE RESTITUTION OF ALL THINGS.

1. *The Second Death and the Restitution of all Things.* A Letter to a Friend. By Andrew Jukes. (Longmans.)
2. *Salvator Mundi; or, Is Christ the Saviour of all Men?* By Samuel Cox. (C. Kegan Paul & Co.)
3. *Catholic Eschatology and Universalism.* An Essay on the Doctrine of Future Retribution. By Henry Nutcombe Oxenham, M. A. (Basil Montagu Pickering.)

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[2] Lives of the Archbishops of Canterbury, Vol. V. p. 88.

One of the greatest and most pressing difficulties of the present day has reference to Eschatology. On every side men are asking the question—What are we to believe regarding the final estate of mankind, and more especially in regard to the wicked? A very definite doctrine of eternal punishment has come down to us among the traditions of post-Reformation Theology; but it is just that doctrine that it is felt impossible to receive. How are we to reconcile the eternal burning of hell with the goodness of God? The punishment, it is felt, is out of all proportion to the offence. And then other questionings arise, Why did God create men when He must have foreseen the end? Of one man it was said, and probably it was true of others, "good were it for that man if he had not been born." Then why were they born? Then, it is also asked, had they a fair chance? If so, what mean those dogmas of a fallen nature, which is *utterly* corrupt and powerless, weich must certainly go wrong if left to itself? What means the dogma of irresistible grace, which teaches that God and God only can save; that men must be snatched as brands from the burning, if they are to be saved at all? If God, and God only, can save, then why does He not save all? What is there in Scripture or in reason and conscience which militates against this supposition? At any rate, we feel that eternal burning is not reconcilable with the goodness of God. Either we must cease to believe in the goodness of God, or we must cease to believe in eternal burning.

So men reason. They gather arguments from reason and conscience against the doctrine of eternal punishment; and, then, under the influence of strong prepossession, they set themselves to criticise the teaching of Holy Scripture. That teaching is plain enough to the simple mind; but by subjecting it to torture and criticism they contrive to make it say something quite different. It never seems to have occurred to them to ask, whether the real difficulty may lie, not in the teaching of Holy Scripture, but in a false and narrow system of Christian doctrine, which they have inherited. That system is perfectly well known to Church theologians under the name of Calvinism. Ever since the Reformation High Church theologians have been predicting of it just such consequences as those which are now ensuing. They have pointed out that its positions and premisses are so narrow as to be quite onesided. They have especially urged that they must issue in positions which are quite incompatible with the goodness of God. It may be good for the pious Christian subjectively to feel that he is *utterly* corrupt in nature, that he can *do nothing* towards his salvation, that God must *do all;* but to change these pious feelings, as Calvinism does, into objective theological dogmas, can only end in disaster. We see the consequences of doing so in the difficulty about eternal punishment which perplexes us at the present moment; and it is, in fact, only one of the difficulties in which the Calvinistic system issues on every side.

From this it is perfectly clear that the true remedy for the present perplexity is theological reform. The question of eternal punishment can never be satisfactorily solved, if it is treated in an isolated way; more especially if it is treated by itself, *with the tacit assumption of the Calvinistic premisses.* The true remedy is to be found in the correction of these premisses; in the widening of our theological conceptions generally. It will be seen that the moment this is done, the presumptions and arguments on which the denial of eternal punishment is based, disappear, and the doctrine, which is undoubtedly the doctrine of Holy Scripture, emerges in harmony with the conscience of mankind and the goodness of God. Unhappily this is not the way in which the subject has been approached. It

has been dealt with exclusively in an isolated way, and the consequences, as we think, have been very deplorable. A doctrine has been advocated, which is at variance, as we think, with all the facts of human nature, with God's general government of the world, and with the plain teaching of Holy Scripture. The doctrine, too, is far from being a purely speculative one. On the contrary, it is intensely practical. Surely if the doctrine of eternal and utter failure be true, and if the essential elements of such failure are worked out in a man's life in this world, the responsibility of those who would persuade men to the contrary must be very great.

Foremost among the advocates of this new doctrine we must name Andrew Jukes; nor can we name him without a feeling of the deepest respect. None can read his writings without a feeling of great admiration for their many excellences. In them we encounter a profoundly reverent and devout mind, penetrated throughout with all the poetry of mysticism. In fact, it is chiefly owing to the charm of his writings that the doctrine he so winningly advocates has gained such wide acceptance. He gains the confidence of his reader, and hurries him on to accept his conclusion along a smooth and easy path. And yet Mr. Jukes is preëminently an unsafe guide. When we have read through his book and begin to reflect, we are amazed to think of the doubts and difficulties that now start up with such persistent sternness. We never encountered them along the flowery path by which he led us, and yet there they are, demanding consideration and utterly refusing to be charmed away. The truth is, that Mr. Jukes' mind is essentially untheological, and consequently unfit for grappling with such a difficulty as the present. There is a singular want of comprehensiveness about it, and an equally singular inability to see the force of facts and considerations lying outside its immediate horizon.

In many respects Mr. Cox is the very opposite of Mr. Jukes. If Mr. Jukes gains the confidence of his reader and hurries him along in spite of himself, Mr. Cox manages to destroy confidence from the very outset by his too great eagerness to plead his cause. For instance, he begins by taking a saying of our Blessed Lord, which was clearly uttered *ad hominem*, in the sense of an absolute dogmatic statement; and upon this wrong rendering bases the most momentous of the conclusions he arrives at. The sequel of the book is entirely in accordance with this unhappy beginning. What could be more futile, for instance, than to take the words *damnation* and *hell* for separate consideration, to trace them up to their original meaning, and then to attempt to pin down the Christian to the acceptance of the meaning and import which attached to them in Jewish or heathen systems? We would just ask Mr. Cox to perform a similar process upon the words *θεός*, *Deus*, or God, and to reflect upon the consequences. He seems entirely to forget that Christianity is a new revelation, and consequently that its technical terms, bearing on momentous subjects, received a new meaning and a quite different application. That meaning is not to be ascertained by any tracing of words up to their origin, but by careful induction of all the facts in the new revelation which bear upon the point. In regard to the words under consideration, Christ presents to us, as the last and closing scene, the outcome of all that is now going on—the awful picture of the Judge upon his throne: all nations are gathered before Him, and He pronounces, as we believe, an irrevocable sentence, the consequence of which is, that the wicked are sent away into everlasting fire, or everlasting chastisement. Now, whatever the words which express *damnation* and *hell* may have meant in other systems, this grand fact fixes their meaning for Christianity; nor can they be dismissed from the new revelation in the easy way in which Mr. Cox professes to dismiss them. We

think the effect of such onesided reasoning can only be disastrous. Mr. Cox must singularly deceive himself, if he imagines his readers cannot see through it; and what, we ask, will be the effect upon their Christian faith, supposing that their feelings are engaged on his own side? We regret it all the more on Mr. Cox's own account; for his book is the work of an able man, and with many of its thoughts and aspirations we have great sympathy.

On the other side, we can speak very highly of Mr. Oxenham's work. Mr. Oxenham is an able and accomplished writer and a controversialist of the first order. Though written from the Roman Catholic point of view, his book will be none the less useful to Churchmen who desire to master the subject, and it is especially valuable in view of modern thought and literature. Mr. Oxenham deals with the subject on the threefold basis of reason, tradition, and scripture; and on each of these heads the reader will find much matter and very comprehensive and sound reasoning.

In addressing ourselves to the consideration of the momentous subject of eternal punishment, the first thing that claims our attention seems to be the question, What does Christianity really teach about hell, or the state of the lost? Unfortunately we miss in all the works which we have met with a really comprehensive inquiry into this point. In fact, all the writers whom we have studied pass it by. They assume, without the slightest inquiry, popular and untheological notions, and then they argue that because a hell, such as the popular fancy has painted it, is to them incredible, therefore there is no hell at all. It is clear that this is altogether a wrong procedure. Before we reject the doctrine of eternal punishment we ought to make sure that what we reject is not really the Christian doctrine. By rejecting hastily the entire doctrine because a particular view of it is deemed incredible, we may really be doing immense mischief. No thinking man can fail to see that this doctrine viewed in its essential elements, and apart from any particular rendering, has a momentous bearing on Christian life and upon our whole theological system. In fact, without the contemplated possibility of final and irreversible failure, it is difficult to see how the Christian life could be built up on the lines of Holy Scripture, or how our theological system could remain the same in any one of its parts. By rejecting the doctrine uncritically and in the block we may not only be losing hold of a very awful truth, but committing ourselves to a revolution.

If we look at Holy Scripture we find some very awful images of the suffering of hell. In Rev. xx. 10, we read, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented (*βασανισθήσονται*) day and night, for ever and ever." Immediately after this passage we have a picture of the Day of Judgment, and the description ends with the sentence, "Whosoever was not found written in the book of life was cast into the lake of fire." This quite agrees with our Lord's own description of the Day of Judgment, Matt. xxv. 41. He is there represented as saying to the wicked, "Depart from me, ye cursed, into [the] everlasting fire prepared for the devil and his angels;" and afterwards it is said, "These shall go away into everlasting punishment" (*κόλασις*=chastisement), "but the righteous into life eternal." Again, in S. Matt. xiii. 41, we have our Lord saying, "The Son of Man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a [or the] furnace of fire: there shall be wailing and gnashing of teeth." Similarly, in S. Mark ix. 43, he says, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands

to go into hell, into the fire that shall never be quenched: where their worm dieth not, and the fire is not quenched."

In regard to all these descriptions, it is to be remarked that they are *images*, what the Germans call *Vorstellungen;* and as such they are untheological. Before they can become theological, they must be translated from the image form and rendered into consistent and intelligible thoughts —into what the Germans call *Gedanken*. No doubt, in performing the work of translation, theology must be very careful absolutely to verify the image. She must not explain it away, or translate only a part of it. She must verify it completely, so that everything which lies before the mental eye in the image may be found in the thought. In precisely the same way, the rising of the sun is to science an image; and as such it is unscientific. Before it can be made science it must be translated into a consistent and intelligible thought. And this analogy of scientific procedure suggests an important remark in regard to theology. Science *apparently* contradicts the fact of the sun's rising in the explanation which it gives of it, though it does not really do so. And so it may seem in regard to theology. In the conception or idea which theology may give of the state of the lost there may be an apparent contradiction of the letter of Scripture. The only thing to make sure of is, that, as in science the whole content of the image is rendered in the thought, so it may be in theology.

The popular mind, however, is not theological, just as it is not scientific; nor is it desirable that it should be so. In fact, it is far more effectually taught by means of images than it could be by thoughts. Yet there is a drawback here. The images of the popular mind have a constant tendency to expand and complete themselves, and when they have done so to come before the mind with all the pretensions of theological dogma to the great detriment of Christian faith. In regard, for instance, to the present question, the popular fancy has filled up and fixed the images of Scripture into a state of things which is truly appalling.

Take, for instance, the following description from Mr. Spurgeon:

> Only conceive that poor wretch in the flames, who is saying "Oh for one drop of water to cool my parched tongue!" See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a firebrand! Behold him crying for a drop of water. I will not picture the scene. Suffice it for me to close up by saying, that the hell of hells will be to thee, poor sinner, the thought that it is to be for ever. Thou wilt look up there on the throne of God, and on it shall be written, "For ever!" When the damned jingle the burning irons of their torments, they shall say "For ever!" When they howl, echo cries, "For ever!"
>
> "For ever" is written on their racks;
> "For ever" on their chains;
> "For ever" burneth in the fire,
> "For ever" ever reigns.
>
> Doleful thought! "If I could but get out, then I should be happy. If there were a hope of deliverance, then I might be peaceful; but here I am for ever." Sirs, if ye would escape eternal torments, if ye would be found amongst the number of the blessed, the road to heaven can only be found by prayer.[1]

Or take another picture from a Roman Catholic writer:

> See on the middle of that red hot floor stands a girl: she looks about sixteen years old. Her feet are bare. Listen! she speaks: "I have been standing on this red-hot floor for years! Look at my burnt and bleeding feet! Let me go off this burning floor for one moment!" The fifth dungeon is the red-hot oven. The little child is in the red hot oven. Hear how it screams to come out; see how it turns and twists itself about in the fire. It beats its head against the roof of the oven: it stamps its little feet upon the floor. God was very good to this little child

[1] Sermon preached in 1855, quoted in White's *Life in Christ*, p. 65.

Very likely God saw it would get worse and worse, and would never repent, and so it would have to be punished more severely in hell. So God in His mercy called it out of the world in early childhood.[2]

Similar pictures of the torments of hell have been painted by Christians in all ages. Thus S. Cyprian: "The glowing hell shall burn the damned for ever, and the devouring punishment shall consume them with living flames; nor will there be any means whereby the torments may be sometimes assuaged, or brought to an end."[3] To a similar effect quotations might be given from Tertullian, Minucius Felix, and indeed from great authorities in all ages of the Church.

But now let us treat these statements theologically. As I have already remarked, it is the business of theology not to deny the statements of revelation, or to evacuate their meaning, but to present them in a consistent and thinkable shape. Now when we come to look at these statements from this point of view, it is seen at once that certain abatements must be made by every one. It is clear that the furnace or fiery lake of hell can not be a furnace such as we kindle in this world, nor can it act upon material bodies such as we at present possess. Unless God reverses all the laws by which He at present governs physical nature, the very first contact of a material body with such a furnace would destroy life, and so hell would come to an end as soon as it began. But we have no right to suppose that God will change the laws of physical nature. Theology must insist strictly upon this point; for if it is not granted, there is an end to all reasoning upon the subject. Indeed those who draw conclusions and maintain dogmas in defiance of physical law, are not aware of the consequences of their procedure if carried out to its logical conclusion. It would simply destroy all theological knowledge; for it would destroy the very elements of knowledge itself. We may therefore conclude that the lake of hell can not be a furnace such as we kindle, nor can the bodies that are subjected to it be material bodies, such as we at present possess. Indeed this conclusion is forced upon us from other considerations. The fire of the intermediate state is burning at the present moment, and those who are subjected to it have left their material bodies in this world. The bodies therefore which they at present possess, or whatever may serve in place of bodies, cannot be material; nor can the fire which burns them be such as we kindle, for clearly it does not belong to the material or visible world, but exists in the recesses of the invisible. In like manner, in regard to the eternal fire of hell, we are told that ere it is kindled all this visible world, with its matter and of course also with its fire, will have passed away.

In face of these difficulties, even the most determined literalists have felt compelled to make some abatement. Thus Lactantius, in a statement which we slightly abbreviate, says:

Since men have contracted defilement in their bodies they shall again be clad in the flesh. Yet that flesh shall not be like this earthly flesh, but indissoluble and for ever permanent, that it may be apt to endure the torments and the eternal fire; which fire also is of a different nature from ours. Ours needs to be fed, but that lives for ever of itself, without any aliment, and without admixture of smoke, and is pure, liquid, and fluid like water. Whence by one and the same power, it will burn the wicked and recreate them, and just as much as it consumes from their bodies it will replace, and will administer to itself an eternal food.[4]

An exactly similar idea is contained in Minucius Felix, who speaks of the fire as that which *urit et reficit, carpit et nutrit.* We need not stop to

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[2] *Sight of Hell.* By Rev. J. Furniss. [3] *S. Cyprian. ad Demet.* p. 195.
[4] Lactantius vii. 21.

inquire whether this rendering is the best possible, or whether, with our enlarged notions of physical law, we might not give a better. All that we have to do is to point out the enormous distance that lies between such a view and the "blistered lips" and "burnt and bleeding feet of the popular conception.

But we find, on a closer consideration, that we cannot stop short even with this considerable abatement. It is to be observed that in the New Testament and in the Primitive Fathers, three separate chastening fires are contemplated. There is, first, the fire of the intermediate state; secondly, the fire which is kindled at the Day of Judgment; and, thirdly, the lake of fire into which the wicked are finally cast after the judgment. The idea of the first is grounded on the parable of Dives and Lazarus. Thus S. Hilary says—

> The vengeance of hell overtakes us at once, and immediately we depart from the body, if we have so lived, "we perish from the right way." The rich and poor man in the Gospel show us this; the one placed by angels in the abode of the blessed, and in Abraham's bosom, the other at once received into the place of punishment. So quickly did punishment come upon the dead, that even his brothers were still alive. There is no deferring or delaying there. For, as the day of judgment is the eternal award either of bliss or of punishment, so the time of death orders the interval for every man by its own laws, committing every one to Abraham or to punishment till the judgment.[5]

The idea of the fire of judgment is grounded on 1 Cor. iii. 13, and on the passage which describes the world as being burned up. Some seem to have spoken of this as if it were the kindling of the eternal fire; and it was believed that all would have to pass through it, with this remarkable difference, that the righteous would escape unscathed, while the wicked would sink and be buried in it. Thus Origen says—"But how some remain in the fire, others escape through it, learn from another Scripture. The Egyptians were drowned in the Red Sea, the Israelites passed over; Moses passed through, Pharaoh sank, for his heavy sins drowned him. In like manner, the irreligious will sink in the lake of burning fire." [6]

Thus the fire of the intermediate state, the fire of judgment, and the lake of eternal fire were so far identified that they were regarded as belonging to one system. Now what we have particularly to attend to is this. An attribute of a very remarkable character was assigned to these fires, and this attribute was derived from or grounded on the saying of S. Paul, 1 Cor. iii. 13. These fires possess the singular property of discrimination. They attack the sinful soul, and permit the righteous to escape; they attack fiercely the utterly wicked, and more mildly the less wicked. Thus S. Ephrem, speaking of the fire of judgment, says—"Both the just and the unjust shall pass through the fire which is to try them, and shall be proved by it; the righteous pass and the flame is quiet; but it burneth the wicked, and snatcheth him away." The eternal flames of hell possessed a similar property, inflicting a great degree of torture on the most wicked, and a lesser degree on the less. Thus S. Augustine remarks, "It is, however, by no means to be denied that even the eternal fire, according to the diversity of evil merit, will be lighter to some and more grievous to others: whether it be that its strength and fierceness are varied to inflict the pain, or it burns uniformly, but is not equally felt." [7] In consequence of this peculiarity the fire was called πῦρ σωφρονοῦν, *ignis sapiens*.

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[5] *S. Hilary in Psalm* ii. sec. 48. See a number of similar passages from various Fathers quoted in *Bishop Forbes on the Articles*, ii. 321.

[6] *Origen in Psalm* xxxvi. note 26, i. 790, *Ben.*

[7] S. Aug. *De Civ. Dei* xxi. 15.

If now we take into consideration this peculiarity we shall see that the difficulty of maintaining a literal fire becomes greater. What kind of a fire can that be which possesses the character of wisdom and discrimination, which knows whom to burn and whom to spare? It cannot be literal fire, such as we know it, for the peculiarity of literal fire is that it acts invariably. This fire, on the other hand, does not so act, but possesses all the discrimination which belongs to a mind. If we were to convert this property into something like an intelligible idea or notion, we might say that the fire is providential, or is an instrument of God's Providence. For, clearly, we must suppose that the will and mind of God lies behind it, directing it whom to attack and whom to spare. But the moment we look at the matter in this point of view we open the door to the metaphorical rendering. May not the image of fire be simply a mode of expressing the system of treatment or discipline to which God subjects the lost? God's anger is spoken of in Scripture as a consuming fire. God is represented as purging Jerusalem by the "spirit of judgment and the spirit of burning;" and our Lord came to kindle a fire upon earth, which is even now burning. Under this point of view may we not suppose that the lake of fire simply indicates the awful severity of that system of chastisement to which the lost shall be subjected, the exact particulars of which shall be unknown to us?

The metaphorical rendering has always been allowed in the Church. Yet we must confess, while allowing due weight to it, that we have great difficulty in altogether accepting it. The fire is spoken of in Holy Scripture so persistently, and in such a way as seems to imply the reality, if not of literal fire, at least of its analogue; some real pain, of which the burning in literal fire is to us the most expressive image. On the supposition, too, that God's system of dealing with the lost is on the whole a merciful one, it would seem that some such agony as that represented by the fire were absolutely needed. It is to be observed that in this world consciences are for the most part asleep. The sinner has no true idea of the awfulness of his guilt. But the effect of the great judgment will be that all consciences will be awakened. Men will then see their sins in the light in which God sees them; and it is not obscurely intimated that the agony arising from this awakening will be all but unbearable. It is said, they shall call on the mountains and rocks to fall on them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. Under these circumstances it would seem that something like the agony of the fire would be needed to restore the sinner to mental equilibrium.

But on the supposition that the fire or its analogue is real, and that it gives real physical pain, an important question arises, is the pain of burning continuous? Does the acute torment the fire inflicts go on uninterruptedly? Are the lost always in the fire, or are they only there for a time, and for a special chastisement, and at other times are not in it? The general opinion has been that they are always lost in the fire, and that they suffer uninterruptedly; the only alleviation being that some have maintained a doctrine of mitigation. Yet a little reflection will show the immense difficulty of this supposition. No doubt, physically speaking, the thing is perfectly possible. The difficulties which beset Lactantius in his endeavours to render the flames of hell intelligible do not beset us. We have no need like him to have recourse to miracle. On the contrary, physical science has afforded us the means of picturing easily what an eternal unfed fire might be. Physically, therefore, we might allow it to be possible; but if we look at the matter in reference to mind it is hardly, if at all conceivable. The sensation of burning being the acutest agony that

we can imagine, would, according to all mental laws, if continued uninterruptedly, reduce the mind to impotence. Of course we can only reason on the basis of our present mental constitution; and taking that as our basis, we see that a single sensation of acute agony would be practically no sensation at all. Constituted as our minds are at present, sensation is only possible under the law of difference. We only know light by the contrast of darkness. Were there no darkness there could be no light. And so of other things. Pain is only possible in contrast with pleasure or ease. Hence we see that a soul subjected to the agony of excruciating pain without the contrast of ease or rest would in time not suffer at all, would in fact be reduced to complete impotence.

If we turn to Holy Scripture we find nothing to indicate such uninterrupted pain, but rather the contrary. The lake of fire is not the only image under which the punishment of the lost is represented. In St. Luke xii. 47, it is represented under the figure of stripes; some, it is said, are beaten with few and some with many stripes. Now, this figure of stripes necessarily conveys to us the idea of interruption. The most savage of masters does not always beat his slave. There are intervals of release from suffering; nor are the stripes applied again, unless there is at least a pretext that they are needed for purposes of correction. And this figure of the stripes would seem to indicate that so it is with the lost. But this is not the only Scriptural ground tending in the same direction. Our Lord says of the wicked that they are to go away into *κόλασιν αἰώνιον* eternal chastisement. How could chastisement be conceived as uninterrupted? If it were uninterrupted it would not be chastisement; for the very idea of chastisement seems to imply the application of stripes only when needed. We think, too, that the same idea, though under a slightly different form, is conveyed in the word *βασανισθησονται*, which is used in the Revelation. The only thing against this view is that the fire of hell is unquenchable, eternal; but might not this merely mean that the corrective suffering indicated by the fire is always there ready to be applied in case of necessity? If we are right in our supposition, our Lord's phrase, *κόλασις αἰώνιος*, might be taken as indicating the principle on which the society of hell is constituted. Hell is a place which is governed on the principle of coercion or chastisement.

Here it seems necessary to somewhat widen our view by taking other things into consideration. If we look at human society as at present constituted we see how God has laid His hand upon it and subjected it to inexorable laws, and in the simplest way imaginable. Man needs food, clothing, and shelter; and the effect of these three wants is that he becomes tied to the soil, and society assumes external order. The same wants likewise, give rise to the idea of property, which constitutes the central point around which human society moves; and this idea in its turn gives rise to the idea of rights. Now how is it that the ideas of property and of rights are enforced? It is by means of penalties; so that human society as at present constituted is governed on the principle of *κόλασις*.

Now our Blessed Lord never concealed his view that human society is grounded on a wrong principle, or on a principle which is imperfect as being suited only for fallen beings, and which can at best only serve as a makeshift. He especially attacked the principle of property as being the principle of selfishness. Personally He possessed nothing, and He required his perfect followers to be like Himself. Thus He gave the command, "Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." In opposition to the principle of property with its enforcements and penalties, He laid down as that on whlch a perfect society

might be constituted the principle of self-sacrificing love. Unless we get this central idea of Christ clearly into view, it is impossible to understand the meaning and drift of much of His teaching. It was in pursuance of this cardinal principle of love that He required the giving up of all things, the utter renunciation of self, and the taking up of the cross. It was as being utterly opposed to and subversive of the same principle that He proscribed entirely the feeling and act of revenge; requiring His followers to turn the other cheek to the smiter. Christ's enthusiastic followers have tried more or less to realise His idea in this world, though, as might be expected, with indifferent success. The infant Church, for instance, tried the principle of having all things in common, though they had soon to give it up; and the religious orders with more success have tried to realise the idea of self renunciation and poverty. Yet though we may allow that constituted as human society is, and must be, in this world, Christ's idea is impossible; yet we shall egregiously err if we suppose that it has been inoperative. On the contrary, it has ever been the ideal of the Christian life, and to the influence of that ideal human society owes all the ameliorations which Christianity has conferred upon it.

But if Christ's idea cannot be realised in this world, may it not be in the world to come? If, indeed, it could be realised, we see at once that a society would be constituted on a totally different principle from that of *κόλασις*, and ineffably above it. And may not the discipline of the present life be intended to prepare souls to be members of such a perfect society? In this point of view the whole system of the Christian Church first becomes intelligible, for every part of that system is ordered with a view to charity or love, which S. Paul says is the end of the commandment. If it be so, that the eternal society of Christ's kingdom is to be constituted on the principle of love, we see why at baptism we are raised to the dignity of sons, and habitual love or justifying grace is implanted in our souls. We see why all the other means of grace are directed to the end of renewing or strengthening it. In fact, theology has expressed this central idea by making our spiritual life depend upon our having or not having love. To have love is to have life, that eternal life of which Christ spoke so much; not to have it is to be dead.

Now, in the light of these views, let us turn back to the punishment of the lost, and see whether some light is not thrown upon it. If we suppose that the damned are those who do not possess the principle of love, and who have so lived as to be incapable of it, may it not be that damnation is the assigning to them a lot outside the kingdom of Christ? They are to be formed into a society of their own, a society formed on a totally different principle from that of self-sacrificing love; and how should we designate that principle but as that of a state of *κόλασις*? The damned have refused the dignity of sons, they are consequently condemned to be servants; they refused the liberty of the children of God, and they are deprived of their freedom; they refused to obey God out of love, they are compelled to obey Him by chastisement. If we look at the classical and and most complete passage in which our blessed Lord laid down the doctrine of eternal punishment, there is much in it to suggest this view. The sentence on the wicked, no doubt, is "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels;" but these words may be held to be interpreted by the final summing up, in which the eternal chastisement of the wicked is contrasted with the eternal life of the righteous. But what, perhaps, more than anything else suggests this view is the *ground* on which the final condemnation rests. The wicked are separated not on the ground of their sins, but on the ground of defect; and that in

which they are deficient is precisely the virtue of love. "I was an hungred and ye gave me no meat, I was thirsty and ye gave me no drink, a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not." These are the very works of love, and the meaning seems to be that not possessing that principle which is the principle on which the eternal kingdom of Christ is founded, they are unfit for it, and must have their portion without. The society of which they are to form part must be bound together by the principle of chastisement or coercion, not by the principle of love.

The principal conclusions, then, at which we arrive regarding the state of the lost are the following. Hell must be a society of human beings, and of course as such must have a principle of government. This principle we suppose to be coercion or chastisement in opposition to the principle which rules in heaven, which is self-sacrificing love. Further, it would appear that hell is not one society, but is made up of a vast number of societies; for the Church, following the idea of "few" and "many" stripes, has always held that there are different degrees of punishment according to the different degrees of guilt and degradation. If we are right in supposing that the pain and chastisement of hell is not uninterrupted, we may suppose that after enduring the punishment of past sin, souls would be left free to follow their tastes and likings within the limits assigned to them, and that chastisement would only be applied again in case of fresh sin and insubordination. In the higher societies, as the more human and orderly, we may suppose the coercive power would be less severely applied as not being needed; in the lower it would be more sharp and stinging. In regard to the moral condition of these societies there is no need to suppose that it is an utter wreck. Indeed, in regard to the *limbus puerorum*, which, according to mediæval theology, constitutes the highest society of hell, S. Thomas Aquinas remarks that the souls confined there are joined to God through the participation of *natural* good. It is true that an opposite idea has very generally prevailed. Rothe, for instance, supposes that the wicked are finally fixed in evil (*dämonisirt*); but this is a horrible idea, and in the absence of any direct proof we may be permitted to reject it. It might, perhaps, be true to some extent, of the lowest societies, the penal settlements so to speak; but in the higher we conceive there would be degrees of moral state, very much as it is now.

In regard to the kind of life that will be led, we of course know nothing, just as we know nothing of the life of heaven. So far, however, we might, perhaps, venture to guess, that in one point of view the life of hell would be higher, in another infinitely lower, than the present. We know that the resurrection body possesses a higher constitution than our present bodies, and is thus capable of higher degrees of suffering and enjoyment. The soul, too, after passing through the intermediate state and the trial of the judgment, must be greatly enlarged in knowledge and capacity. It is thus conceivable that so far as *natural* appliances are concerned, the life of hell might be an advance on the present. It might have what we call a higher and more perfect civilisation. In another point of view, however, it must be inconceivably lower. What sweetens and gives all the zest to the present life is hope. We not only have "access to the Father," but we have hope of endless progress in the future; we have hope of being in the end all that God meant us to be. In hell there is no hope, but the crushing sense of failure.

Before passing from this point it may be right to notice an objection that possibly might be urged. It may be said this view is too lenient, and much might be urged in support, not only from the letter of Scripture, but from our religious nature.

The religious sentiment is grounded on the utter abhorrence of sin. To the religious mind sin is something which is utterly and eternally damnable; it deserves an infinite punishment; ages and ages, even an eternity of torment, would not suffice to expiate it. Now, this feeling is perfectly true, and there is much in Holy Scripture which answers to it. If taken subjectively and as the measure to be applied to our own sins, it is indispensably neccssary. But may we translate it into an objective truth, and regard it as the principle on which God will judge the world? The two things, it will be seen, are very different. An eternity of torment as the measure of my own individual sin is one thing, the consigning of a soul to eternal, uninterrupted torment by God, the Judge of all, is another. May we not suppose that God has other standards of judgment besides those which apply subjectively to the loving and religious soul? And if so, it is clear we should form a false view of the state of the lost if we gained it solely by reasoning from subjective views of the nature of sin.

But is not our conception terrible enough even after the withdrawal of the idea of uninterrupted eternal torment? Only conceive such agony as is represented by the image of fire, lasting for a year, a month, or even a day, and is not the prospect of hell terrible enough? But, after all, the agony of the fire is not that which makes up what is emphatically the bitterness of hell. From the earliest times divines have considered the punishment of hell under two aspects, as consisting in one point of view of the *pœna damni*, and in another of the *pœna sensûs;* and the general opinion has been that in view of the *pœna damni*, the *pœna sensûs* is comparatively unimportant. Many have denied altogether the reality of the fire, and have taken the expressions denoting it metaphorically. S. Gregory of Nyssa, for instance, denies that the fire of hell is a material fire, and that the worm is an ἐπίγειον θηρίον. For reasons we have given, we think this is going too far. But even so, it would still be true that there is an element in damnation which is far more bitter than the lake of fire; in view of which the lake of fire might even be regarded as a merciful provision.

Let us try to realise what damnation really is. In the first place, it is the judgment of God, and as such is infallibly true. Must not that to the lost be infinitely terrible? If in this life men can hardly face the reprobation of their fellow men, what agony must it be to endure the reprobation of God, and to know for certain that life has been a failure. Then, in the second place, there is the bitter knowledge of all that has been lost. In this world we have inadequate views of the glory of heaven; inevitably it is so, because we are expressly told it is so great as to surpass our power even of conception. But, after passing through the intermediate state and the judgment, it will be different. The lost will have actual proof of that ineffable state of exaltation which seems to be indicated in words like these —"Then shall the righteous shine forth as the sun in the kingdom of their father." Who shall conceive the anguish of the thought of such a state, compared with the lot they have earned for themselves? "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out."

(*To be continued.*)

For The Church Eclectic.

CHRISTIANITY, OR THE CHURCH OF CHRIST, OR THE CATHOLIC CHURCH.

BY A GERMAN SCHOLAR.

What is the true idea of Christianity? and is it preserved in the developments commonly called Catholic? and in the Church which embodies and teaches them?

Here it must be observed that the forms and types of Divine creations are not, strictly speaking, ascertainable; they are facts. No one can define an oak, or an eagle, or a lion, or any other of the objects which arrest us, and which we gaze upon externally. We can but describe them. We multiply properties or qualities which attach to them, and thereby impress upon the mind, analytically, an image of that which we cannot philosophically express. Let us now pursue the same way with the Church. Let us take it as the world now views it in its age; and let us take it as the world once viewed it in its youth; and let us see whether there be any great difference between the early and the later description of it.

"There is a religious communion claiming a Divine commission, and calling all other religious bodies around it heretical or infidel; it is a well-organized, well disiplined body; it is a sort of secret society, binding together its members by influences and by engagements which it is difficult for strangers to ascertain. It is spread over all the known world; it may be weak or insignificant locally, but it is strong on the whole from its continuity; it may be smaller than other religious bodies taken together, but it is larger than each separately. It is a natural enemy to governments external to itself; it is intolerant and engrossing, and tends to a new modelling of society; it breaks laws of men, it divides families. It is a gross superstition; it is charged with the foulest crimes; it is despised by the intellect of the day; it is frightful to the imagination of the many. And there is but one communion such."

Place this description before Pliny or Julian; place it before Frederick the Second of Prussia or Guizot, "*Apparent dirae facies.*" Each knows at once, without asking a question, who is meant by it. One object, and only one, absorbs each item of the detail of the delineation.

The *primâ facie* view of early Christianity, in the eyes of the witnesses external to it, is presented to us in the brief but vivid descriptions given by Tacitus, Suetonius and Pliny, the only heathen writers who distinctly mention it for the first hundred and fifty years. In their testimonies we have various characteristics brought before us of the religion to which they relate. It was "a superstition;" "a bad and excessive superstition;" "a magical superstition;" "a deadly superstition." Next, "it was embodied in a society," and moreover, "a secret and unlawful society," "a hetœria;" and it was "a proselytising society;" and its very name was connected with "flagitious," "atrocious," and "shocking" acts.

Now these few points, which are not all that might be set down, contain in themselves a distinct and significant description of Christianity; but they have far greater meaning when illustrated by the history of the times, the testimony of later writers, and the acts of the Roman government towards its professors. It is impossible to mistake the judgment passed on the religion by these three writers, and still more clearly by other writers and Imperial functionaries They evidently associated Christianity with the Oriental superstitions, whether propagated by individuals or embodied in a rite, which were in that day traversing the Empire, and which in the event acted so remarkable a part in breaking up the national forms of worship, and so in preparing the way for Christianity. This, then, is the broad view which the educated heathen took of Christianity; and, if it had been very unlike those rites and curious arts in external appearance, they would not have confused it with them.

Changes in society are, by a Providential appointment, commonly preceded and facilitated by the setting in of a certain current in men's thoughts and feelings in that direction towards which a change is to be made. And, as lighter substances whirl about before the tempest and presage it, so words and deeds, ominous but not effective of the coming revolution, are circulated beforehand through the multitude, or pass across the field of events. This was specially the case with Christianity, as became its high dignity; it came heralded and attended by a crowd of shadows, shadows of itself, impotent and monstrous as shadows are, but not at first sight distinguishable from it by common spectators.

Plutarch speaks of magic as connected with the mournful mysteries of Orpheus and Zoroaster, with the Egyptian and the Phrygian; and, in his treatise on Superstition, he puts together in one clause as specimens of that disease of mind, "mud, filth, sabbathizings, fallings of the face, unseemly postures, foreign adorations." (*De Superstitione*, 8.) Ovid mentions, in consecutive verses, the rites of Adonis lamented by Venus, the Sabbath of the Syrian Jew, and the Memphitic Temple of Io in her linen dress. (*De Arte Amoris I.*)

The Christian, being at first accounted a kind of Jew, was even on this score included in whatever odium, and whatever bad associations, attended on the Jewish name. But in a little time his independence of the rejected people was clearly understood, as even the persecutions show; and he stood upon his own ground. Still his character did not change in the eyes of the world; for favour or for reproach, he was still associated with the votaries of secret and magical rites.

What has been said is sufficient to bring before the mind an historical fact, which indeed does not need evidence. Upon the established religions of Europe the East had renewed her encroachments, and was pouring forth a family of rites which in various ways attracted the attention of the luxurious, the political, the ignorant, the restless and the remorseful. Armenian, Chaldee, Egyptian, Jew, Syrian, Phrygian, as the case may be, was the designation of the new hierophant; and magic, superstition, barbarism, jugglery, were the names given to his rite by the world. In this company appeared Christianity. When then three well-informed writers call Christianity a superstition and a magical superstition, they were not using words at random, or the language of abuse, but they were describing it in distinct and recognised terms as cognate to those gloomy, secret, mysterious, awful, odious, disreputable religions which were making so much disturbance up and down the Empire.

The impression made on the world by the circumstances of the rise of Christianity receives a sort of confirmation after their time, in the appear-

ance of the Gnostic and kindred heresies, which issued from the Church during the second and third centuries. Their resemblance in ritual and constitution to the Oriental rites, sometimes their historical relationship, is undeniable; and certainly it is a singular coincidence, that Christianity should be first called a magical superstition by Suetonius, and then should be found in the intimate company, and seemingly the parent, of a multitude of magical superstitions, if there was nothing in the religion itself to give rise to such a charge.

Whatever might be the history of the Gnostic sects, and though it may be a question whether they be properly called "superstitions," and though many of them numbered educated men, nay, men who had been Christians of high standing, among their teachers and followers, at least in ritual and profession they closely resembled the various mysteries which have been above described. Their very name of Gnostic implied the possession of a secret, which was to be communicated to their disciples. Ceremonial observances were the preparation, and symbolical rites the instrument, of initiation. Tatian and Montanus, the representatives of very distinct schools, agreed in making asceticism a rule of life. The followers of each of these sectaries abstained from wine; the Tatianites and Marcionites from flesh; the Montanists kept three Lents in the year. All the Gnostic sects seem to have condemned marriage on one or other reason. The Marcionites had three baptisms or more; the Marcosians had two rites of what they called redemption; the latter of these was celebrated as a marriage. A consecration to a priesthood then followed with anointing. An extreme unction was another of their rites, and prayers for the dead one of their observances. Bardesanes and Harmonius were famous for the beauty of their chants. The prophecies of Montanus were delivered, like the oracles of the heathen, in a state of enthusiasm or ecstasy.

Such were the Gnostics; and to external and prejudiced spectators, whether philosophers, as Celsus and Porphyry, or the multitude, they wore an appearance sufficiently like the Church to be mistaken for her in the latter part of the Ante-Nicene period, as she was confounded with the Pagan mysteries in the earlier.

When the common estimate concerning a body continues from age to age, it is certainly an index of a fact, and corresponds to definite qualities in the object to which it relates. In that case, even mistakes carry information; for they are cognate to the truth, and we can allow for them. Often what seems like a mistake is merely the mode in which the informant conveys his testimony, or the impression which a fact makes on him. Censure is the natural tone of one man in a case where praise is the natural tone of another; the very same character or action inspires one mind with enthusiasm, and another with contempt. What to one man is magnanimity, to another is romance, and pride to a third, and pretence to a fourth, while to a fifth it is simply unintelligible; and yet there is a certain analogy in their separate testimonies, which conveys to us what the thing is like and what it is not like. When a man's acknowledged note is superstition, we may be pretty sure we shall not find him an Academic or an Epicurean; and even words which are ambiguous, as "atheist" or "reformer," admit of a sure interpretation when we are informed of the speaker. In like manner, there is a certain general correspondence between magic and miracle, obstinacy and fidelity, superstition and faith, frenzy and zeal for religion, insubordination and obedience to God, sophistry and argumentative talent, craft and meekness, as is obvious.

While pagan witnesses are to be found, the Church is accused of "*superstition.*" What is meant by the word thus attached by a *consensus* of all

heathen authorities to Christianity? At least, it cannot mean a religion in which a man might think what he pleased, and was set free from all yokes, whether of ignorance, fear, authority, or priestcraft. When heathen writers call the Oriental rites superstition, they evidently use the word in its modern sense; it cannot surely be doubted that they apply it in the same sense to Christianity. But Plutarch explains for us the word at length, in his Treatise which bears the name. He says: "Of all kinds of fear, superstition is the most fatal to action and resource. He does not fear the sea who does not sail, nor war who does not serve, nor robbers who keeps at home, nor the sycophant who is poor, nor envy who is a private man, nor an earthquake who lives in Gaul, nor thunder who lives in Ethiopia; but he who fears the gods fears everything, earth, seas, air, sky, darkness, light, noises, silence, sleep. Slaves sleep and forget their masters; of the fettered doth sleep lighten the chain; inflamed wounds, ulcers cruel and agonizing, are suspended to the sleeping. Superstition alone has come to no terms with sleep; but in the sleep of her victims, as though they were in the realms of the impious, she raises horrible spectres and monstrous phantoms and various pains, and whirls the miserable soul about and persecutes it. They rise, and, instead of making light of what is unreal, they fall into the hands of quacks and conjurers. Whereas slaves, when they despair of freedom, may demand to be sold to another master, superstition admits of no change of gods, since the god cannot be found whom he will not fear, who fears the gods of his family and of his birth, who shudders at the Saving and the Benignant, who has a trembling and dread at those from whom we ask riches and wealth, concord, peace, success of all good words and deeds. While death is to all men an end of life, it is not so to the superstitious; because for them there are deep gates of hell to yawn, and headlong streams of fire and gloom are opened, and darkness with its many phantoms encompasses, ghosts presenting horrid visages and wretched voices, and judges and executioners, and chasms and dens full of innumerable miseries. In misfortune or sickness the superstitious man refuses to see physician or philosopher, and cries, "Suffer me, O man, to undergo punishment, me the impious, the cursed, the hated of gods and spirits." "The Atheist wipes his tears, trims his hair, doffs his mourning; but how can you address, how help the Superstitious? He sits apart in sackcloth or filthy rags; and often he strips himself and rolls in the mud, and tells out his sins and offenses, as having eaten or drunken something, or walked some way, which the divinity did not allow. And in his best mood, and under the influence of a good-humoured superstition, he sits at home, with sacrifice all round him, while the old crones hang on him as on a peg. The Superstitious wishes indeed, but is unable to rejoice; he is crowned, and turns pale; he sacrifices, and is in fear; he prays with a quivering voice, he burns incense with trembling hands. Superstitious men fare most wretchedly, approaching the houses or shrines of the gods as if they were the dens of bears or the holes of snakes or the caves of whales."

The essence of Superstition, according to the idea of the heathen, consequently, is this: the imagination of the existence of an unseen ever-present Master; the bondage of a rule of life, of a continual responsibility; obligation to attend to little things, the impossibility to escape from duty, the inability to choose or to change one's religion; interference with the enjoyment of life, a melancholy view of the world, sense of one's own sin, horror at guilt, apprehension of punishment in the world to come, dread, self-abasement, depression, anxiety and endeavour to be at peace with heaven, and error and absurdity in the methods chosen for the purpose.

And of this superstition they all accused the Church; and this idea of theirs explains their enmity and hatred to Christians. In a similar sense the heathen authors use the words magic and carmen. "*Isti magi et malefici;*" "*malefica superstitio;*" "*humani generis hostes;*" "*odium humani generis;*" "*quos per flagitia invisos vulgus Christianos appellabat;*" are terms which they invariably apply to Christians.

It is surely impossible to deny that, in assembling for religious purposes, the Christians were breaking a solemn law of the Roman empire, a vital principle of the Roman constitution; and this is the light in which their conduct was regarded by all the historians and philosophers of the Empire. This was a very strong act on the part of the disciples of the Apostle who had enjoined obedience to the powers that be. Time after time they resisted the authority of the magistrate; and this is a phenomenon inexplicable on the theory of what is now called the Voluntary Principle among Protestants. The justification of such continued disobedience lies simply in the necessity of obeying the higher authority of some Divine law; but, if Christianity were in its essence only private and personal, as Protestants think, there was no necessity of their meeting together at all. If, on the other hand, in assembling for worship and offering and communion, they were fulfilling the indispensable observance of a Divine law, Christianity has imposed a social law on the world, and formally enters the field of politics. Gibbon says that in consequence of Pliny's edict, "the prudence of the Christians suspended their Agapæ; but it was *impossible* for them to omit the exercise of public worship." We can draw no other conclusion. Origen admits and defends the violation of the Roman laws: *οὐκ ἄλογον συνθήκας παρὰ τὰ νενομισμένα ποιεῖν, τὰς ὑπὲρ ἀληθείας.*" (c. Cels. I. 1.). (Gibbon's History, C. 16).

At the end of three hundred years, a more remarkable violation of Civil Law seems to have been admitted by the Christians. It shall be given in the words of Dr. Burton (Hist. p. 418); he has been speaking of Maximin's edict, which provided for the restitution of any of their lands or buildings which had been alienated from them. "It is plain," he says, "from the terms of this edict, that the Christians had for some time been in possession of property. It speaks of houses and lands which did not belong to individuals, but to the whole party. Their possession of such property could hardly have escaped the notice of the government; but it seems to have been held in direct violation of a law of Diocletian, which prohibited corporate bodies or associations which were not legally recognized, from acquiring property. The Christians were certainly not a body recognised by law at the beginning of the reign of Diocletian, and it might almost be thought that this enactment was specially directed against them as a body. But, like other laws which are founded upon tyranny, and are at variance with the first principles of justice, it is probable that this law about corporate property was evaded. We must suppose that the Christians had purchased land and houses for the Church before the law was passed; and their disregard of the prohibition may be taken as another proof that their religion had now taken so firm a footing that the executors of the laws were obliged to connive at their being broken by so numerous a body."

No wonder that the magistrate who presided at the martyrdom of St. Romanus calls them, in Prudentius, "a rebel people;" (In hon. Rom. 62; In Art. S. Cypr. 4, Tert. Apol. 10, etc.;) that Galerius speaks of them as "a nefarious conspiracy;" the heathen in Minucius, as "men of a desperate faction;" that others make them guilty of sacrilege and treason, and call them by those other titles which, more closely resembling the language of

Tacitus, are well known. Hence the violent accusations against them as the destruction of the Empire, the authors of physical evils, and the cause of the anger of the gods.

"Men of desperate lawless, reckless faction," says the heathen Cæcilius, "who collect together out of the lowest rabble the thoughtless portion, and credulous women seduced by the weakness of their sex, and form a mob of impure conspirators, of whom nocturnal assemblies, and solemn fastings, and unnatural food, no sacred rite but pollution, is the bond. A tribe lurking and light-hating, dumb for the public, talkative in corners; they despise our temples as if graves, spit at our gods, deride our religious forms; pitiable themselves, they despise our honors and purple; monstrous folly and incredible impudence! Day after day, the abandoned morals wind their serpentine course; over the whole world are those most hideous rites of an impious association growing into shape. They recognise each other by marks and signs, and love each other almost before they recognise; promiscuous lust is their religion. Thus does their vain and mad superstition glory in crimes. The writer who tells the story of a criminal capitally punished, and of the gibbet of the cross being their observance, assigns to them thereby an altar in keeping with the abandoned and wicked, that they may worship what they merit. Why their mighty effort to hide and shroud whatever it is they worship, since things honest ever like the open day, and crimes are secret? Why have they no altars, no temples, no images known to us, never speak abroad, never assemble freely, were it not that what they worship and suppress is subject either of punishment or of shame? What monstrous, what portentous notions do they fabricate! that that God of theirs, whom they can neither show nor see, should be enquiring diligently into the characters, the acts, nay the words and secret thoughts of all men; running to and fro, forsooth, and present everywhere, troublesome, restless, nay impudently curious they would have him; that is, if he is close at every deed, interferes in all places, while he can neither attend to each as being distracted through the whole, nor suffice for the whole as being engaged about each. Think too of their threatening fire, meditating destruction to the whole earth, nay the world itself with its stars! Nor content with this mad opinion, they add and append their old wives' tales about a new birth after death, ashes and cinders, and by some strange confidence believe each other's lies. Poor creatures! Consider what hangs over you after death, while ye are still alive. Lo, the greater part of you, the better, as ye say, are in want, cold, toil, hunger, and your God suffers it; but I omit common trials. Lo, threats are offered to you, punishments, torments; crosses to be undergone now, not to be worshipped; fires too, which ye predict and fear; where is that God who can recover, but cannot preserve your life?"

Such was Christianity in the eyes of those who witnessed its rise and propagation. Such was the language of paganism after Christianity had for fifty years been exposed to the public gaze; after it had been before the world for fifty more, St. Augustine had still to defend it against the charge of being the cause of the calamities of the Empire. And for the charge of magic, when the Arian bishops were in formal disputations with the Catholic, at the end of the fifth century, we find that they charged them with being "praestigiatores," and worshipping a number of gods.

I do not think it can be doubted that, had Tacitus, Suetonius, Pliny, Celsus, Porphyry, and the other opponents of Christianity, lved in the fourth century, their evidence concerning Christianity would be very much the same as it has come down to us from the centuries before it. In either case, a man of the world and a philosopher would have been disgusted at

the gloom and sadness of its profession, its mysteriousness, its claim of miracles, the want of good sense evident in its rule of life, and the unsettlement and discord it was introducing into the social and political world.

If there is a form of Christianity, now, in the world which is accused of gross superstition, of borrowing its rites and customs from the heathen, and of ascribing to forms and ceremonies an occult virtue;—a religion, which is considered to burden and enslave the mind by its requisitions, to address itself to the weak-minded and ignorant, to be supported by sophistry and imposture, and to contradict reason and exalt mere irrational faith;—a religion, which impresses on the serious mind very distressing views of the guilt and consequences of sin, sets upon the minute acts of the day, one by one, their definite value for praise or blame, and thus casts a grave shadow over the future;—a religion, which holds up to admiration the surrender of wealth, and disables serious persons from enjoying it if they would;—a religion, the doctrines of which, be they good or bad, are to the generality of men unknown; which is considered to bear on its very surface signs of folly and falsehood so distinct that a glance suffices to judge of it, and careful examination is preposterous; which is felt to be so simply bad, that it may be calumniated at hazard and at pleasure, it being nothing but absurdity to stand upon the accurate distribution of its guilt among its particular acts, or painfully to determine how far its this or that story is literally true, what must be allowed in candour, or what is not proved, or what may be plausibly defended;—a religion, such that men look at a convert to it with a feeling which no other sect raises except Judaism, Socialism or Mormonism, with curiosity, suspicion, fear, disgust, as the case may be, as if something strange had befallen him, as if he had had an initiation into a mystery, and had come into communion with dreadful influences, as if he were now one of a confederacy which claimed him, absorbed him, stripped him of his personality, reduced him to a mere organ or instrument of a whole;—a religion, which men hate as proselytizing, anti-social, revolutionary, as dividing families, separating chief friends, corrupting the maxims of government, making a mock at law, dissolving the empire, the enemy of human nature, and a "conspirator against its rights and privileges;"—a religion, which they consider the champion and instrument of darkness, and a pollution calling down upon the land the anger of heaven;—a religion, which they associate with intrigue and conspiracy, which they speak about in whispers, which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable;—a religion, the very name of which they cast out as evil, and use simply as a bad epithet, and which from the impulse of self preservation they would persecute if they could;—if there be such a religion now in the world, it is not unlike Christianity as that same world viewed it, when first it came forth from its Divine Author.

[*To be continued.*]

WORDS FOR PEACE.—XIV.

The Rationale of Ritualism.

It is a fatal objection to the anti-ritual hypothesis that it virtually contradicts Art. VII., and makes the Old Testament contrary to the New; or, if not, it lands us at least in this difficulty. It requires us to believe that Almighty God arbitrarily imposes upon his intelligent creatures an elaborate ceremonial which it was impossible for them to understand, and

that the moment a key was supplied to its meaning the whole system was abolished, and made absolutely unlawful. This does not seem probable. The theory, moreover, deals just as awkwardly with the New Testament; for while it assumes that types and shadows, symbols and outward observances have been done away, it retains such bodily exercises as standing to sing and kneeling to pray; it declares that Baptism, the Eucharist, and the imposition of hands are necessary, though it reduces them to mere emblems; and it does not deny that the Apostles practised other ritual observances such as unction [St. Jas. iii. 14[, the lifting up of the hands in prayer [1 St. Tim. ii. 8], and, as it would seem, a ceremonial washing before Divine service [Heb. x. 22]. In all this there is a papable inconsistency.

On the other hand, the Catholic view establishes a perfect unity of principle between all worship that God has ever commanded—the principle, that is, of pleading before Him the sacrifice which our Lord offered for us as a sweet smelling savour. Before the Crucifixion, this was required to be done in figures, the meaning of which was probably little understood, even by the angels, for intimations by no means obscure are given us in Holy Writ [Eph. iii. 8-12, 1 St. Pet. i. 12, &c.]. that till the Incarnation the mystery of God was a mystery in Heaven as well as in earth. If one may so say, it pleased God to teach mankind forms which were too hard for their apprehension—just as we teach prayers and catechisms to our children long before they can grasp the full meaning of the words—that so His worship might never want that which alone could make it acceptable. Nothing, at any rate, is more remarkable than the closeness with which the Levitical sacrifices prefigured the literal circumstances of the one great Sacrifice of Calvary. Take, for example, the holocaust. The offerer was instructed to put his hand on the head of the victim, and to kill it. Then the priests poured its blood around the altar; then it was flayed, and cut to pieces by the offerer; then the priests laid them in order again, and washed the inwards and legs with water. For centuries, as we may suppose, the host of heaven looked on and wondered; but in the fulness of time came the explanation. They saw the Victim stripped of His garments, hanging with His bones "out of joint" or "sundered" [Ps. xxii. 14]; His blood poured out at the foot of His cross, His Sacred Heart riven by the spear of the soldier, and blood and water trickling down His lower limbs. In the case of the Sin offering there were two special ceremonies—the blood had to be sprinkled seven times before the veil of the Sanctuary, presignifying the seven precious bloodsheddings from the scourge, the crown of thorns, and the five wounds. Lastly, some of the blood was placed upon the horns of the altar of sweet incense. Now the incense symbolized the intercession of Christ, and the whole meaning of the rite was that the only mode by which pardon could be obtained for sin was by the intercession of Christ pleading His Own Blood. And so on through the whole Book of Leviticus. But the Apocalypse shows the same process still going on in Heaven. Thus we are told [Rev. viii. 3-4] that much incense was given to an angel that he should add it to the prayers of the saints; and, what is still more interesting and significant, it is stated that when the "Lamb as It had been slain" [Rev. v. 6-8] had taken the book, the four Beings and the four and twenty Elders fell down before Him "having every one of them harps, and golden vials [which are the prayers of the saints] full of odors"—in other words, the prayers of the saints are represented as enshrining, as it were, the intercessions of Christ, the only things that in Heaven possess any intrinsic value or acceptableness. There is, however a wide distinction between the ritual of the Old Testament

and the New. The former made use of imitative symbols, whereas the symbols employed by the latter are of an opposite characrer. To break bread does not in the very remotest, degree resemble any circumstance in the Lord's Passion. Our Lord's Body was lacerated and pierced, but there was no fracture; and, indeed, from the very first it was prophesied that not a bone of His should be broken [Ex. xii. 4, 6]. Again, the cup of the Blessed Eucharist is not treated as a libation. The term "breaking" as applied to the bread, and that of "pouring out" as applied to the wine simply means "offered," and St. Luke actually substitutes "given" for the former. The Christian symbols acquire their force not from any resemblance to any of the circumstances of the Passion, but from being identified with the bread and wine, which our Lord used as the instrument wherewith He made the formal offering of His Body and Blood.

Finally, we may well ask what there was in the Elder covenant to render such things as lights, and incense, glorious and beautiful garments [Ex xxviii. 2], song, and the voice of melody, more appropriate to it than they are to the new? If one could only realise the scene at the Temple, say on the eve of the Passover, we should think it shocking and repulsive; for within the space of, perhaps, four or five hours tens of thousands of lambs were slain, and their blood and fat heaped upon the altar, which on these occasions well deserved its name of "Ariel"—that is, the "Lion of God" [Is. xxix. 1, Ez. xliii. 15]. But throughout the whole Law we find "nothing but songs of death." God is presented to us as a great King, just and merciful, but sternly exacting obedience, tribute, and *corvee*. If His subjects desired to express their loyalty to Him, they were bidden to offer Him a life as symbolizing their readiness to devote all they had to His service. If they committed a fault, they were still to offer a life as confessing that their own was justly forfeit. The Temple faced the setting sun, possibly because Calvary was on the Western side of the city, but none the less symbolising the fact that the Law was but the ministration of death. But the Gospel speaks not so much of death as the resurrection from the dead; it will have nothing to do with the spirit of bondage and fear, but it is full of the spirit of adoption and the liberty of sons. We may, therefore, ask with St. Paul—"If the ministration of death was glorious, how shall not the ministration of the spirit be rather glorious?" [2 Cor. iii. 7-8]. The Church has by a sort of spiritual instinct always acted on this principle. She has turned her temples to the rising sun, which speaks to her of the Day Spring from on high, and she has literally fulfilled the prophecy that the latter House should be greater than the former [Hagg. ii. 9]—greater, not merely on account of its more spiritual doctrine and worship—not even on account of the nearer Presence vouchsafed in it—but even on account of its material splendour and magnificence. It is very possible that no Christian church ever rivalled the Temple in point of opulence; but there was but one Temple, whereas Christian churches of the first class have been counted by thousands. Think of what mediæval London must have been with old St. Paul's [which was 690 feet long and had a steeple 500 feet high], with Westminster, St. Bartholomew's, Greyfriars, Austinfriars, Great St. Helen's, St. Martin's-le-Grand, St. John of Jerusalem, St. Mary Overies, and nearly a hundred and fifty other churches and chapels! Almost every considerable town or city was provided on a similar scale; and since every Christian presbyter was recognised as discharging in the Divine Liturgy the sacerdotal function in its completeness, all wore, not the mere white ephod of the Temple, but a habit that recalled the glorious garments which Aaron put on when he offered peace offeriugs or blessed the people, or performed any pontifical duty, except that of making the yearly atonement.

It is important, however, to remember that although the case for a solemn ritual, in the abstract, is overwhelming, it does not follow that everything that may be called "ritual" is defensible, much less desirable. And here I must protest against the notion that our only available source of ritual is the Church of Rome. It is a great misfortune that this should have been so generally assumed; though it is, perhaps, no more than natural that such should have been the case. When Churchmen began to awaken to the absurdity of the old-fashioned parson-and-clerk service, with or without an *obligato* of school-children—a service which never fails to strike the unfamiliar eye and ear with amazement—the most obvious course was to resort to the nearest Catholic models for hints for improvement. But it so happens that liturgical propriety had been as much neglected in Roman Catholic churches whether at home or abroad, as they would possibly have been with us; and it was soon found that in many important respects Roman Catholics had a great deal more to learn of us than we of them.

XVII.

Ritual, Good and Bad.

What, then, is good Ritual? The best description I have seen of it, is that it is "the perfection of common-sense;" which I understand to mean (1) that it is not so elaborate as to be burdensome, (2) that it adds dignity and impressiveness to public worship, (3) that it gives emphasis and expression to the doctrine it is intended to illustrate, and [4] that its meaning is either obvious, or that at any rate an explanation can be given of it which at once carries conviction. It may be added that ritual is rarely devised of set purpose. Generally speaking, it grows. Something is adopted from motives of convenience, and, after a time, it is found to acquire, often by mere association of ideas, an inner meaning.

With regard to the *quantum* of ritual now in use even in "extreme churches," there can be no ground for charging it with excess. It must be borne in mind that of what are called the "Six Points"—namely, [1] Vestments, [2] Eastward Position, [3] Water Bread, [4] the Mixed Cup, [5] Lights, [6] Incense—the four first were absolutely prescribed by the Liturgy of 1549, for which the Preface *Of Ceremonies, why some be Abolished and some Retained*, was originally written; while the Two Lights were as absolutely enjoined by the Injunctions which the same Prayer Book assumed to be law; and as to Incense, as nothing was said about it one way or the other, it must be assumed that its use was meant to continue like that of organs. Moreover, there was a special rubric declaring that "kneeling, crossing, lifting up of hands, knocking upon the breast, and other gestures, they might be used or left as every man's devotion served." Speaking, then, of the Six Points *plus* crossing, genuflexion, and personal gestures *ad libitum*, we have a joint declaration of Convocation and of the Legislature to this effect:—

> As concerning those persons which peradventure will be offended for that some of the old ceremonies are retained still. . . such shall have no just cause. . . They be neither dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean and to what use they do serve. So that it is not likely that they in time to come should be abused as others have been.

Having this statutable definition of what ceremonies are right and expedient—a definition which, once laid down, cannot in accordance with the established principle of legal construction be altered, except by express enactment or necessary implication—it is idle to say that any English

clergyman is guilty of excess in point of quantity; but it does not follow that everything that English clergymen do is judicious.

Let me give a single example. When the officiant prays and beseeches the people to accompany him unto the Throne of the Heavenly Grace, it is good ritual to turn from them, because he hereby intimates that he is going to speak *to* them no longer, but is going to speak *with* them and *for* them to Almighty God. So natural and reasonable is this gesture that amongst Dissenters it is, or was, the custom, when the minister began his prayer, for the congregation to get up and "turn their backs" on him—to use an invidious expression which one often hears—or rather to face in the same direction, implying that he is acting as their leader and mouthpiece. Hence the Bishops at the Savoy Conference in the seventeenth century laid it down as a rule that the priest ought to turn to the people when he is speaking to them, and from them when he is speaking to God. So far good; but what are we to say when the priest in giving the benediction faces East, that is, speaks to the Almighty, while he says "The peace of God which passeth all understanding" and only turns to the people when he says "And the blessing of God?" Nobody can possibly see any reason for such a custom unless, indeed, the object was to invent something that benighted Anglicans with nothing but common sense and their Prayer Book to go by, would never think of.

As regards the altar lights, the rubric declares that such ornaments shall be retained and be in use, as were in this Church by the authority of Parliament in 1548. The authority of Parliament is for this purpose contained in the Injunctions of 1547, which were issued in the pursuance of a statutory power. That they were recognised as law is proved by a single fact. The rubric of 1549 directs that on Easter Day, Ascension Day, Whitsun Day, and Trinity Sunday "may be used any part of Holy Scripture . . . in the stead of the Litany." But the rubric only says that the Litany shall be said on Wednesdays and Fridays; and hence this permission would be utterly absurd, if it were not explained by one of the Injunctions of 1547, which ordered the Litany to be sung before High Mass. Now these Injunctions order Two Lights "for the signification that Christ is the very True Light of the world." It may be confidently affirmed that a wilderness of Privy Councils would be unable to make out that Two Lights were not in our churches by authority of Parliament in the Second Year of King Edward VI.; but if a clergyman chooses to light twenty or two hundred tapers, how can he complain if his wrongful act be punished by a wrong interpretation of the law?

Then, again, there can be no question that at the beginning of the Liturgy the north side is right. Besides, as the pro-anaphora is after all a mere Hour service, consisting of collects, lessons, and a creed, it cannot matter much where it is said. At the offertory, however, ritual begins to be of importance; and I have to point out that the prohibition of the Mixed Chalice has arisen solely from a departure from Catholic custom. That the Chalice is prepared in the vestry by the Eastern Church everybody but the Privy Council is perfectly well aware, but till the Purchas Judgment, I suppose, very few persons knew that the English rule was much the same. This, I think, is proved by the fact that while our ancient chancels are almost always found with structural piscinas and sedilia, they never have structural credences—at least I have never seen one. The shelf across the piscina, which some have assumed to have been a credence, must really have been meant, I suppose, for the ewer or something used when the priest washed his hands. Whether or not, there is no reason why under our present rubric the priest should not follow the Eastern Use.

He might thus secure without molestation the use of the Mixed Chalice, which is perhaps one of the most important of the Six Points, seeing that beyond all controversy, the Cup which our Lord Himself used was a mixed one.

As to Incense, the Scriptural authority for it is such that one wonders how Christians can be found who would wish to forbid it; but then it ought to be used in the Scriptural way; which is to offer it to God. To cense "persons and things" is really a "dark and dumb ceremony." Why the thurifer should puff the smoke of the censer in the face of the priest or of the choir, or of the congregation, I have never been able to find any tolerable explanation. In the meantime, the ceremony is tiresome and, perhaps, of all others, excites most enmity.

Then with respect to the *Benedictus qui venit*, there is no doubt as to the venerable, perhaps even Apostolic, tradition which has connected it with the Liturgy. I doubt whether there is any Use in which it does not occur somewhere, but no precedent that I am aware of justifies our thrusting it between the Prayer of Humble Access and the Consecration.

As to such ceremonies during the Consecration Prayer as genuflections, elevations, and the ringing of sacring-bells, I do not see what they can possibly be good for except to declare a belief in the Roman theory of what effects Consecration—a theory which I have shown to be an outrage on Holy Scripture, on the Primitive Liturgies, and on the meaning of words.

The playing of the organ, and the singing of hymns immediately after the Consecration is a mere distraction and nuisance. It is, moreover, in the very teeth of the rubric of 1549 which directs the clerks to begin the *Agnus Dei* "so soon as the priest doth receive the Holy Communion." A brief interval of silence will, I feel confident, be allowed by all devout persons to be a real desideratum; and those who must have a Roman authority for every liturgical point, may be surprised to learn that Cardinal Bona, perhaps the very highest of such authorites, is very emphatic indeed in advocating a silent pause, rather than music or hymnody, after the Consecration. As to the *Agnus* itself, I would observe that its omission in 1552 was obviously dictated by the fact that the removal of the *Gloria in Excelsis* to the end of the service rendered it superfluous, inasmuch as it virtually occurs in an even still more solemn form in that sublime formula of adoring supplication.

Finally, it must have struck every student of Liturgies that ours possesses what belongs to few others, a really dignified, impressive, and worthy conclusion. The priest [or bishop, if he be present] is to let the people depart with this Blessing. Why, then, cannot the clergy do as they are bidden? All the Primitive Liturgies direct the deacons to carry into the vestry what is left of the Sacrament. Our rubric is, therefore, perfectly orthodox; but instead of its being obeyed, the people are kept on their knees for another five minutes while the priest is washing the sacred vessels, and while other supplementary rites are gone through. Those of the clergy who are really reverent may surely be trusted to do all this in the vestry, and those who are not, simply decline to do it in public.

From the Church Times.

THE EVIDENCE OF THE LITURGIES ON EUCHARISTIC ADORATION.

BY DR. LITTLEDALE.

In the late Mr. Keble's treatise on Eucharistic Adoration, after discussing the patristic evidence on the subject, and arguing thence for the primitive and universal character of the practice, he goes on to say:

> The only plausible objection, that I know of, to the foregoing statement, arises from the omission of the subject in the primitive Liturgies, which are almost altogether silent as to any worship of Christ's Body and Blood after consecration. We find in them neither any form of prayer addressed in special to His Holy Humanity so present, nor any rubric enjoining adoration inward or outward.

Mr. Keble proceeds to explain this apparent contradiction by dwelling on the theological principle which underlies the structure of all the ancient liturgies, namely, that the essential peculiarity of the rite is that it is a Sacrifice offered by the Son to the Father; for which reason it was expedient to guard against any confusion of ideas, which might be occasioned by "intermingling prayers addressed to our Lord with those which are eminently and particularly offered *by* our Lord; He, our Melchisedek, being the true Consecrator;" and Mr. Keble enforces this principle by pointing out that St. Augustine himself, one of the chief witnesses for Eucharistical Adoration, was a party to Canon XXIII. of the third Council of Carthage, A. D. 397, which contains the following enactment:

> That no man in prayers is to name the Father instead of the Son, or the Son instead of the Father. And when assisting at the altar, prayer is always to be directed to the Father.

The result of this principle is, that there are very few collects addressed to our Lord in any of the liturgies, though the rule is by no means invariable, and has some extremely important exceptions.

But this admission of Mr. Keble's has been employed in a fashion which he could scarcely have anticipated. It has been adopted for their own purposes by persons who reject not merely the tenet of Eucharistical Adoration itself in any sense, but those other tenets of the Real Presence and Commemorative Sacrifice, the evidence for which, liturgical as well as patristic, is absolutely superabundant. Notably, Lord A. C. Hervey, Bishop of Bath and Wells, in his primary Charge of 1873, makes the following extraordinary statement, which scarcely any re-wording could make more directly contrary to ascertained facts than it really is:

> Not one ancient liturgy speaks of Christ being offered as a Sacrifice in the Holy Eucharist, or makes such a notion possible; not one single liturgy suggests the objective Presence of Christ in the consecrated Elements, so as to be an object of worship; the bread and wine indeed are "offered," but prior to consecration; and as in our own Prayer Book there is a sacrifice of thanksgiving and praise, and an offering of alms, and of men's hearts and bodies to be a "reasonable, holy, and lively sacrifice" unto God, acceptable through the one sacrifice of our Lord Jesus Christ, offered once for all; but an offering of Christ under the form of bread and wine, as a sacrifice for quick and dead—NEVER—nor any adoration of Christ as being in the elements.

No one, who has even a cursory acquaintance with the ancient liturgies, can fail to know that this paragraph contains nearly as many errors in it as lines, or to recognise that it could not have been written by any one who had given even ten minutes' intelligent attention, during any period of his life, to the documents in question.

Nevertheless, it is true that the eye sees only that which its power of seeing brings with it; and there are not a few persons who, either from defect of logic, or imperfect devotional instinct, recognise clearly enough the testimony of the ancient liturgies to the Real Presence, but who fail to see the corollary that if this doctrine be true, that of Eucharistical Adoration must follow in its train, since it must be clearly right to worship our Lord wherever He is pleased to manifest Himself in any special way.

It is expedient, therefore, to collect into one body, and present in consecutive view, all the most salient passages in the ancient liturgies which either directly express, or indirectly imply, acts of worship paid to our Lord as present in the Eucharist, which are more abundant by a great deal than Mr. Keble's studiously moderate statement might lead an inquirer to suppose. For this purpose, all the subjoined citations will be taken from the Post-Consecration portions of the cited Liturgies, because whatever value anticipatory expressions of worship—such as the very strongly worded Prayer of the Cherubic Hymn in St. James's Liturgy—may have as corroborative evidence to impartial minds, they would yet be rejected by those who are from inveterate prejudice inclined to dispute even the most direct testimony on the subject. Nor shall even passages be cited which are agreeable to the condition just laid down, unless they set forward in some very unmistakable fashion the connexion of ideas between the worship paid, and the Sacramental veils which shroud the Object of that worship.

I. The Greek Liturgies shall be cited first, but for the reason just given, the prayer to our Lord, which in the Liturgy of St. Mark immediately precedes the Elevation, although a true act of Eucharistic worship, will not be set down here, because its wording is such that, were it separated from its present context and transferred to an earlier part of the Liturgy, it would not necessarily imply Eucharistic adoration at all. But the very similar prayer in the Liturgy of St. James, occurring at exactly the same part of the Office, is not only clear in itself, but enables us to say with certainty what the meaning of that in St. Mark's Liturgy really is. It is as follows:

The priest saith secretly,

Holy Lord, that restest in the Holies, hallow us by the word of Thy grace, and by the visitation of Thine All-holy Spirit; for Thou, Lord, hast said: Be ye holy, for I am Holy. Lord our God, incomprehensible Word of God, receive the pure hymn in Thy holy and spotless Sacrifice, with the Cherubim and Seraphim, and from me a sinner, crying and saying,

Then he elevates the gifts, and saith

Holy things for holy persons.

People. One Holy, One Lord, Jesus Christ, in the glory of God the Father, to Whom be glory for ever and ever.

The examination of this passage brings out three facts very clearly. First, that there is a prayer after consecration directly addressed to our Lord by the priest at the time when he must have his eyes fixed upon the Eucharistic Species, and is just about to use them in a very remarkable and symbolical rite, that of the Elevation. Secondly, that the wording of the prayer includes the significant statement that this act of worship is paid to Christ *in His Holy and Spotless Sacrifice*, thereby showing it to be specifically Eucharistic. And, thirdly, that the response of the congregation, from its peculiar wording, and the absence of any verb in its earlier clause, cannot be construed as being a mere statement of religious belief, but must be taken as a direct act of greeting, acclamation, and worship, directed to our Lord, present under the forms of the elevated Gifts.

A little later, while the priest is making the "liturgical commixture" of a particle of the Host in the chalice, he is instructed to say, at one part of the rite:

> Behold the Lamb of God, the Son of the Father, that taketh away the sin of the world, sacrificed for the life and salvation of the world.

Soon afterwards, at the priest's own communion, another prayer occurs, which is perhaps capable of being explained away, or at any rate minimized by some ingenuity, but which, nevertheless, if read in connexion with the preceding citations, will be seen to harmonize with them very exactly. It runs thus:

> Lord our God, the Heavenly Bread, the Life of the World, I have sinned against Heaven and before Thee, and am not worthy to partake of Thy Spotless Mysteries, but do Thou, Who art a compassionate God, make me worthy by Thy grace to communicate without condemnation in the Holy Body and Precious Blood, for the remission of sins and eternal life.

Here, again, the epithet "Heavenly Bread" marks out this prayer as specially directed to our Lord, and that as Eucharistically present. Nor is this all, for as the deacon proceeds to lift up the paten on which rest the portions for the communion of the people, he exclaims, as he raises it in the air:

> Set up Thyself, O God, above the heavens, and Thy glory above all the earth; and Thy kingdom abideth for ever and ever.

The Syriac St. James, because closely akin to the Greek, but differing enough to be an independent witness, and not a mere version, having some other points which merit citation, shall be inserted here, instead of amongst the Syriac Liturgies.

(*a*) It adds to the words "Set up Thyself, O God, above the heavens, and Thy glory above all the earth," occurring just before the Elevation, the further clause, "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens."

(*b*) The deacon, after the Elevation, and before the Fraction, says, "O Blessed Saviour of ours, Holy, Holy, Holy, art Thou in all ways. . . . The Heavenly Powers stand with us in the midst of the sanctuary, and do homage to the Body of the Son of God, Who is sacrificed for us."

(*c*) The priest, after the liturgical commixture, says: "Thou hast mingled, O Lord, Thy Deity with our humanity, and our humanity with Thy Deity, Thy life with our mortality, and our mortality with Thy life. Thou hast taken what was ours, and given us Thine, for the life and salvation of our souls, to Thee be glory for ever."

(*d*) The deacon, before the Communion, says: "Bow down your heads before the merciful God, before the propitiatory altar, and before the Body and Blood of our Saviour, in Whom life is stored for them that partake thereof."

(*e*) The priest, communicating himself, adds: "Grant, O Lord, that our bodies may be hallowed by Thy Holy Body and our souls purified by Thy Atoning Blood, and may be for the pardon of offences and the remission of our sins. O Lord God, to Thee be glory for ever."

(*f*) The deacon and clerks, during the communion of the people, chant: "My brethren, exclaims the Church, receive the Body of the Son, drink His Blood with faith, and sing glory. This is the Cup which our Lord mingled on the wood of the Cross; approach, O mortals, and drink thereof, for the remission of sins. Alleluia, and praise be to Him, of Whom His flock drinks, and obtaineth purity."

So much for the evidence of the Liturgy of St. James, which is amongst the oldest, if not itself the very oldest, extant liturgy which we know to have been at any time in actual use.

But there is another liturgy which, as a whole, has probably come down to us with fewer modifications of its primeval structure, because there is no evidence that it was ever the living use of any Church, and, therefore, the temptation to interpolate it must at all times have been extremely small. It contains but one piece of evidence bearing on the present subject, but that one is so remarkably explicit that, did no other evidence survive, the case for Eucharistic Adoration might almost be rested on it alone. It is is this: As the Bishop makes the Elevation (not, by-the-by, specifically mentioned by this rite, but occurring at this point in every other Eastern liturgy), he says: "Holy things for holy persons;" and the people respond:

There is one Holy, one Lord, one Jesus Christ, to the glory of God the Father, blessed for evermore, Amen. Glory be to God in the Highest, and in earth peace, good will towards men. Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord. God is the Lord, and He hath appeared unto us. Hosanna in the Highest.

The singular preciseness of the wording of this response, made, it must be distinctly remembered, in direct connexion with the exhibition of the consecrated Gifts to the congregation, permits of but one interpretation, that of a rapturous act of worship directed to Christ present in His Sacrament and so displayed to His people.

The two Liturgies in actual use at the present day in the Græco-Russian Church, those of St. Basil and St. Chrysostom, are scarcely so emphatic in their language of Eucharistic Adoration as the earlier documents cited above, and are notably less so than the Liturgy of St. James, the original norm from which they themselves are derived. The evidential value of this fact is considerable, because it establishes at once that the doctrine in question is not a gradual development of later times, unknown to the Primitive Church, as might be plausibly argued were these later liturgies fuller in this respect than the earlier ones. The first thing to be noted in the Liturgy of St. Basil the Great is that the Prayer of the Cherubic Hymn, which, in the Liturgy of St. James precedes Consecration, is transferred in that of St. Basil to immediately after the consecration, thereby becoming an act of worship to Christ present; whereas in the earlier liturgy it is no more than anticipatory in its character. It is worded thus:

Let all mortal flesh keep silence, and stand with fear and trembling, and ponder nothing earthly in itself; for the King of kings, and Lord of lords, Christ our God, cometh forward to be sacrificed, and to be given for food to the faithful, and He is preceded by the Choirs of the Angels, with every Domination and Power, the many-eyed Cherubim, and the six-winged Seraphim, that cover their faces, and vociferate the hymn, Alleluia, Alleluia, Alleluia.

Soon after, and just before the priest takes the sacred gifts from the altar, in order to elevate them in the sight of the people with the customary exclamation, "Holy things for holy persons," he utters the following prayer:

Advance, O Lord Jesu Christ our God, from Thy holy dwelling place, and from the throne of the glory of Thy kingdom, and come to hallow us, Who sittest on high with the Father, and art invisibly present with us, and deign with Thy mighty hand to give us a share in Thy spotless Body and precious Blood, and by us to all the people.

This same prayer, with but slight verbal alterations, occurs in the same place in the Liturgy of St. Chrysostom, in which, however, it is emphasized somewhat more, because after the priest has made the exclamation, "Holy things for holy persons;" the choir responds:

One Holy, one Lord, Jesus Christ, to the glory of God the Father.

At the Communion of the Deacon the following rubric occurs:

Then he calls the deacon, saying, "Deacon, approach." *The deacon comes, and adores once, saying:* "Behold, I approach the Immortal King," *and then adds this prayer:* "I believe. O Lord, and confess that Thou art Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am chief; I further believe that this is Thy spotless Body and this is Thy precious Blood; I, therefore, beseech Thee: Have mercy upon me, and forgive me mine offences, voluntary and involuntary, in word, in deed, in knowledge, and ignorance, and make me worthy to partake uncondemned of Thy Spotless Mysteries, for the remission of sins and for everlasting life. Amen."

After the Communion of the people, the priest, taking the paten with the remains of the species of the Bread thereon, lifts it up, and places it on the head of the deacon, saying:

Be Thou exalted, Lord, above the heavens, and Thy glory above all the earth.

II. So far, we have had the testimony of the Greek Church, from its most archaic liturgical monuments to those which, themselves very ancient, constitute her living use. It is time now to turn to the evidence of the Syriac Liturgies. In the *Ordo Communis* of the Syriac Liturgy, the priest, after making the fraction, and while he holds the Host in his hands, says:

Thou art Christ our God, Who wast pierced in Thy side on Mount Golgotha in Jerusalem, for our sakes; Thou art the Lamb of God who takest away the sins of the world; pardon our offences, and forgive our sins, and set us at Thy right hand.

For his own Communion the priest has choice of three alternative prayers, as follows:

(1) Grant me, O, Lord, that I may eat Thee in holiness, and that by eating of Thee all my evil desires may be driven away, and by the draught of Thy Living Cup the passions of my flesh may be quenched, and I may be made worthy, O Lord our God, of the propitiation for offences, and the remission of sins, for ever and ever.

(2) Grant us, O Lord God, that our bodies may be hallowed by Thy Holy Body, and our souls enlightened by Thy propitiatory Blood, that it may be for the propitiation of our offences and the remission of our sins, O Lord our God, for evermore.

(3) Grant us, O Lord God, that we may eat Thy Holy Body, and drink Thy propitiatory Blood, and be heirs in Thy heavenly kingdom, with all who have satisfied Thy good pleasure, O Lord our God, for evermore.

Just before he communicates himself he adds, as he takes a particle in the spoon:

(4) I hold Thee who containest the bounds of the world; I have Thee in my hands Who rulest the abysses; I put Thee, O God, into my mouth; by Thee may I be delivered from the unquenchable fire, and be made worthy of the remission of sins and offences, like the sinful woman and the thief, O Lord our God, for evermore.

As he passes out of the sanctuary with the deacon, carrying the Sacrament to communicate the people, and just before descending the altar steps, he says:

From Thy propitiatory altar, let pardon come down to Thy servants, O Son of God, Who camest for our salvation, and shalt come for our resurrection, and for the renewal of our race for evermore.

As he descends the steps, he says:

The mercies of our great God and Saviour Jesus Christ, be upon them who bear the Holy Things, and upon them who distribute them, or upon them who receive them, or whoever laboureth to communicate therein; in this world and the next, for ever and ever. Amen. Stretch forth, O Lord, Thine invisible right hand, and bless the congregation of them that adore Thee, who receive Thy Body and Thy propitiatory Blood, for the expiation of offences, the remission of sins, and confidence before Thee, O Lord our God, for evermore.

When he returns to the altar, he says:

Glory to Thee, O Lord our God, for evermore. O Lord Jesu Christ, let Thy Holy Body which we have eaten, and Thy propitiatory Blood which we have drunk, be unto us not for judgment or punishment, but for life and salvation.

Liturgy of St. Xystus.

As the priest elevates the Host, he says:

Holy, Holy, Holy, art Thou, mighty Lord God of Sabaoth. Set up Thyself, O God, above the heavens, and Thy glory above all the earth; unto Thee lift I up mine eyes, O Thou that dwellest in the heavens; As the eyes of servants look unto their masters, and the eyes of a maiden unto her mistress, so are our eyes, O Lord, unto Thee, until Thou have mercy upon us. Have mercy upon us, O Lord, have mercy upon me, and deliver me from the evil man. Remember me in Thy Kingdom, when Thou shalt come, O Son of God.

At the fraction, he says:

Grant, O Lord, to my feeble hands, that they may approach and break Thy holy Body, and that I may with true faith distribute It to the sons of Holy Church. Blessed art Thou, Lord Jesu Christ, living Bread, Who hast come down from Thy heaven, and hast become life for evermore unto them that receive Thee, etc.

At the liturgical commixture, and at his own communion, he recites prayers nearly identical with those given above from the Ordo Communis, with but slight and merely verbal differences.

(*To be continued.*)

Miscellanea.

ARCHDEACON DENISON'S AUTOBIOGRAPHY.

Notes of My Life, 1805–1878. By George Anthony Denison, Vicar of East Brent, 1845; Archdeacon of Taunton, 1851. Oxford and London: James Parker and Co. 1878. Pp. 415.

"What an interesting book," we said when these "Notes" were announced, "it ought to be!" and the work does not, now it is in our hands, disappoint the expectations we had formed. A considerable part of it does, indeed, read like the Archdeacon's multitudinous letters to the newspapers upon various subjects during many years past. The Archdeacon's hearty belief in his own side, his abhorrence of compromises, and his command of racy and vigorous English, are visible in every page. We do not know that the readers of the "Notes" will gain very much in the way of argumentative justification for the Archdeacon's somewhat stormy career; but they will certainly have the satisfaction of hearing his view upon some five or six subjects put forth with a vigour and completeness which leave nothing to be desired. And there are one or two episodes in his life which are of some historical importance, and have never been fully made public before. Such, for instance, as the famous prosecution respecting the doctrine of the Real Presence. The Archdeacon has wisely borne in mind that no one but himself could relate all the circumstances as they occurred, and that, therefore, he had better do it. Beyond these more marked episodes we have here the narrative of one who was, as it were, "born in the purple" in the innermost circle of English life. His father was a Nottinghamshire squire of considerable estate, who sat in Parliament for many years, and he was one of a family of fourteen children, of whom each of the nine sons was a man of mark in his way. "Six of us were at Eton, one at Har-

row, one was brought up for the navy," he says; and again, "six were at Oxford as undergraduates—four at Christ Church, one at Oriel, one at Balliol." The eldest brother became Speaker of the House of Commons, married Lady Charlotte Bentinck, third daughter of the Duke of Portland, and was eventually created Lord Ossington. The second was the well known and beloved Bishop of Salisbury; the third, William, was Governor of Madras and K.C.B.; the fourth was the subject of this autobiography, and he writes at the outset of his narrative, with touching remembrance of the close family bond which united the brothers, each of them of strong character and sometimes widely divergent opinions:

In life and death the love between us all has been unbroken. It is not that upon many points there has not been much difference of thought and judgment; but it has never touched the love. For myself, I cannot say, having lived all my life upon a diet of very strong and definite conclusions, religious and political, that I have had from brothers and sisters absolute sympathy with me in respect of such conclusions, and of my action upon them. Such family sympathy is a very rare thing. It was one of my dear brothers who said I was "George without the dragon;" another who said that one day I might not improbably "upset the coach." But with much difference, there has been no alienation, or loss of love."—(Page 2.)

The Archdeacon's reminiscences go back to the time when he was six years old, and are amusing enough. Even then, it would seem, from his own account of his youthful pranks, he was something of an *enfant terrible*. Here, for instance, is a specimen:

Another day we did a curious piece of mischief, and very properly suffered for it A clergyman of a neighbouring parish, an old friend of my father's, was very often at Ossington, and had a room in the south wing, which went by his name, where we often played tricks with his clothes and shoes, left there from time to time. One day he said to us, "Boys, come and see me, and we will catch eels in my brook." Next day we went. He was not at home. "Very odd," we said, "bringing us all this way for nothing; no worms ready, and no message where we are to try for eels;" looked into the dining-room, found nothing to eat. "We won't stay, of course, but we must let him know we have been here."

In the dining-room was a good mahogany table, second hand, just bought a bargain, as good as new. We took our knives and cut upon it "William and George Denison." I often think that, though we did not escape a flogging, we came off much too lightly.—(P. 6.)

After a period of wandering he went of course to Eton. But he remained there less than three years; whether his friends thought that studies would be promoted by retirement and a private tutor does not appear; and his reminiscences of Eton are few. Here, however, is one which is worth telling:

I witnessed also the stand made by the upper boys with Chapman, captain of the school, now bishop, at their head, on Barnespool-bridge, against the bargees. It made a great impression on me, and more than fifty years afterward I told Bishop Chapman that I had greatly respected him all that time. "What for?" he said, and I told him. The bargees were furious against a parricular boy, and came roaring down the street from the river, saying they would have him, and throw him over the bridge. I got near enough to hear what passed; but, being a small boy, was disposed towards the rear, if it came to a fight. Chapman stood in the middle of the bridge, at the head of the boys; a short, stout boy, with his fists ready, at his side. When the bargees came close and demanded the boy, swearing they would have him, come what might, the only words that Chapman spoke were "You'd better not try."

The bargees looked at the boys, and the boys looked at the bargees; the bargees began to waver, the boys stood fast. No rush was made, no blow struck. The enemy fell back slowly by twos and threes, and the boys remained masters of the bridge.

It is reported of the Duke of Wellington that he said, "Waterloo was won in the Eton playing-fields." I never hear this repeated without thinking of Bishop Chapman and the army of his boyhood.—(P. 9.)

After this the author devotes an entire chapter to the "Decay of Greek and Latin" and competitive examination, and the "Church and State Review," *à propos* of which he tells a story respecting "my dear kind friend, the late Lord Lyttleton, whom," says the Archdeacon *naively*, "I never could agree with;" and a variety of other things in his own discursive way. But we must agree with him when he points out frequent translation and retranslation as being the right way to teach Latin and Greek. He does not, however, seem to see the reason why it would be difficult to practise it in schools, viz, that it is really a very hard and searching test of the teacher's own knowledge. None but a first rate scholar could carry it out at all with a senior class; it would mercilessly show up any gap in his *copia verborum;* and it would be a very laborious way of instruction for both masters and scholars. So it is, perhaps, not surprising that it is not oftener practised.

After having "unpacked his heart" in a lengthy chapter, he continues his story, gets through the rest of his boyhood, and on to Oxford. He does not, unfortunately, seem quite satisfied with Oxford, either past or present. When he matriculated, he says that the life "astonished him a good deal." Yet of matriculations nowadays, and of the examinations for them, he can only say, "I don't believe any good comes of it. I am sick of even hearing of examinations." And his undergraduate life he dismisses in less than two pages. His tutor was the late Archbishop of Canterbury, of whom he says an unkind thing which we must regret: "I believe he was all but ruined by his preferments;" and also tells a good story. Here it is:

> When I got my first class, Michaelmas, 1826, Longley mentioned me, as the custom was, in his Censor's speech at Christmas in Christchurch-hall. He said of me, *Simplex iste et modestus juvenis.* It was very kind of him; some, perhaps, thought him jocose.
>
> Many years after, I said to him at York, "Dear Archbishop, when any one abuses me, as some ill-informed people do, occasionally, I always quote you."
>
> "Me, said he, "what did I ever say for you?"
>
> "Oh," I said, "you don't remember, of course; but I remember very well your Censor's speech in 1826. I was your first pupil, you know, that got a first class. You said of me. *Simplex iste et modestus juvenis.*"
>
> "It's quite impossible," he said, "I never could have said that of you."—(P. 47.)

In 1828 he was elected Fellow of Oriel. There was a curious mixture of men as Fellows at that time; each and all distinguished intellectually, but so different in character that it was little wonder they did not amalgamate. He enumerates Whately, Arnold, Blanco White, Senior, Keble, Newman, R. Wilberforce, R. H. Froude, Hampden, and says, "it was as dull a place socially as I can remember anywhere; men were stiff and starched, and afraid of one another; there was no freedom of intercourse." This refers to the "common room" of course; and it is to be noted that, many years after, J. H. Newman wrote to him (and much to his honour it is, though we hardly know whether the Archdeacon, even now, should have told the story) that "he wished to say to me that he was sorry for instances of harshness towards me during our time together at Oriel." To which the Archdeacon answered, what was very likely true, but was very nicely said, that "he (J. H. Newman) was at the time referred to much more in earnest than I was."

He was not intimate with the writers of "Tracts for the Times." I did not," he says, "possess the necessary qualifications. I feel this keenly now." Up to this point, in fact, he seems to have accepted the beliefs in which he had been trained, heartily and earnestly indeed, because they harmonised with his own natural intuitions, but without much searching examination into the intellectual grounds of them. "I was," I regret to

have to say it, "no student of theology. I was as I had been educated; I thank God for the education. I had not done, I was not doing, much for myself. Certain broad outlines had been traced for me, and inside them I walked." He had been ordained to the curacy of Cuddesdon, and seems to have done his duty well according to the traditional High Church standard. "But," he says—

> Measured by the standard of the parish priest's life which the revival has established, my thought and care were only poor things. I found a parish of some five-hundred souls, "church-going" people, with Holy Communion from time to time, and a number of communicants relatively very large; with Sunday school held in the church, with hardly anything to be called a daily school, and with no school buildings, with a pretty old church, closed pews and open sittings: and I left all these things pretty much as I found them. I was, indeed, only the curate, but practically very like the incumbent so far as the management of the parish went; and I might have done a good deal for Cuddesdon which I left to be done by those who came after me.—(P. 67.)

His latent earnestness was to be awakened by the doctrinal question, with which his name will always be associated as a confessor; secondly, and even more powerfully by the Education question, which he fought for so many years. With the consideration of these begins, in fact, the second period of his life; and if we can possibly give the space, we must return to the subject in a second article.

In the meantime we will not omit to say that this "Autobiography" should be read by all the clergy. The number of "stories" which the Archdeacon tells in his own inimitable manner is very considerable: he knew many of the chief men of his time, and has something to say about each; and though there is something Cassandra-like in his laments over a vanished ideal, which was in many ways a noble one, perhaps *the* most noble, but which has gone, so that no wailing will bring it back,— despite something too much of this element, it is a profoundly interesting memorial of a worthy and high-toned career.—*Literary Churchman.*

DR. EWER'S CONFERENCES.

Our readers will be glad to know that the *Six Conferences* on "Catholicity, Protestantism, and Romanism," recently delivered by Dr. Ewer in Newark, New Jersey, have been published by G. P. Putnam & Son, New York, with the addition of the Sermon on the "Object and Meaning of the Catholic Movement," which has already appeared in our pages. These conferences will do much toward enlightening public opinion as to the real religious issue of the day. It is well worth while for Churchmen to see how they are regarded by the outside world, and to that end we copy a rather long extract from a newspaper review of the book which appeared in the New York *World* of Sept. 30th:

Dr. Ewer is quite as remarkable for zeal as for temperateness, perhaps, but he is always worth careful attention. What he has to say is the result of long and not untroubled reflection, and it has an intellectual vigour and a literary charm that set it far above the contempt which "ritualist" utterances often meet with and sometimes deservedly, as we have admitted. It is certainly the first business of a "Catholic" to set clearly before plain people what "Catholicity" is, to show that the term "ritualism" is a misnomer; that "Catholicity" refers not to ceremonial,

but to doctrine, and to show what that doctrine is. His next concern, of course, should be to make proselytes. The great necessity for the lucid exposition of what "Catholicity" really is Dr. Ewer appreciates perhaps more fully than any "ritualist" in this country. Some years ago he delivered a series of sermons in Christ Church, which, upon their delivery and in their published form, made much talk on account of their title, "The Failure of Protestantism," and not a few converts, by reason of their eloquence, and which contained the first popular exposition of "Catholicity" ever made here. This book, whose title is "Catholicity in its Relationship to Protestantism and Romanism," consists of six "conferences" recently delivered at Newark, N. J., at the request of leading laymen of that city, where there is a good deal of "Catholicity." It is a book which every one interested in the subject of religious systems and religious controversy will find repays reading, and it should do much towards the clearer exposition of itself which "Catholicity" needs so much —not so much in England or in Germany as in this country, to be sure, but much everywhere. Some idea of the scope of these lectures may be got from a recapitulation of their points. They begin with elaborations of the statement that "Catholicity is a continent of certainty; Protestantism an ocean of conjecture"—the one a "life and organizer," the other a "disorganizer and a death." They proceed to discuss the true cause of the Reformation, to show how while Protestantism is diversity without organic unity and Rome the exact converse, "Catholicity" is organic unity in diversity. Romanism is then taken up; the "difference between the Catholic and Roman idea of the unity of the Church" explained, and the latter called essentially the same as the Protestant and unsustained by Scripture or history, and after an exposition of the "Catholic Church" constitution in its priestly, sacrificial, prophetic and regal functions, and an argument to show that "the theory of the Anglican Church is catholic, though her present ritual practice be uncatholic, and the theory of the Roman Church uncatholic, though her present ritual practice be catholic," the conferences are closed with a sermon on "The object and Meaning of the Catholic Movement in the Anglican Communion." It is so necessary to any consideration of the claims of "Catholicity" that they be better understood than they now are that we venture to quote some of Dr. Ewer's expository sentences. He says, speaking of one of his critics, that he "fell into the mistake of speaking of this great movement, which began more than a half-century ago, as a retreat toward the Roman Church, and Mr. Beecher in his two sermons on Sunday last virtually gave the same impression. All this shows how radically the movement is misunderstood." And he goes on:

> In a brief word, then, Catholics claim that Protestantism has failed as a preservative of Christianity on earth. The two main counts in the indictment presented ten years ago against Protestantism were that if its premises were true its logical conclusion was not Christianity but infidelity; that Theodore Parker and Frothingham were the legitimate brain-children of John Calvin and Martin Luther. . . . Secondly, that what ought thus logically to happen after three hundred years of Calvinism and Lutheranism has happened historically; namely, that while Protestantism two or three hundred years ago held great thoughtful peoples, it has failed to retain its hold on those peoples; that with rare exceptions it has to-day lost both their intellect and their masses. . . . Now, this counter-reformation of ours goes on to say, "Yes, and Romanism is a failure too; the sixteenth century burst that bubble, and to-day Roman lands also are honeycombed with infidelity . . . If Protestantism and Romanism have both failed, let us have the Catholic Christianity once more. . . . A country enjoys the blessings of a constitutional government for six or seven hundred years. It subsequently suffers the evils of a more and more absolute monarchy for a thousand years. Revolt finally supervenes and it suffers the evils of anarchy for three hundred years, when at last men

arise declaring that they have had enough both of tyranny and of anarchy, and demand the constitutional government again. Mr. Beecher calls this going back to Noah's Ark; he prefers the Anarchy.

And in the sermon on "The Renaissance of Catholicity in the Anglican Communion" he says:

> Many excellent people suppose that this great Catholic movement begins and ends in Ritualism. Ritual is not, indeed, utterly unimportant. As the Stars and Stripes stood in the late war as a symbol of the great principles of nationality and union, so that if any one hauled them down he was to be "shot on the spot," so, analogously, is it with Ritual. But although it is of less importance than other things in the movement, permit me first to say a word or two on Ritual, since it is that part of the movement which is most conspicuous to the world, and has led the world to misunderstand and belittle the great movement itself. It is to be remembered that the true doctrine of the Incarnation involves many things—more than can now be enumerated. But one of those things is this, namely: The incarnation—the Son of God descending and taking to himself man's nature, with human body and soul subsisting—means not only the reconsecration of the soul, but also the reconsecration both of the body and of all matter to the service and glory of God. That on Mount Tabor the Flesh of the Lord was transfigured we readily remember; but it is an amazing thought that the very earthly garments he wore were also transfigured. As then one result of the Incarnation was the reconsecration both of the body and of all matter to the service and glory of God, it was logically inevitable "that this great Catholic movement should make a place in itself somewhere for external Ritual." And Ritual has been defended by Catholics when it has been attacked; it has been more firmly insisted on when ridiculed, because they cannot permit the capture of any outwork in the unbroken circle of those defenses which guard the vital, central doctrine of the Incarnation. The old yellow and white wash which Puritanism applied to church walls is therefore scraped off; churches are restored; altars are set up and glorified with lights and embroidery and gold, with spotless linen, the flower, the garnet and the emerald; vestments are worn; congregations *kneel;* and in general the public worship of God is made more glorious and grand by song and procession and adoration; for in the Incarnation the body of man is reconsecrated as a creature of God to the glory of its maker.

Certainly Dr. Ewer is doing a good work for "Catholicity" in setting forth clearly its character.

Will he and his associates in "the great Catholic movement" in this country succeed in getting it popularly embraced as well as popularly understood? Will it prove largely attractive here when it is conceived aright? Is it likely that when people in this country have ceased to ridicule "Catholicity" as mere "ritualism" they will, many of them, be convinced of its truth and find in it a fortress of defense against irreligion on the one hand and superstition on the other? In other words, what is the future of "ritualism" in this country? The question considered wholly from without makes an interesting study. On the whole, the time for ridiculing it seems to have passed. Its rise in the "Tracts for the Times" was singularly noble and honorable. And if the tractarians were for the time defeated by that prodigious force known as English "Liberalism" against whose hardness and coldness they begun their fight, to-day it must be acknowledged that it is "Liberalism" and not "sweetness and light" which is steadily waning. In England to-day "Catholicity" occupies a position of dignity and of power. If one were to look around for a religious denomination—if Dr. Ewer will pardon us the word—in which the most evidence of an active and earnest life is to be found, it would be seen that much ridiculed "ritualism" closely vied with the Roman Church. The Roman Church seems now as it did in Macaulay's time to "exist in undiminished vigor." But in England and in this country—leaving Germany out of the question altogether—there is reason for supposing that the Roman Church will not greatly change its present relative position. In Catholic countries it will remain true for many years to come that the mass of intelligent Christians will be Romanists—in France

the Octave Feuillet of the next century will be as ardent a Romanist as the Feuillet of this, if he is a Christian at all. But in this country the mass of intelligent Christians for many years to come will certainly not be Romanists—spite of immigration. Outside of Catholic countries Romanism has not the charm for the imagination and the heart that long association tends to give it. Here it has charm almost solely for the intellect. Roman converts among Americans are, as so many of them delight to say, "driven to the Church by the force of resistless logic." And with the mass of intelligence it is not enough for the intellect to be attacked—the heart and the imagination must be captured also. To put it brutally, the mass of men are not likely to be charmed by the religion of their servants—no more in uncatholic than in Catholic countries. There remain for the mass of intelligent American Christians the Episcopal Church and the Protestant sects. The members of the Protestant sects one may roughly divide into those who are charmed with the metaphysical and scriptural argument for the justification theology—and these Mr. Beecher thinks are growing fewer, and finding that Calvinism has too little attractiveness for the heart and the imagination; and those who are charmed by Mr. Moody—but Mr. Moody is not Luther—and his audiences it may be safe to admit are not representative of the mass of intelligence. As for the Episcopal Church, it is to be sure greatly divided in itself. There are the extreme low Churchmen, who, according to the "ritualists," are not Anglicans at all in feeling or in creed, who lack courage to follow "Bishop" Cheney. There are the conservatives—the "Hartford churchmen"—who are as good as "ritualists" at heart, but doubt the advisability of ritualist ceremonialism, and who in time at least will assuredly be reconciled to "the great Catholic movement." And there are the "ritualists" themselves steadily increasing. It certainly looks now as if some time these might become the only representatives of what the Episcopal Church stands for—mutual concessions of ceremonialism on one side and of such practices as coquetting with Congregationalists on the other may bring it about sooner than any one imagines. And then the mass of intelligence here would be divided between those who are charmed with the Westminster catechism or the justification theology and the Episcopal Church. In the contest that would follow the Episcopal Church would have in its favor the immense advantage of superior attractiveness for the imagination and the heart. It does now include in its ranks many men for whom it has no intellectual charm whatever. One of the most prominent of attendants on diocesan conventions in this State remarked once: "We don't believe it, but our wives and children do, and we think it better that they should," and we have in mind an eloquent priest of its communion who entirely disbelieves the great doctrine of the Incarnation; no doubt there are many others whom a strict examination upon the Thirty-nine Articles would annoy. This element may puzzle it—it may lose largely to infidelity in the course of generations. Or it may be so gentle with them as to make them as tractable as Captain Cuffit, who when reproached for referring to "the Forty-nine Articles," rejoined, "What difference does it make how many there are? We've got to believe 'em all, haven't we?" But to our mind it will hardly lose to Protestantism. And as it grows and comes to define itself more and more it will inevitably tend more and more to insistance on its "authority in matters of faith." It does now appeal to the heart and imagination of men by its ritual; it will more and more solidify its membership, and hold out the attraction of an authoritative system of belief to people who are still Christian. At least it will not do to underrate the importance of the leaven of "Catholicity" now working so strongly within it.

DEAN STANLEY.

It is useless to deny that this great Erastian and Latitudinarian is a great man, and a power in the Broad Church School of the age. Our correspondent's vehement strictures are not unwarranted, even as regards the case of Max Müller, for though Canon Duckworth says in the *Guardian* that the Dean is not responsible for the Chapter House where Müller's lectures were delivered, yet they were under his auspices and in his presence and with his countenance. Of course the attention shown him in this country is not so much for his ecclesiastical views, as for his personal character, his great abilities, and his high position in the Church of England.

He has during his present visit preached in Boston, New York, and Philadelphia, and we believe he has said nothing as yet to disguise or disparage the Church with which alone he can be in Communion in this country, as the Dean of Canterbury once did. We give brief extracts from his sermons in Boston and Philadelphia, which are very characteristic of his peculiar mind.

The first was on Christianity as the ultimate religion of the world, and the second on the unity in variety of the angelic hierarchy, and the working of God's will in earth as in Heaven.

I. There was in all Eastern religions, whether we look Godward or manward, a sternness and separation from the common feelings and interests of mankind. We see it, as regards man, in the hardness and harshness of Eastern laws; we see it, as regards God, in the profound prostration of the soul of man displayed, first in the peculiarities of Jewish worship, and to this day in the prayers of devout Mussulmans. And this also enters in its measure into the life of Christ and the life of Christendom. The invisible, eternal, unapproachable Deity, the sublime elevation of the founder of our religion above all the turmoils of earthly passion and of local prejudice—that is the link of Christianity with the East. And, on the other hand, there was another side of the truth which until Christ appeared had been hardly revealed at all to the children of the older covenant. Degrading and erroneous as in many respects were the old Gentile notions of the Godhead, yet there was one thought which dimly and darkly ran through all the old religions of the nations which the Bible called the children of Japhet, namely, the thought that the gods were not far removed from any one of us. They had from time to time come down into the ranks of men; they had been seen labouring, suffering, weeping, nay, even dying, for the service and the welfare of man. And this it is which in the life and character of Christ is so wonderfully combined with that deep reverence for God of which the Eastern nations had received so large a share. In Christ we see how the Divine Word could become flesh, and yet the Father of all remain invisible and inconceivable. In Christ we see not merely, as in the Levitical system of Christianity, man sacrificing his choicest gifts to God, but God, if one may say so, sacrificing His own dear Son for the good of man. Not only the loftiness of God, as with the Hebrews, but the condescension of God, as with the Gentiles; not only the abasement of man as with the Jew, but the elevation of man as with the Greek, was in Jesus Christ set forth in indissoluble union. And with this closer revelation of the compassion and condescension of God was called forth the justice, the gentleness, the mercy, the humanity which the West has developed more strongly than the East, and which makes

Christianity to be emphatically the religion of love, and in the largest sense, of charity.

II. It has been one happy characteristic of the English Church that it has retained both sides of the Christian character within its pale. There is in Westminster Abbey a window dear to American hearts, because erected by an honored citizen of Philadelphia, in which those two elements are presented and separated. On the one side the sacred poet most cherished by the ecclesiastical royalist priestlike phase, George Herbert; on the other side, the sacred poet most cherished by the Puritan austere lay phase of the Church, William Cowper. That diversity is an example of the way in which God's will is wrought on earth as it is in Heaven. I have said we dare not speculate on the names or nature of the angels, yet as symbols and outlines of the Divine operations they may be most useful to us. In the rabbinical and mediæval theology, His Divinity used to be represented by the manifold titles of the various principalities and powers. Most of these have now dropped out of use. But there are some few which, either from their mention in the Biblical or the apochryphal books, or from the transfiguring hand of artistic or poetic genius, have survived. Michael, the leader of the hosts of Heaven, the champion of good against evil, the immortal youth of Guido's magnificent painting, trampling on the prostrate dragon, the backbone, as it were, of the moral world; Gabriel, the pacific harbinger of glad tidings, the inspirer of Heavenly thoughts, by whose gracious touch the greatly beloved prophet was sustained; retiring Mary encouraged; to whom the Arabian prophet in the desert looked for inspiration; to whom Milton assigned the delightful part of guarding the gates of the earthly paradise; Raphael, the sociable spirit, the traveling companion of the good Tobias, the ideal of those angels whom in mortal form we sometimes entertain unawares, "whose words when ended so charming leave his voice that we the while think him still speaking, still stand fixed to hear;" Uriel, the regent of the sun, the Knight of God, seen for a moment in the books of Enoch and Esdras, but in Milton's poem the glowing representation of the angel of all knowledge, "the sharpest-sighted spirit of all in Heaven;" Ithuriel, the searcher, the discoverer of truth, with his spear, whose touch of celestial temper no falsehood can endure; Asdiel, the everlasting example, as long as the English language lives, of courageous resolution—

> "The dreadless angel,
> Among the faithless, faithful only he;
> Among innumerable false, unmoved,
> Unbroken, unsubdued, unterrified—
> For this was all his care:
> To stand approved in sight of God though worlds
> Judged him perverse."

Such are the divine ideals which the angelic powers represent. They bring before us the summits of virtue and also its divergencies. As in Heaven, then so on earth let us learn, so far as is possible, that no light of however different lustre from our own be extinguished; that no strength of purpose or conscience, however diverse from ours, be shut out; that no aspirations after truth or duty, however wayward, be stifled; that no spark, even though it be that of smoking flax, be quenched; that no soaring pinion be clipped in its upward flight; that of all the many-coloured shades, of all the multiplying diversities, whether of English or of Universal Christendom, none be regarded as useless or worthless; that every good and perfect gift, whether in man or nature, whether in the Old World, with all its aged and venerable forms, or in the New world, with all its youth and vigour, be alike hailed as coming down from the Father of Lights, with whom is no variableness, neither shadow of turning.

AN AMERICAN AT THE E. C. U.

The following is an abstract of the Rev. Dr. Batterson's remarks at the late annual meeting of the English Church Union in London. His book on the American Episcopate has received the highest compliments in the English Church press:

The Rev. Dr. Batterson, of Philadelphia, was received with tumultuous cheering. He said: I must confess for the first time in my life I am very much abashed. I fear I can add little worth hearing, and yet it would be ungracious of me after coming 3,000 miles for my holiday if I said nothing. I have been told, and you will see that I occasionally read the *Rock*, that the Ritualists of England are silly young men and beardless youths; and I have been also told that aggrieved parishioners are few in number and can be counted on our fingers, yet here I stand before hundreds of aggrieved parishioners. I remember years ago in England going into an old church I found the font had a dustpan in it, and the Altar was covered with hassocks. I have never yet heard of any aggrieved parishioner in that quarter, although the Holy Communion was only celebrated once in three months. I speak with great reserve, for I am not a resident in England; but I have heard that the two characteristics of Englishmen are pluck and fair play. I have thought that the three men mentioned in this resolution possessed the former. I am sure it is pluck for a man to stand up when he knows obedience to God is resistance to tyrants. Is it fair play to call in the strong arm of secular law to squeeze out the men who follow the plain direction of the Prayer Book? Is it fair play to say a priest is not to move his parishioners to a special confession? Does it mean that all he has to do is to read the general absolution? Is it fair to squeeze him out by obloquy or by the arm of the ungodly and secular courts? You should thank God and take courage; but when we take in the whole surface of the field of work—for it has reached the wilderness of America—there is nothing to fear; for I remember when the first altar-cross was reared in Pennsylvania, and yet there is now not a High Church parish where its omission would not be resented. Even in Congregational meeting houses and Baptist conventicles the cross surmounts the steeples, and I hope in time it will bear good fruit. I come from a Church which is not established, and will you pardon me for giving you a few thoughts. Have a care you don't pull the house about your ears. One of the worst features in your system is that a man is nominated to a bishopric by the Prime Minister, and his name is sent down to the dean and chapter, under the pain of the Queen's displeasure, if they do not elect him. We manage it somewhat differently in America. In the first place there is a convention of all the clergy resident in the district, and of laymen from each parish, and they select a name which is sent to every standing committee and then to the House of Bishops, and when the name is approved by a majority he is consecrated. Disestablishment in England is an undiscovered country—"a bourne from which no traveller returns." Touch the subject with careful and reverent hands, for disestablishment means wholesale robbery of the Church, the surrender of the cathedrals as mere show houses. There is sufficient danger for an American to give you a warning to approach the subject discreetly and in the fear of God. I am very happy to speak to this special resolution, when I have the honour of calling my friends Mr. Bennett (cheers), Mr. Edwards (cheers), and if there is one man from John o' Groats House to Lands End who deserves the word pluck writ large it is A. H. Mackonochie (immense cheering).

A PLAIN SERVICE.

It is a not uncommon remark among some classes of churchgoers that they "like a plain Service." Now *we* like a plain Service. Such remark generally applies to the choir Offices: so do ours here. If they mean by a plain Service not only an Office plainly and simply rendered, but an absence in the church of sanctuary ornaments, of ceremonial adjuncts or artistic decorations, we will leave out of consideration all these additional circumstances, and consider only the Service itself. For it is the Service only to which our reflections apply, not the character or any ornamentation of the building. We are considering now not the seeing but the hearing, and it is to this that the term plain Service applies. By plain we mean plainly uttered, and where music is employed in it we mean plain and simple music. Of course a Service without any music at all is more plain, but since no party desires that there is no need to discuss it. But by a plain Service some mean a Service without the Psalms being chanted. For, they may say, a plain Service is what people can understand, and people cannot understand the Psalms when they are chanted. Very well: such a plain Service, properly rendered, we do not object to. We have no wish or interest at all to see any party strife about chanting the Psalms. There is no policy or reason for a division there; in fact, we simply decline to divide upon that point. A grievance or division on that score was always out of place. Nothing ever ought to have been made of such a question between Church parties. Nothing ever was more senseless than to offend a congregation by chanting the Psalms or by reading the Psalms. Only this must be noticed, that many changes are at first disliked because new, but afterwards much approved. Therefore any such question must be estimated in the long run, and upon the whole. And this consideration cuts of course both ways.

So let the chanting of the Psalms be given up where the majority of a congregation desire them to be read. This is our policy. There remain then the Canticles for singing, and the rest of the office, which is to be read.

The air is cleared now for examining the question, What is a plain Service? First, then, gabbling is not a plain Service, nor indistinctness of voice. This is to be objected to utterly in all churches, and among all parties, all along the line. Chiefly the lessons ought to be read so as to be distinctly heard. Not that the laity are under any obligation to hear the choir Offices at all, any more than they are to read Psalms and lessons at home. The bell tolls so that the people may come, but there is no obligation. But when they do come to hear they ought to hear. Of course the common invariable parts of the Office are heard more easily, because the people are familiar with them; still these ought to be pronounced not, of couse, as though no one had ever heard them before, or in a tedious pompous manner, with strong emphasis (the latter is a gross fault), but yet audibly and distinctly. As to the collects and prayers, these are sometimes read with a variation of voice in a large range from high to low pitch. Now this is not natural at all; nor is it a feature of plainness in a Service. The truly natural way—*i. e.*, without art—is to keep pretty much to a pitch in the language of worship. To vary the voice about as much as some do is as unnatural and artificial as it would be to intone a sermon. But all art is not to be denied; the voice must be somewhat raised in a building: that may be called artificial if any one likes. It is only one step more to a uniform note: this is called *monotoning*, a term wretchedly abused, for a distinct monotone is the idea of the Ritual. There is no lack of

plainness here, for a uniform note is more *plain* than a variation of note. So a clear, distinct monotone makes nothing against the idea of a plain Service. What is distinct is plain, whether on one note or more than one. As to the responses, why should they not be said together by the people instead of on all kinds of keys? A common pitch is natural; children at school adopt it instinctively, they want no telling. Suppose the tone pitched on E or F. The words themselves are more likely to be pronounced plainly when there is something to sustainthem—a note to hold them together. So there is nothing against plainness here. From this there is just one step up, to get to the inflections of responses as they are in HELMORE. Our object is not to argue for inflections, but only that these are so very simple as not to be out of the way of any congregation, and not to be out of keeping with plainness and distinctness. It will be granted by all that the Belief and the Lord's Prayer ought to be repeated by the people. Now this is done more easily and more plainly if the minister has a note, so it be not too high; but even if he be at G, and the people, or some of them, at a third below, there is no harm in the effect.

Now for the music of the Canticles; what can possibly be plainer than plainsong—what easier and what more congregational? Take the tunes for them as they are in HELMORE. How can anything be more plain and simple.? Anglican chants are not so plain, and are far from being so simple. If Gregorians are too plain, let people say so—that is, those that talk about liking a plain Service. Plain Service or plain song is the intention of our Church and of the Reformation. The Injunctions of Elizabeth (1559) entirely agree in spirit with those of Wolsey, and with Injunctions of older date. "*Cantus figuratus omnino vitetur in choro.*" JOHN MERBECKE'S Prayer Book, "noted" throughout on plainsong measure, was published with authority [?] in 1550. The idea of the Anglican Church is to provide plain and distinct Service, and the popular idea is exactly the same. Plainsong meets this requirement but it must be properly done.—*Church Review.*

ANGLICAN UNITY.

In the early centuries, after persecution had ceased, the Church in the age of the great Councils was still a Church within one Empire, a fact which marvellously simplified its early operations. In the present case we have at least one point of analogy, that this great Anglican Communion is the Church of one language, if not of one kingdom; but still the other fact remains that it now overspreads the limits of a single commonwealth, and so is markedly a kingdom not of this world. In a problem like this, how best to federate under one common law, how to regulate the mutual action and interaction of Churches so variously circumstanced as those, say, of the Canadian Dominion, our Indian Dependency, the States of America, and our own State-law entangled Church,—in a problem like this, we say, it will indeed be well not to try and advance too rapidly, but first to survey the ground and its peculiar difficulties thoroughly before advancing to actual measures. But that ultimately some great and working scheme of what for want of a better word we may call federation, binding the scattered Churches into a visible Union, must and will be devised, we cannot doubt. And what is more, it *ought* to be done. It ought to be done, because of the mutual strength and support which it will give to each. It ought to be done, in order that the good elements which the special circumstances of each Church tend to develope may

be brought to bear on the others, while the corresponding special evils may be corrected and dangers averted. It ought to be done, also, in order that the real essential unity which exists between all these Churches may be made visible and undeniable before all the World. Our Lord's prayer the night before he suffered requires this—that our unity be not merely an inner and spiritual thing, but a visible and overt thing, which the World might see and recognise. The World is *not* quick to recognise spiritual things, and, therefore, not quick to acknowledge or be influenced by an interior and spiritual Church unity which is not rendered overt to the eyes of all. Our Lord requires that *our* unity should be such as the World *must* recognise and acknowledge; and this being so, a visible and striking exhibition of union is just as much a duty to Him as is interior concord and mutual charity among ourselves. On every ground then, we hail this Lambeth Conference.

The Church of England owes its strength and its coherence to the "Catholic idea," which is the correlative indeed, but also the corrective of Nationalism. It has its roots in *historical* Christianity; and this is the only ever-springing source of vitality for the religion—as of individuals, so of nations. This is one of the great uses of the Apostolic Succession of ministers, to be a link between each generation and the Church of the first ages, to provide a standing-ground for faith outside of the individual Christian, and not dependent upon his subjective feelings and convictions. This is the source of the spiritual strength of any Church, or at least its channel. And it is this Catholic idea which would be fatally weakened, if not wholly destroyed, by any such scheme of so-called reform as that proposed in the work before us. There are other objections to any such scheme; but this is the absolutely fatal one. Churchmen ought to, and we believe would, accept disestablishment twenty times over rather than submit to any such spoiling of their Catholic heritage and disloyalty to their Master. But, as we have said, no such cruel alternative is presented to them at present, and we do not believe it ever need be, *if they organise for their own defence.—Lit. Churchman.*

THE BLESSED EUCHARIST A SACRIFICE.

It is wonderfully instructive to read the account of the annual Atonement (Lev. xvi.) in the light of the Gospel. The High Priest first offered a bullock as a sin-offering for himself and his house, and one of two goats as a sin offering for the people, the other goat, chosen by lot, being driven out to perish in the wilderness. So, likewise, Our Lord first set Himself apart as a Victim first for the Apostles, and then for those who should believe through their word (St. John xvii. 20). Then He allowed the Jews to lay hands on Him and deliver Him to the Romans, who were the lords of the world, to slay Him. Thus He was in the most formal manner made a victim not only by the Jews, but by the whole human race. Again, amongst other significant rites, the High Priest, surrounding himself with a cloud of incense, typifying Christ's intercession, entered the Holy place and sprinkled the blood of the sacrifices upon the mercy seat. In like manner, Christ entered Heaven with His own Blood, where He ever liveth to make intercession for us. His part as Victim is indeed finished, but His work is by no means over. He is, as it were, still within the veil, and His people are praying without for pardon and blessing through the might of His One Oblation. It has been argued that He cannot be considered as still offering His Sacrifice because He sat down

at the Right Hand of God, whereas the posture of sacrifice is standing; but it is manifest that there can be no real difference between offering a sacrifice for an object, and first offering, and then pleading it. Our Lord doubtless sits at the Right Hand of His Father, because He is no longer pleading as a suppliant, but mediating as "God's Fellow" (Zech. xiii; 7). It is, however, material to observe that the rite which He has commanded us to perpetuate is the initial action of His Sacrifice—His offering of Himself before His Passion. That dedication of Himself as Victim He chose to perform in the presence of His Mystical Body, and He has provided that till the end of time every member of that body shall be placed in the same position as the Apostles themselves—that is to say, all may join with Him in offering Himself to His Father, and number themselves amongst those of whom He said "For their sakes I am sanctifying Myself."

If anyone should find it difficult to understand how an act may be done once for all and be incapable of repetition, and yet may be constantly renewed, I might refer him to a number of very familiar precedents in our everyday life. We have, for example, a whole class of statutes embodying this very principle. Take, for example, the Education Act of 1870. That measure established a School Board in London, and in London alone; but it provided that any other town or parish which might do certain things should be placed in the same position as the Metropolis as regarded a School Board. Now in a certain sense a town or parish adopting the Act might with perfect accuracy be said to have legislated; for by going through the prescribed form it made a law for itself as effectually as the Three Estates of the Realm in Parliament assembled could have done. And yet, in another sense just as real, it did nothing of the sort, for there is no power in England save Parliament that can make, or alter, or annul the smallest atom of law. Just in the same way, the Eucharist may properly be called a Sacrifice, for it brings before us and makes available for our needs the One and Only Sacrifice; and yet if it were possible to conceive it apart from that begun at the Last Supper and consummated on Holy Thursday, it would be absolutely nothing.—*Words for Peace.*

CHURCH FINANCE.[1]

[1] From the *Altar and the Hearth*, a monthly Nonconformist magazine for Carlisle and Cumberland.

Speaking broadly, there are two possible systems of church finance, the system of pew-rents and the system of free-will offerings. Are these systems equally good, or is one superior to the other; and if so, which is the superior? Take first the pew-rent system. It may be stated thus: In every church there are some sittings more desirable in situation &c. than others. Those who occupy such sittings must pay a proportionately larger sum than those who occupy the less desirable positions; consequently the most comfortable seats are generally occupied by the wealthiest members of the congregation. But there is a certain minimum, differing in different churches, to which every contributor in the congregation is expected to bring up his contributions. The father of a family must pay for a sitting for each member of his household. It makes no difference whether he is a rich man with a small family or a poor man with a large family, still he must pay, every quarter, a certain fixed price for every sitting allotted to him. Two things, then, are considered, according to this system, in fixing the amount which every head of a household must pay per quarter—the position of his pew in the church, and the nnmber

of square inches of wood occupied by his family. This whole system we heartily condemn, and for the following reasons:—

1st. *It emanates from the theatre.* There too you have seats at different prices. There too you have fixed charges, entitling the one who pays them to a seat. That the pew-rent system has the theatre-system of payment for progenitor is an historical fact. But the worship of God is not to be degraded to the level of a stage performance, nor is it right that there should be reserved seats in God's House. (See James ii. 1–4.)

2nd. *It is contrary to the voluntary idea.* Though it does not involve the selling-up of a man's goods if he refuses to pay his pew-rent, yet there is a degree of *compulsion* in it. To begin with, the amount is not left with the conscience of the contributor. It is fixed for him by others. Then, if he cannot pay it, he begins to feel ashamed of his inability, and perhaps leaves the church altogether.

3rd. *It is unjust to the poor.* A man's income may be small: that does not matter. His family may be large: it makes no difference except to *increase* the amount expected of him.

4th. *It has a tendency to repress liberality*, for it allows the rich man to think that if he pays his pew-rent he has discharged his whole duty to the church, so far as contributing to its funds is concerned.

5th. *It conceals the fact that giving to the cause of Christ is a privilege.* It begets a mechanical and perfunctory habit of giving. It puts giving in the light of a *mere duty*, and consequently deprives it of that power to be a spiritual blessing to the giver which characterises a spontaneous and cheerful liberality.

6th. *It prevents the growth and expansion of the financial prosperity of the Church.* If the sittings in a church are let at a certain fixed price, it is plain that the income of the Church must also be fixed. The only addition made to it is that of the contributions of new comers.

These objections having been urged against the pew-rent system, let us see what can be said in support of the system of weekly offerings:—

1st. *It is Scriptural.* While, as we have seen, the pew-rent system derives its existence from the practice obtaining at the theatre, the weekly offering system, both in the principle involved in it and in the mode of its operation, is in harmony with the teaching of the Book which all Christians profess to consider as their rule of life. The principle is inculcated in such passages as "Freely ye have received, freely give;" "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not;" "Every one *according as he purposeth in his heart*, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." But in one passage, the often quoted second verse of 1 Cor. xvi., we have not only the *principle* enjoined, but the *mode* indicated: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The words "in store" in the above verse do not by any means militate against the idea of weekly giving. The words with which the verse closes, "that there be no gathering when I come," show that the idea in the Apostle's mind was that the Corinthians ought *weekly* to set apart a certain portion of their income for the support of Christ's cause. It was only by an accident, arising out of the Apostle's absence, that they were unable to *pay away* the money every week. So far as the Corinthian Christians were concerned it *was* paid away, and was henceforth sacred the moment it was "laid by in store." In the present day, however, as Christian people come every "first day of the week" to God's House, there is no reason why, instead of "laying by in store" their weekly contribution, they should not leave it every Sunday at the church.

2nd. *It makes giving to the cause of Christ an act of worship*, for it associates the impulse to give with the frame of mind appropriate to the Lord's Day and to entrance into God's House. A minister ought never to say, "Let us commence the worship of God by singing Hymn No.—," for public worship begins not in the church, but in the porch, not with the hymn or invocation, but with the offering.

3rd. *It redounds to the spiritual benefit of the giver.* It makes him feel as he never felt before the truth of the words of our Lord Jesus, "It is more blessed to give than to receive." What we give to God we invest for ourselves, and the dividends which God pays are sometimes of a temporal, always of a spiritual nature.

> There was a man, and some did count him mad,
> The more he gave away the more he had.

The man who gives cheerfully and liberally, and from a right motive, to the cause of Christ, thereby effects for himself a kind of life and property insurance; at all events he insures himself against the direst of all misfortunes, the bankruptcy of the soul.

It follows from this that the man is wise who gives frequently. If it is more blessed to give than to receive, then surely it is better to hold out one's hand for the blessing once a week than only every quarter. A man might as well offer a very long prayer every quarter, and refrain from supplicating God's mercy on all other occasions, as perform the other act of worship, which consists in giving to God only once a quarter. If it is well to pray often and regularly, it must also be well to give often and regularly; and he who does both cannot fail of receiving the richest blessing from the hand of God.

Then, if giving is spiritually beneficial, it follows that it should be *individually* practised. What right has a Christian father, who professes to believe that it is more blessed to give than to receive, to take all the blessing to himself? Why should he not divide the blessing, by dividing the amount which he gives, among all the members of his household. Religion is an individual matter. Each human being must believe for himself, each must pray for himself, each must *give* for himself. Then, too, individual giving is *enjoined* upon us: "Let *every one of you* lay by him in store;" not fathers of families alone, but each and all. Then the question of example must be considered here. If only the heads of households give on the Lord's Day, on an average *four out of every five* will be seen to pass the box in the church porch as if they were utterly unconcerned as to whether the worship of God were maintained or not. Then, lastly, to teach children to give from their earliest days is to give them an interest in the House of God, and to cultivate in them a habit of generosity.

4th. *The system of weekly offering is easy.* The great majority of those who attend our Nonconformist churches are in receipt of weekly wages. For them to give a moderately large sum every quarter is a tax and a burden upon their resources, while they could easily give a proportionately larger sum if they gave regularly every week.

5th. *Where properly carried out the system is sure to succeed.* It has been tried in some of our poorest churches, and always with the best results. The solution of the problem of church finance is this: Let every one give *regularly* and *frequently*, and "as God has prospered him."

CANON RYLE'S CONGRESS PAPER ON COMPREHENSIVENESS.

(Extracts.)

In spite of all her apparent differences, the National Church has strong elements of cohesiveness, and contrives to satisfy and keep together a very large proportion of the people of this land. This is what I call successful comprehensiveness. (cheers.) In questions like these, there is nothing like coming to names and facts. From the long roll of great divines to which the National Church can thankfully point, let me select a few examples of men of different schools of thought, and then let me ask any thoughtful Churchman whether there is one of them whom he would wish to blackball and exclude from our ranks. Let us think of Ridley and Latimer and Jewell—(cheers)—of Hooker and Andrewes and Pearson and Hammond—(cheers)—of Davenant and Hall and Usher and Reynolds—(cheers)—of Stillingfleet and Patrick and Waterland and Bull —(cheers) —of Robert Nelson and George Herbert—of Romaine and Toplady and Newton and Scott and Cecil and Simeon—(cheers)—of Bishops Ryder and Blomfield—of Archbishops Longley and Sumner and Whateley—of the martyred Bishop Patteson—(cheers)—and the late Canon Mozley. (cheers). What reading man does not know that these men differed widely about many subjects—about the Church, the ministry, and the sacraments—about the meaning of some words and phrases in the Prayer-Book —about the relative place and proportion they assigned to some doctrines and verities of the faith? But they all agreed in loving the Church of England, in using her forms of worship, and in labouring for her prosperity. They could pray and praise together. In days of darkness and persecution they drew together, like Hooper and Ridley in Queen Mary's time, and found common ground. We may all have our pets and favourites in this list. We may greatly prefer some of these men to others. We may think some of them were in error, and did "not declare all the counsel of God." But after all is there one of them whom we would like to have turned out of our communion? (Hear, hear.)

Now I contend that the National Church of England has set up wisely-devised "limits" to its comprehensiveness. Those limits, I believe, are to be found in the Creeds, the Articles, and the Book of Common Prayer. (Loud cheers.) These well-known documents, I maintain, provide limits wide enough for all reasonable men who do not object *in toto* to liturgies and Episcopacy. They are documents, no doubt, which all do not interpret alike. As long as the world stands, and as long as language is what it is, you will never get men to place precisely the same meaning on theological phrases and words. But, however variously we may interpret the Creeds, Articles, and Prayer-Book, they are unmistakably limits, fences, and bounds within which the National Church requires its ministers to walk; and he that flatly rejects them, denies them, contradicts them, and transgresses them, is in his wrong place inside the Church of England. (Great cheering.) Now to come to the point. (Laughter) (*a.*) If, for example, on the one hand, a man calling himself a Churchman deliberately denies the doctrine of the Trinity, or the proper deity of Christ, or the personality of the Holy Ghost, or the atonement and mediation of Christ, or the inspiration and Divine authority of Scripture, or the obligation of the two Sacraments, or the reality of future punishment– (great cheering) —I cannot understand what he is doing in our ranks. Of course, as an Englishman, he may come into our places of worship. But common sense seems to me to point out that he cannot conscientiously use our

Prayer-Book, and that he has certainly no right to occupy our pulpits and reading desks. (Cheers.) (*b.*) If, on the other hand, a minister of the National Church maintains and teaches those distinctive doctrines of the Church of Rome which are plainly named, defined, and repudiated in the Thirty-nine Articles, and ignoring the public declaration which he made on taking a living, deliberately teaches Trans-substantiation, the sacrifice of the mass, purgatory, the necessity of habitual auricular confession—(loud cheers and hisses)—and the invocation of saints, I contend that he is transgressing the liberty of the Church of England. He may be zealous, sincere, earnest, and devout, but he is in the wrong place,—(hear, hear) —he has stepped over the just limits of the Church's comprehensiveness, and is occupying an untenable and unwarrantable position. (Hear, hear.) Whether these documentary limits of our Church's comprehensiveness are the wisest and best that could have been devised, I have no time to consider to-day. At any rate they are at present the law of the land. (Cheers.) But one assertion I will venture boldly to make. Search all the confessions of faith in Christendom and I defy any man to find one which combines decision and firmness in needful things, and moderation in non-needful things so admirably as the Articles of the Church of England. Nor yet will you find a Church which allows such liberty and freedom of thought to its ministers. Let our rivals in other communions outside say what they please about our need of "liberation and liberationism." The freest pulpit on earth is the pulpit of our Established Church. (Loud cheers.) I contend that the maintenance of certain well-defined "limits of comprehensiveness" is absolutely essential to the welfare of our Church, and that without such limits it is vain to expect any blessing from God. I fail to see in ecclesiastical history a single instance of good being done to souls except by the agency of men who adhered strictly to positive doctrinal "limits," and preached and taught positive distinctive truths. Weigh and analyse the teaching of any divine who has shook the earth, from the time of the Reformation down to the present day. Tell me, if you can, of one who ever roused consciences, awoke the sleeping, and revived the dead, who did not hold and proclaim a well-defined and limited theology. Show me, if you can, a single "master of assemblies," from Latimer down to the most popular mission-preacher of this day, who ever wrought deliverance on earth and turned the world upside down, by a mere colourless Gospel, a Gospel without the Trinity, without the Atonement, without the blood of Christ, without the Holy Spirit, without justification, without regeneration. No! you will never find one, never, never! Grapes will not grow on thorns, nor figs on thistles. The Church which allows its ministers to teach a vague earnestness and sincerity, instead of distinctive Christian doctrine, may get the reputation of being very liberal and tolerable in these latter days, but it will never convert and satisfy souls.

I am an Evangelical Churchman, and I am not a bit ashamed of it. But I have no sympathy with those who advocate a cast-iron uniformity, and want all Churchmen to be like the rails around Hyde Park—(laughter)—of one unvarying mental height, shape, and thickness. (Laughter and cheers.) If any man ask me to cast out of the Church of this day men of the type of Andrewes, and George Herbert—or of Burnett and Whichcote—or of Bishop Blomfield or Thirlwall, or of Bishop Wilberforce or Selwyn—(cheers)—I tell him plainly that I will not do it. (Cheers.) No doubt I could not preach comfortably in the pulpit of such men, nor they in mine. I could not take them as curates, nor could they take me. I prefer to support my own favourite religious societies, and they prefer

theirs. But if any one wants to thrust them out of the Church of England, because, like Apollos, they do not seem to know the "way of God perfectly," I will not lift a finger to help him. I will tolerate these men on my principle of Church comprehensiveness, and in return I ask them to tolerate me. On the other hand, let us neither be ashamed nor afraid of having limits to our comprehensiveness, even the limits of our mother, the Church of England. Let us not overstrain the quality of liberalism so far as to sanction theological licentiousness. Let us be as broad as the Creeds and Articles, but not one inch broader. If any one tries to persuade me that I ought to smile and look on complacently with folded arms, while beneficed or licensed clergymen teach Deism, Socinianism, or Romanism, I must tell him plainly that I cannot and will not do it. (Cheers.) At this rate the Apostles ought to have left the world alone, eighteen centuries ago, and were fools to live and die preaching Christ crucified. At this rate the English Reformation was a huge schism and mistake, and Ridley and Latimer ought never to have resisted Rome and gone to the stake. No! I love my own Church too well to tolerate either scepticism on the one hand or Romanism on the other, and I think I am only doing my duty to my ordination vows in trying to "drive both away."

THE CHURCH OF ENGLAND AND RECENT HISTORIANS.

There must certainly, it has often been remarked, be a marvellous vitality in the English Church when we consider the adverse cicumstances of the three last centuries under which she has lived and thriven. Look at the unscrupulous tyranny which was exercised over her by Henry VIII. and his Minister, Thomas Cromwell, after whom came Somerset, and then Queen Mary. The century succeeding gave the Puritan Abbot, and the heroes of the Rebellion; the former of whom corrupted her doctrines, and the latter did all they could to sweep her from off the face of the earth. Then think of a James II., a William III., and a George I., each of whom left his mark upon her for evil, silencing her Convocation and inflicting on her a succession of worldly, sceptical, and unfaithful bishops; while later on the rulers of the State forbade her to exercise the great responsibility laid upon her by her Lord of propagating the Faith both in Heathen lands and in the colonies of the British Empire.

But we propose now to speak of an injury of a different kind and in more recent days which she has suffered, and the results which she is still experiencing. We refer to the malignant misrepresentations of those historians who have got possession of the public ear. These are principally Lord Macaulay and Mr. Froude, who, while they differ from each other *toto cæel*, are yet agreed upon this one point—viz., in a bitter hostility to the Church as the institution of Christ. It is easy to see how the opinions of these writers have been formed. Lord Macaulay was brought up in the straitest sect of the Claphamites, and when he broke away from them, as, of course, it must be that he should, he carried with him, as sometimes happens in such cases, a bitter feeling of personal injury—as though a wrong had been done to him, which he could never forgive. The consequence was that he hated all definite religion with a really demoniacal hatred, and, of course, that form of the Church's theology most, which was most earnest, or, as he would feel, most aggressive. The mention of the name of Strafford (whose character we are glad to see Mr. Gardiner has recently vindicated) and still more that of Laud, is sufficient at any time to call

forth the venom of his pen, and to throw him off his balance. Thus it is not too much to say that his history and his Essays are one continuous libel upon the Church of England and her most faithful friends and champions. The training and antecedents of Mr. Froude were quite different. The first utterance in history, we may suppose, which woke his theological consciousness, was the saying of his brother, Richard Hurrell Froude, that the English Reformation was "like a limb badly set," and which required to be re-broken before a good job could be made of it. The statement, thus broadly made, was undoubtedly calculated to shock many a mind, and the time was not ripe for allowing such bold criticism. The effect on the younger Froude, who has now gained such celebrity as a writer, combined with the extravagant claims put forward by Ward and Oakley, and the speedy secession of Newman, was destructive of all faith, and finally drove him into the unhappy Erastian temper with which we are all but too familiar. Convinced that such criticisms could not be maintained consistently with loyalty to the state of things which he found to be established, Mr. Froude at once throws himself into the support of the existing settlement in Church and State at all hazards. Hence we have volume upon volume, together with Essays and Articles *ad infinitum*, whitewashing and deifying Henry and Edward and Elizabeth, as though there were no such things as tyranny and treachery and sacrilege. In a word, to the general reader, who seldom goes beyond Mudie's Library for his literary pabulum, all the springs of information respecting the Church of England, at least from St. Thomas à Becket downwards, have been poisoned by these two popular historians who are supposed to know all things (though in their estimate of the Reformation they largely contradict one another), and like Brutus, to be "honorable men."

For some time at length there have been signs that the tide was beginning to turn. The investigations of Professor Stubbs have gradually been preparing the way for a more candid view of history. Ranke's bulky volumes are also a considerable improvement on the prevailing tone, although, of course as a German Protestant he cannot understand the position of the Anglican Church. Mr. S. R. Gardiner is honorably following in the same wake, although by conviction he is evidetly a Liberal in politics and theology. We have had also for some years an introductory volume on the English Reformation from the pen of Rev. J. H. Blunt, which is of great value. Still, none of these have caught the public ear, while Mr. Green of Balliol, Mr. J. F. Bright, and others (chiefly young Oxford Liberals) are pouring forth their revolutionary manuals to mislead the minds of the rising generation by throwing contempt on all that have gone before them, at the very time that they make great professions (but, alas! they are only professions) of fairness and impartiality.

It is difficult to make way against such a stream as this, and a writer standing alone might well despair of success. But now, by a remarkable coincidence, we have no fewer than three writers, all masters in their proper spheres, who in the last six months have published volumes which must attract attention and largely modify the public sentiment in reference to the history of the Church of England, and to a large extent also of the Church Catholic from the earliest age down at least to the Reformation inclusive.

First, we have a volume from Professor Bright (a very different person from his name sake and successor at University College) giving a very complete history of the early English Church down to the death of Wilfrid in 709 Then, secondly, Archbishop Trench's Lectures on Mediæval Church History, written in most attractive style, furnish a general view of the ten

centuries included in the mediæval period, which no one can carefully study without having acquired a really Catholic way of regarding history. Opinions will, of course, differ as to the judgment which he passes on some events and persons, especially Huss and Wickliff and the Waldenses; but the method which he pursues is what must commend itself to every fair-minded reader. Instead of regarding all things in the light of the 19th century, as most of these modern essayists do, he throws himself into the period he is describing, and tries to see what amount of good there was in the actions of all whom we come across in these centuries. The only exception that occurs to us is in the treatment of St. Thomas of Canterbury, whom he passes over almost *sub silentio*, on the plea that it is a "thrice-told tale," that "all persons have some acquaintance with it," and that it has employed the pens of "such masters in the art of narration"—as, we may suppose, Mr. Froude! This is a practical ignoring the duty of an historian, to which we could not have believed that Archbishop Trench would have resorted, however difficult the subject on which he was called to speak. But, in a general way, his lectures are all that we could desire.

But the volume that is likely to make itself most felt is Mr. Dixon's "History of the Church of England from the Abolition of the Roman Jurisdiction." It is written with very great vigour and terseness, and the author has a very decided view of his own respecting the events which come in the course of his narrative. This is not the place, of course, for instituting a critical analysis of the opinions which he hazards. Suffice it now to say that Henry and Crumwel (as Mr. Dixon spells the name of the great vicar-general) are treated with unsparing severity. But this feature in the work is balanced on the other side by repeated expressions of opinion by the author that Henry did not mean to go beyond that amount of prerogative that had been both claimed and exercised by his royal predecessors. The defence, perhaps, does not amount to much, as Henry himself receded in some respects from the right which he seemed at first to challenge, and the title of "supreme head," which was so justly offensive, was, as all know, abandoned by Elizabeth. The merit of the book is that it boldly contravenes Froude's errors and mis-statements in many particulars, and shews how very untrustworthy he is. It will be impossible to pooh-pooh a work of this kind. The three together must surely serve to open the eyes of many persons and show them how grievously they have been misled by the oracles they have trusted.—*Church Times.*

MR. GLADSTONE'S SPEECH AT OXFORD, ON KEBLE, PUSEY, AND NEWMAN.

Oxford, I believe, is as much as at any period of English history, in no weak sense, the heart and centre of the religious life of the country (cheers). It has also been the scene of the most painful convulsions of thought which have occurred within the last fifty years. There are great names connected with the religious movements of our time. There is a great name remembered, we believe, in this college. There is the name of Dr. Pusey (cheers)—respected even to veneration by many who differ perhaps from some of his opinions (cheers). But there is a name which is an academical name—the name of Dr. Newman (cheers). When the historian comes to write the history of the period, he will have to tell of the extraordinary and unexampled career of that distinguished man in the university. He will tell that Dr. Newman exercised for a period of about ten

years an amount of influence, of absorbing influence, over the highest intellect of the country—or very nearly the whole of the highest intellect of the country; certainly the highest in this university—for which there is no parallel in our recent history, for which perhaps there is no parallel in the history of Europe, unless we go back to the twelfth century and the university of Paris. We know how this influence was sustained by extraordinary purity of character and devotion of life. We know also the catastrophe—I cannot call it less—that followed it. We know that he felt bound by conscience to carry his mind and gifts elsewhere. What was the consequence? It cannot be doubted that the secession of Dr. Newman, and many along with him—but of himself in particular—threw the great heart of Oxford into thorough religious disorganization. It has been said beautifully by a writer still alive—a son of Oxford—that the effect of that secession, and the movement connected with it, was to throw the highest and noblest intellects of the university as wrecks upon every shore. Surely if that can be true—and I as an observer, and perhaps in some sense a sympathetic observer, during the whole of that anxious period, believed it to be true—the occasion which thus came about within the walls of this university was the very occasion when the whole institution had become at least temporarily liable to those disorganizing effects, and when it was well to make a new protest, recalling Oxford to its first principles, and establishing an example strong enough and conspicuous enough to impress the minds of men, and to stand as a great fact in the academical history of England. It is by meeting these pressing dangers, by showing whether they did or did not really exist, that the founders of your college will have, in my opinion, to be tried. Nor need I dissemble my expectation that the verdict which will be pronounced upon them will be not merely a verdict of acquittal, but a verdict of honour and of praise (cheers). One word more. If you are faithful to the traditions of your founder, you will be in no danger of giving a too exclusively theological or ecclesiastical character to Keble College (cheers). There was no man in his generation, I will persume to say, more distinguished as a scholar in the highest sense, in the sense which is peculiarly English, than Mr. Keble. Lord Selborne has justly recalled to your recollection the great and varied powers he possessed. It has been supposed by some that in his ecclesiastical character the whole of the man was absorbed and lost; but I am quite sure there was no one who would have borne a more emphatic witness, had he been alive, than Mr. Keble to this—that though religion is the groundwork and the centre, around that centre ought to be grouped, and upon that groundwork ought to be raised, every accomplishment and every instruction that can tend to the development of human nature, and its full equipment in every one of its gifts and faculties. Mr. Keble himself did erect one monument which is not so much known as it ought to be; but in my opinion it is certainly one of the most remarkable works, perhaps the most remarkable work, of classical study and criticism produced in England during the present century—I mean the Prælections he delivered on the poetry of Homer. The extraordinary grace and comprehension, and all the high qualities which are necessary for a critical scholar of the first order, are to be found in that book; and considering the date when it was produced, they can hardly, I think, be impartially observed not only without admiration, but even without surprise (cheers). Well, ladies and gentlemen, I hope we shall all go away to-day not merely feeling that we have derived great pleasure from our meeting, but confirmed in our conviction of the lawfulness, the necessity, the high aim, the dignity of the work in which you are engaged. At any rate, that is the impression produced upon my

own mind; and I therefore conclude by asking you to drink "Prosperity to Keble College," with the hope that its happy youth may be succeeded by a maturity not less flourishing, and by a green old age which, while it continually gathers experiences with the lapse of time, never loses any of its dignity (loud cheers).

Justification of Life: its Nature, Antecedents, and Results. By the Rev. M. F. Sadler, Rector of Honiton. G. Bell and Sons.

This is another of those masterly, popular analyses of Scripture by which Mr. Sadler has earned for himself as special a place as that which Newman filled in the exposition of Catholic truth in relation to anti-sacramental, and therefore anti-Gospel, error. It is a commonplace that if you wish to expose efficiently the shortcomings of any system you must take it at its best. Your very object then saves you from falling before the temptation to misrepresent your adversaries' points, or suppress their relieving features, or throw them into false perspective. It is quite a keen intellectual enjoyment to watch Mr. Sadler revelling, as it were, in giving his adversary credit to the very utmost extent, and then toppling him down with a feeling of conscious strength. But we admit that the word "revelling" somewhat unfairly expresses Mr. Sadler's grave earnestness and untiring charity.

Newman was never polemically greater than in shewing the dangerous results of using and applying a metaphysical statement as a practical rule of living. Add to this Mozley's fine illustration of theological and ethical antinomies, by which he shewed how large an area exists in the sphere of man's relation to God and the truth, where truth is not susceptible of complete logical statement, and we have a powerful polemic formed against the root-mistake of Evangelical Protestantism. Yet life and conduct and the practical reason reconcile every antinomy. It may be as difficult to our feeble logic to reconcile the truth that man is justified by faith, with the truth that he shall be judged according as his works shall be, as to reconcile free will with God's sovereignty. Yet just as everyone in a healthy frame of mind is convinced of his responsibility, so every Christian is certain that only he that doeth righteousness is righteous. The essence of heresy consists in laying hold of a particular statement of truth and holding it unbalanced, but the history of Protestantism alone explains the anomaly of a religious school arising after nearly sixteen centuries of Christianity to demonstrate that the whole Church had not only erred but had lost the Gospel. To do this by fastening upon an intentionally polemical statement of a writer who, though inspired, was remarkable for a bold paradoxical style, makes the phenomenon more extraordinary. If we concentrate on one portion of truth the light which ought to rest with mild effulgence on the whole of it, we are sure to see it with an unnatural brightness. It was not wonderful therefore that Luther should suppose that he had received a revelation. The man, in fact, was conscious that he was preaching a Gospel that had never been preached in the world before, and was proportionately elated. But what elated him most was the immense power of the doctrine as an instrument of offence against the Papacy and its works. Luther himself shrank at the prospect of all the ruin that it might cause. Hence the terrible maledictions he poured upon Zuingle and the sacramentarians. But he had opened the flood-gates of a sort of Christian Rationalism, and the desolating tide has waxed stronger and stronger until it has well nigh swept away Christian belief from the

land both of Luther and Zuingle. Priesthood and sacraments had lasted from the very beginning of Christianity, and until they could be dethroned Protestantism could be nothing more than an admitted form of heresy. Protestantism achieved the monstrous absurdity of a religion without either, still preserving a Christian aroma, and the Lutheran doctrine of justification was the instrument by which the wonder was effected. It is not too much to say that by these means Christianity and the rules of interpretation of Scripture and history were turned upside down. Lutheranism being "the Gospel," the Protestant commentators laboured to prove that the New Testament contained it in various passages here and there, while as to Christian history men were content with finding the Gospel in sub-Apostolic times in—a single passage of Clemens Romanus. We may depend upon it that the most effective arguments in favour of Catholic truth are sure to fail in minds which have not thrown off the delusion that the Lutheran conception of justification is "the Gospel." This explains the circumstance how very seldom a real attempt is made to grapple with the arguments of Catholic advocates. That Lutheranism is the Gospel, is a first truth, but of so dominant a character that it absorbs or supersedes all others. It rebuts all arguments not through the reason, but through an instinct.

The positive value of Mr. Sadler's treatise as an analytical statement of Bible truth on this subject is, apart from its polemical force, remarkable. It will give the general reader clearer notions of the truth, while for putting into the hands of enquiring Evangelicals it will be beyond measure useful.—*Church Review.*

THE ECCLESIASTICAL ART EXHIBITION AT THE SHEFFIELD CONGRESS.

The congress has been signalized as usual by a collection of works of ecclesiastical art and objects cognate thereto. This year it has had a very competent manager and director in Mr. John Bray, the publisher of the *Ecclesiastical Art Review*. The show is a brilliant one, and attracted crowds of visitors. The first objects that met the eye were the Bible cartoons published by the Wesleyan Sunday School Union, which were displayed in the corridor. An interest attaches to these cartoons, as they have been the ground of severe and of course equally childish animadversion in the Methodist body. They are sepia prints upon a gold ground, representing various stages in the life of our Lord. A local paper remarked:—"These are very little different from the twenty-one prints which represent the Via Crucis of the Roman Catholic Church, and are substantially the same as Mr. Mackonochie's Crucifix and Madonna. As may be well understood, the introduction of anything that could be supposed to have a Popish tendency was not well received by the united body of Wesleyans, and several spirited discussions have taken place upon the subject. The ground of defence is that the unlearned require books as well as the scholarly, and that by means of pictures incidents and truths can be more forcibly illustrated than by mere words. This may be the case, and the introduction of religious pictures may be a step in the right direction, but the adoption of illustrations sanctioned and put forward by the Romish Church can scarcely be recognised as fitting objects for introduction into the schools of Protestant Dissenters."

Messrs. Mayer & Co., Munich, have numerous large cartoons of Scriptural subjects displayed upon the walls, and there are also rubbings from brasses in many old cathedrals and churches, which have a special histor-

ical interest and value; and our readers know that in their own department they have few rivals.

Out of the corridor we at once find ourselves in the midst of all "the glory and beauty." First comes the metal work, presenting much variety and some novelty. The principal exhibitors are Messrs. Cox and Sons, of London and New York; Messrs. Jones and Willis, of Birmingham and London; Chubb and Son, London; Keith and Co., London; and Messrs. J. W. Singer and Son, Frome. These firms are, with one exception, exhibitors at Paris, and most of them have obtained medals for superior classes of work, which were noticed by us some weeks ago. Lecterns are numerously represented, and various elaborate and chaste designs in brass are on view. One is a model of a lectern in the Southwell Minster, of the date of the fifteenth century, and supposed to be one of the oldest in existence in the country. In lamps there are some exquisitely pretty designs, and chalices and patens of superior workmanship are displayed. Not a few ornate crosses of great beauty are also on view. Amongst other articles may be mentioned two large and massive coronæ, one of them jewelled, and the other with a double tier of lights.

Another special department represented is wood carving, in which some beautiful work is to be seen. Foremost amongst the exhibitors is Mr. G. A. Rogers, of Maddox street, London, who has carried off a number of exhibition medals. This gentleman has earned a wide reputation in domestic as well as in ecclesiastical art, and many important commissions have been entrusted to him. In many of the London clubs his work is to be seen. In the oscillating cabin in the Bessemer steamship Mr. Rogers carved the panels, and he also restored a number of carvings at Chatsworth executed by Gibbons in the reign of Charles II. Mr. Rogers is a student of Gibbons, and practices in the same school of carving. He is represented at this exhibition by four specimens. Besides these Mr. Rogers exhibits a drawing of a pulpit in St. Michael's Church, Cornhill, carved by his firm; a very curious finial removed from an ancient bedstead at Bruges, and brought to this country by Mr. W. G. Rogers in 1815. A water-colour drawing of the reredos in Darlington Church, representing the Last Supper, realistically treated and worked in mosaic by John Dobbin, and presented to the church by the artist; a water-colour drawing of Lindenfern Abbey; and another Albert Durer's parish church at Nuremburg. Of the carvings the most important is a floral pendant, similar to the decoration of the church of St. Mary-at-Hill, Thames street, London. This is a beautiful piece of workmanship. The design is artistic in conception and arrangement, whilst the execution has that peculiar finish which distinguishes Gibbons' school. In this specimen at one point the wood has been carved out to a depth of eight inches below the existing surface. There are a few churches still remaining with the old floral woodwork and carving of Gibbons, notably St. James's, Piccadilly, the altar-piece of which is in this style. The three other specimens are alms-boxes most elaborately and elegantly carved in oak. In design and execution they are finished pieces of artistic workmanship. One of these is in precisely the same style as the celebrated box in the church of St. Michael, Cornhill. In the same class are Mr. Charles Green and Mr. Hayball, both local artists; Mr. Hayball was represented by an elaborately-carved oak pulpit, for Bradfield Church.

Next comes the display of vestments, among the chief exhibitors of which are the East Grinstead Sisters, who produce in a prominent situation of the hall an extensive and attractive collection of really magnificent work. Three most interesting articles are a hood, a cope and a banner, lent by the Rev. J. Edwards, of Prestbury. These three articles are most

elaborately and beautifully worked, and the banner especially contains some very fine needlework etching in silk. The subject is "The Annunciation." The vestments and banner were executed by the sisterhood, and are said to be some of the finest work of the class ever produced. Several frontals of great beauty and design, also the work of the sisterhood, are exhibited. Amongst them is one designed by the sisters from Fra Angelico, and representing a triumphal march of angels. This belongs to St. Margaret's Chapel, and was presented to the sisterhood by an associate. Another is a white embroidered frontal of our Lord with angels, lent by Lady Ripon. This was worked by the sisters from a design by Sir Gilbert Scott. Another leading feature is a serge banner belonging to the Acton Park Sunday school, lent by Lady Cunliffe. There are also a number of copes, chasubles, palls, and banners belonging to the convent. Amongst the smaller articles is a banner covered with small pearls, and representing the meeting of Melchisedec and Abraham. There are also a vast number of chalice veils, burses, and various articles of needlework etching and embroidery.

Mr. H. V. Hermann, of Finsbury-place, whose studios many of our City readers must have visited, exhibits "sets of vestments for the English Church," from 34*l.* to 100*l.* in value—indeed they are made as high as 300*l.*; also for High Mass and Low Mass at lower prices. They are all handwork by nuns in German convents.

In the way of tiles, Messrs. Minton, of Stoke-on-Trent, are well represented, and Messrs. Powell and Son, of London, have a large number of exquisite mosaics. This firm have been entrusted with the decoration of the dome of St. Paul's Cathedral, under the direction of Mr. Leighton and Mr. Poynter, R. A.'s. Foremost amongst the number of exhibitors in glass are Messrs. Camm Bros., of Birmingham and London, gold medalists at the Paris Exhibition, and numerous takers of silver and bronze medals. Mr. W. F. Dixon, a young artist who is rapidly achieving a distinguished position, exhibits no less than ten windows, all of which are commissions for churches in Yorkshire. Messrs. Belham and Co., of London, have on view six windows, executed at the order of his Grace the Archbishop of Canterbury for an institution in the Isle of Thanet. Messrs. Gibbs and Howard exhibit in stained glass three openings, respectively a figure of the Good Shepherd, the Crucifixion, and the preaching of St. James. They have endeavored in painted glass to treat the work from as original a point as possible, aiming especially at distinctness. This they attempt to secure with a free use of tones of white, only using colour in smaller quantities. In tile work they have shown a new application for memorials. One large figure of Simeon shows this in tablet form, and can be fixed to the walls of churches either in panels or on friezes. They also exhibit painted tiles suitable for tombstones shown on the small monument to a child to be erected at Highgate. They have also a small reredos of the Supper at Emmaus, and a replica of a reredos they are now executing in tiles, and showing three subjects on gold grounds: "The Raising of the Widow's Son," "The Last Supper," and "The Raising of Jairus' Daughter."

Another most interesting contribution to the exhibition are a number of drawings of ancient brasses to be found in the various churches and colleges throughout the country. Some of these are very old, and besides being of great historical value, are appreciated mediums for conveying an idea of the art of several centuries ago. Whilst the exhibition is open lectures are given and papers read explanatory of the articles exhibited, and another pleasing feature is an organ recital by Mr. Worsley Steinforth. The organ has been erected by Messrs. Brindley and Foster, of Sheffield.

The exhibition was protected by a strong body of police.

Church Work.

CALENDAR FOR NOVEMBER.

[The Festivals marked § are taken from the Calendar provided for the Church of Scotland by Abp. Laud: those marked * are connected with observances and celebrations in the Universities and elsewhere, or are otherwise interesting. The days on which the Festivals of other Saints to whom churches are dedicated in England occur, may be found in Parker's "Anglican Calendar."]

1	Frid.	White	ALL SAINTS.[1] Prop. Coll., Epis. and Gos.	Abst.
2	Sat	Green	*All Souls. At Even. Collect for 20th Sunday after Trinity.	
3	Sun.	Green	TWENTIETH SUNDAY AFTER TRINITY.[2]	
4	Mon	Green		
5	Tues	Green		
6	Wed	White	S. Leonard, Ab. Conf.	
7	Thur	Green		
8	Frid	Green	.. ..	Abst.
9	Sat	Green	At Evensong, Collect for 21st Sunday after Trinity.	
10	Sun.	Green	TWENTY-FIRST SUNDAY AFTER TRINITY.[3]	
11	Mon	White	S. Martin, Bp. Conf.	
12	Tues	Green		
13	Wed	White	S. Britius, Bp. Conf.	
14	Thur	Green		
15	Frid	White	S. Machutus, Bp.	Abst.
16	Sat	Green	§S. Margaret, Queen. *S. Edmund, Abp. Conf. At Evensong, Collect for 22nd Sunday after Trinity.	
17	Sun.	Green	TWENTY-SECOND SUNDAY AFTER TRINITY.[4] S. Hugh, Bp.	
18	Mon	Green		
19	Tues	Green		
20	Wed	Red.	S. Edmund, K. M.	
21	Thur	Green		
22	Frid	Red.	S. Cecilia, V. M.	Abst.
23	Sat	R & G	S. Clement, Bp. M. At Evensong, Collect for 25th Sunday after Trinity.	
24	Sun.	Green	SUNDAY BEFORE ADVENT.[5] Collect, Epistle, and Gospel for 25th Sunday after Trinity. Give notice of S. Andrew and Vigil.	
25	Mon	Red.	S. Catharine, V. M.	
26	Tues	Green		
27	Wed	Green	§S. Ode, V.	
28	Thur	Green		
29	Frid	V & R	Vigil of S. Andrew. At Even. Collect for S. Andrew.	Fast.
30	Satur	R & V	S. ANDREW, Ap. M.[6] Athanasian Creed, Proper Collect, Epistle, and Gospel. At Evensong, Coll. (1) Advent Sunday, to be used throughout Advent, (2) S. Andrew.	

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Wisd. 3: 1 to 10.	Heb. 11, 33 to 12, 7.	Wisd. 5: 1 to 17.	Rev. 19: 1 to 17.
[2]	Ezekiel 34.	2 Tim. 4.	Ezek. 37 *or* Dan. 1.	S. Luke 22: 31 to 34
[3]	Daniel 3.	Heb. 3, 7 to 4, 14.	Daniel 4 *or* 5.	S. John 1, 29.
[4]	Daniel 6.	Heb. 10, 19.	Daniel 7, 9 *or* 12.	S. John 5, 24.
[5]	Eccles. 11 & 12.	S. James 3.	Hag. 2: 1 to 10, *or* Mal. 3 and 4.	S. John 8, 31.
[6]	Isaiah 54.	S. Jo. 1: 35 to 43.	Isa. 65: 1 to 17.	S. John 12: 20 to 42

Nov. 30.—Advent is a season of Devotion and Penitence intended to prepare us for the celebration of the Lord's Nativity. Advent Sunday is the beginning of the Ecclesiastical Year, and is always the Sunday nearest the Feast of S. Andrew, whether before, or after, or on the very day.

The Festivals that fall in the Christmas, Paschal, and Pentecostal seasons have no vigils appointed to them; but the Collect of a Festival, and therefore of a Sunday, is *always* to be used at Evensong of the preceding day. This is in fact the "First Vespers" of the Festival.

FREE CHURCHES.

The *Free and Open Church Advocate*, of England, for September, prints a long extract on "The Church's Financial System," from the excellent practical Address of the Bishop of Fond du Lac to his Diocesan Convention. Under the head of "Notes of Progress," we are told some interesting facts about free churches in Wales. The free system is becoming general in the Principality; and the "aristocracy and upper classes are the chief promoters and supporters of the reform."

A "Pew Auction" at Stone is made the occasion of an outspoken condemnation of such affairs as "a disgrace and source of weakness to the Church." The question of Free and Open Churches was included in the *agenda* of the Church Congress at Sheffield, in October. This is the first time that this has been practicable at any of the Congresses. A correspondent writes a telling complaint of the way in which he was hunted from pillar to post by the "vergers" in S. Mary's Church, Dover; scarcely finding rest for the sole of his foot, and nearly breaking his leg when he did at last find it in a dark corner, in consequence of a plank giving way in the floor.

The following expedient might be worthy of repetition in some cases:

AN ASTUTE CLERGYMAN.—The threepenny piece has been a cause of considerable discomfort to ministers and deacons, as it enables members of the congregations, without shirking "the plate," to give of their substance the smallest silver current coin. A worthy clergyman in Melbourne suburbs had been plagued by certain of his flock to such an extent by their parsimony, that he decided to adopt a better plan than remonstrance to produce reformation. Instead of paying the weekly offertory of threepennies into the local bank, he quietly placed them on one side. The result was marvellous. After some £90 of small coin had been withdrawn from circulation, sixpences and shillings took their place in the plate, and latest accounts speak encouragingly of the increased amount derived from the weekly contributions.—*Morning Post.*

PAROCHIAL.

As promised in the last ECLECTIC, we give further details of the remarkable work of *Mt. Calvary Church, Baltimore*, among the negro population of that city. The Chapel of St. Mary the Virgin stands across the street from the Church, and in it the colored congregation of the Parish worship. The entire control and management of the Services, as well as the Pastoral care of this Chapel, are in the hands of the Parochial Clergy. There is no clergyman of African descent, as yet, in any way connected with the work. St. Mary's has but three hundred sittings, and is crowded by the regular worshippers. Already they talk of enlargement. Of this congregation two hundred and seventy-five are communicants, or *eleven-twelfths* of the whole number. Can any congregation of ours, white or colored, make such an exhibit as this? The Holy Eucharist is celebrated on every Sunday at 7 A.M.; also bi-weekly, and on all Holy Days. The average attendance at communion is quite remarkable. The services are hearty, and all the worshippers, most of whom can read, join in them with devout demeanour and intelligent interest. There are two day schools: one for boys, numbering last year seventy-eight pupils; and one for girls, which contained one hundred pupils. Both are conducted in the ample base-

ment rooms of the Chapel, which is a substantial, neat structure of white, rough dressed stone, in the plain Norman style.

Many of the pupils of these schools are educated free of cost. The boys' school is a feeder for the choir, which is partly composed of grown-up men also; and all the choristers give their services freely, the necessary expenses being defrayed by voluntary monthly subscriptions of their friends. Choristers and organist (a young colored man,) are surpliced. With a good pipe organ, purchased by the congregation, a fair organist, and a very well-trained choir, they have good, bright, almost brilliant, music.

Nor is St. Mary's content with itself. It also fosters a Mission among the colored folk in a remote and benighted quarter of the city. There they have already twelve communicants, one service on Sunday, and even a surpliced choir.

The clergy of Mt. Calvary have brilliantly solved the problem of the adaptation of the Church's System and Ritual to the needs of the Negro Race. Success to them! The best way to "put down" these pestilent "ritualists"—one begins to think—is, to imitate and emulate their zeal in good works, and their thorough method. We can answer for them, that *they* would not object!

FEMALE SEMINARIES.

Saint Mary's Academy "for the Christian education of colored girls," is conducted in connection with Mount Calvary Church, Baltimore, by the Sisters of All Saints', London. It has just entered upon its fourth year; but, young as it is, already justifies the venture of faith to which it owes its origin. An extract from the published Circular best explains its objects and character.

"The School is in charge of a portion of the All Saints Sisterhood, one of the largest and oldest Sisterhoods of the Church of England, working in Baltimore with the sanction of the Bishop of Maryland. This Sisterhood is composed of ladies who have had all the advantages of the refinement of the highest circles of English Society. They are engaged in extensive educational work in a large school at Clifton, England, and All Saints School, Baltimore, besides the mission work in England, South Africa and India. They have undertaken the work among the colored people of Baltimore in connection with Mount Calvary Church, purely as a labor of love. They are assisted in the work by the Sisters of Saint Mary the Virgin, a Sisterhood of colored women training under their rule. Such an institution cannot but exercise a happy influence on the rising generation of the colored people, and we claim for it the hearty coöperation of all who desire their best interests and the welfare of this country."

The cost of Board and Tuition are but $100 a year, with *all* extra charges amounting together to not more than $200. Day scholars are charged not more than nominal prices. Boarding pupils must attend the Church services with the Sisters. Among the "Rules and Regulations" is the following:

Payments must be made promptly or children will not be allowed to continue their attendance at the school.

It is the object of this school not to deceive the colored people by giving them a superficial education, gilded over with a few showy accomplishments, such as making wax flowers, rosin fruit, etc, but to furnish a thorough education, as far as

time, opportunity and the talent of each pupil permits. Therefore no scholar will be permitted to pass from one class to another until really prepared, and after rigid examination.

Parents are earnestly asked not to keep their children from school for slight causes, nor to recall them before examinations at the close of the Term, as they will then lose the reviews and be obliged to pass a private examination the next year. Scholars absent from examination will not receive any prizes, and will lose their rank in the class.

The use of profane or immodest language, or any conduct degrading to the School will cause immediate and final dismissal.

"The use of profane or immodest language, or any conduct degrading to the School, will cause immediate and final dismissal"—a wise provision, striking at the root of several great difficulties in the way of the elevation of the African Race in America. Two of the Parochial Clergy are Instructors in the School: the Rev. C. B. Perry, who is also Rector, and the Rev. O. P. Vinton; assisted by a learned Professor in the department of language and science. The All Saints Sisters also teach in the School. It is the aim and effort of the School to give a solid education to the pupils, and not to send them off with a few showy and useless accomplishments. The total number of pupils last year was sixty-four, of whom twenty-three were in the highest classes.

All Saints School for Young Ladies, 261 Hamilton Terrace, Baltimore, is also carried on as a part of the work of Mount Calvary, by the Sisters of All Saints, who are working under the sanction of the Bishop of Maryland. The Rev. R. H. Paine, M. A., Rector of the Church, is Chaplain. The annual charge for board, English studies and French, is $350. Optional studies swell the amount to over $550.00. This is moderate as compared with many high schools in the great cities. This school has an established reputation for thoroughness of discipline and instruction, and for strong religious tone.

St. Mary's Hall, Burlington, N. J. The name of this well-known School at once calls up memories of its great founder, Bp. Doane, among whose great works it stands preëminent. For forty-one years it has borne a leading part in the Christian education of the daughters of the land, and in the dissemination through them of Church principles and teaching. No one can estimate the extent of its power for good up to this time, and it is the interest, if not also the duty, of the Church to sustain it yet more strongly in future. Since its foundation, it has sent out *six hundred graduates* to take their places in the Church and in Society, or as heads of Christian families.

The charge for board, washing, Tuition in all English Branches, French, Latin, Grammar, Drawing, Lectures, and Singing and Musical Notation in classes, is $350 per annum, there being no entrance fee, or charge for text books. Vocal or Instrumental Music is $75 per annum, and Oil or Water-Colour Painting, $50. The ordinary cost of a finished education now is enormous; and St. Mary's is moderate in charges, in comparison with most others of our High Seminaries for young ladies. But there is a loud-crying need for reform in this matter of expense among our Church Schools. How it is to be accomplished we cannot undertake precisely to say. During the session of 1877–8, there were seventy-nine pupils at the Hall.

The Episcopal Female Institute at Winchester, Virginia, was established two years ago by a Board of Stockholders, embracing among other influ-

ential laymen the present Governor of the State, and placed under the management of the Rev. J. C. Wheat, as Principal. There is also a Board of Directors, and one of Visitors. There is a long list of References, including some distinguished Clergy and Laymen of the Church in Virginia and Maryland. If we may judge from these, the School must command a wide interest. The Principal and his Lady are suggestively called the "Head of the Family," as distinguished from the "Instructors," among whom the Principal is also the chief. There are separate teachers of *Calisthenics* and of *Wax and Ornamental Needle Work;* a fact suggesting one probable cause of the expensiveness of our Female Schools. Is there not too much attempted? and does not this useless multiplication of departments and specialties add greatly to the cost of education?

The healthfulness and refined society of Winchester, with its accessibility by rail from Baltimore, Washington, Richmond, and other points, give it great advantages as the seat of such a Seminary; whilst the reputation of the Rev. Mr. Wheat is established for ability, personal influence over pupils, and administrative capacity. Elegant, commodious and well-furnished buildings, ample and tasteful grounds, and well appointed halls and class-rooms, offer all reasonable inducements for study, and for self-improvement of body and mind. Much stress is laid on *out-of-door exercise*, which every pupil "must" take in good weather, unless specially excused.

Novel-reading is forbidden; as are also the calls of gentlemen not specified by parents or guardians; nor is their escort to or from any place allowed. The full advantages of the School, *exclusive* of the merely "ornamental" branches, cannot be had for less than $400 per annual session of forty weeks.

The Churchly-religious tone of the Institute is, we note with pleasure, stronger than we have usually seen in Virginian Church Schools. It was founded under the auspices of the Church, we are distinctly told, and welcomed by the Diocesan Council in its first year as a valuable addition to the Church institutions within the Diocese. Consequently, we are told, "the religious services will be conducted in harmony with the doctrines and usages of the Church."

To be sure, this statement does not necessarily ensure more positive Church teaching or more churchly services than those usually prevailing under the "Virginia Use;" but there is at any rate a decided religious and churchlike tone given to the School, which, with its other qualifications, enable us to commend it to the confidence of the Church. †

Correspondence.

RELIGION AND NATURAL SCIENCE.

At the late meeting of "*the University Convocation*" of the State of New York, holden in Albany July 9th, 10th and 11th, Dr. Wilson of Cornell University read a Paper on "*the Ancient and Modern Estimates of the Physical Sciences.*" The following abstract of the Paper is given in the *Albany Evening Journal* of July 10th:

Dr. Wilson said that it was only since the close of the last century and the beginning of this that the Natural Sciences had come to be held in their proper estimation. The Greeks really did but little towards their cultivation, and had no idea of their practical value. During the Middle Ages their pursuit was so connected with astrology, magic and imposture, that the students of the Natural Sciences were held in very much the same estimation as the spirit-rappers of modern times. Even Lord Bacon and Sir Isaac Newton had no adequate conception of their true nature and value. It was not until the times of Franklin and Davy, Faraday and Robert Hare, that their true position had come to be appreciated.

The Doctor maintained that the Natural Sciences satisfy *one* class of human wants as nothing else can—having, in a certain sense, "the promise of the life that now is," but that in their nature they are partial and incomplete, and cannot satisfy all of men's wants or needs. They have a sphere of their own within which they are affirmative and positive; but that, as soon as they go beyond the proper limits of that sphere, or attempt to do so, they become, from the nature of the case, sceptical, negative—and even possibly contemptuous. They not only can give no promise of "the life that is to come," but rather predispose persons to doubt and deny that there is such a life.

The Doctor showed further that on the methods of science we have the same grounds for asserting intelligence, benevolence and purpose in nature as we have for asserting the reality of force. Combine these as attributes rather than regard them as separate entities and we have a one personal creator, first cause and moral governor of the universe.

[The line of argument pursued on this topic was the same, only more condensed in statement, as that given in the article in the ECLECTIC on "Natural Theology—the Old and the New."

We give the concluding paragraphs of the Paper in full, which have been furnished by request.]

There are those who appear to take pleasure in speaking of "*the conflict between science and religion.*" With such persons I have no sympathy; for such conduct I have no approval. Doubtless, there have been ecclesiastics, as there are now politicians and scientists, who would be glad to suppress all thought that they cannot control. But like the faults and follies of beloved friends, I would speak of such things as little as duty would permit; and forget them as soon as possible.

No; I prefer to take the kindlier view of the mutual relations of the two great departments of human thought,—the two chief means of human progress and human welfare,—Science and Religion.

I sometimes represent them to myself in this wise: Two men—the one devoutly inclined, the other a man of a scientific turn; they both approach one of the great manufactories of modern times: the devout man sees the raw material,—the cotton, the wool, the iron, &c., go in at one door in forms of little or no value for immediate use, and come out of the other manufactured into most attractive commodities, and capable of the highest usefulness. He sees the mighty steam engine with its more than superhuman power, and is told that it is the steam that does all this—makes all these wonderful changes—this mighty transformation—this incalculable contribution to the sum of human happiness. He exclaims, "Great and wonderful is steam; no civilization—almost no living—without it."

The other man, being of a scientific turn of mind, and having acquired some of the ideas of modern science, and knowing already something of mechanism, approaches the mill. He enters the mill, and sees the transformation actually going on. He sees everything in motion,—the wheels, the gearing, the bands, and whatever else is at work. He studies their movements, estimates the velocity, and appreciates the action of each part, and can *account for every result.* He goes away impressed with the wonders of *machinery.* He exclaims, "Great is the power of machinery; it works wonders; man could not live without it, except, perhaps, as a savage. Great and wonderful is machinery; there is nothing like it, perhaps nothing but it. Why! even the mind of man is a machine for thinking. The State is a piece of machinery also, organized for social and political ends. The Universe itself! Is it anything but a machine? Only observe its laws, its order, regularity and uniformity. All is as regular and uniform as machinery could make it. Machinery and mechanism are all."

And so both of them are right—but in part only. Each of them is half right. Each sees one element of the truth. The steam could do nothing without the machinery, and the machinery could as little do anything without the propelling power of the steam. Nature *is* regular and uniform; as much so as any piece of machinery that man has ever devised or can make. But without a Power in, or behind it, without a Force—God—to move it, it is dead and motionless, powerless—perhaps non-existent.

And so, too, God does nothing without means– machinery—if you choose so to call it. Even in His miracles He works through nature, and they have a character of naturalness about them; they are in accordance with nature's laws. And in the last analysis—if we start with a complete inventory of all of our thoughts—we find that we can have no conception of God without nature, or of nature without God.

I have one thought more, which, however, I can only suggest, and leave for the consideration of the thoughtful.

With the Hebrew Dispensation began a new epoch for man, and "new departure" in humanity. There was recognised the fact of *Creation*—the doctrine of a Moral Government, and the hope of blessing and happiness in consequence of moral purity and uprightness of life. These influences in the long centuries and many generations from the time of Moses, prepared a "peculiar people" for the coming in of another great epoch. Idolatry and polytheism were at an end among this people. Moral purity had become an instinct, a second nature. Christ threw down the partition walls that had isolated the Jews from the rest of the world, sent forth His Apostles everywhere, proclaiming the Fatherhood of God and the brotherhood of man. They gathered into the Fold all such as the Spirit of God should incline to hear their preaching and accept their message—all such as were inclined to enter on a life of purity in hopes of an immortality—submitting themselves to the New Discipline. The Church was established far and wide—the Spirit wrought within, until, when Modern History

dawned upon the world, it found a people "peculiarly prepared" for this new era and its peculiar civilization; and we have poetry and art such as there never was before. We have science, too, such as antiquity had no conception of—such as no nation or people now, outside of Christendom, can appreciate, or even appropriate to their own uses.

Now I hold that Religion has done all this for us—Religion primarily and foremost—the Religion of the Jew first, and the Christian Religion afterwards. *It has wrought a change in humanity*, rooted out old evils and implanted new instincts; and thus made this most beneficent development of science possible. Religion has prepared the way for Modern History and made it possible.

But Religion owes a debt to Science as well—a debt which I fear its friends and advocates do not always consider and acknowledge.

Religion without scientific thought, is sure to degenerate into puerility and superstition. I think we owe more to the scientific spirit which began to be active in the thirteenth and fourteenth centuries, for whatever there was that we approve and adopt in the Reformation, than to any other one cause. The Holy Scriptures had been known and read before, as they are known and read now, by those who do not accept the principles of the Reformarion. The Fathers, too, had been read and studied before as they were at the time and are now. It is true that the revival of the study of the Latin and Greek classics had much to do with the movement. But I believe that the spirit of criticism, of inquiry, of investigation, the habit of observing and thinking, the common sense and practical sagacity, the testing of things by fact and experience, the requiring and giving an intelligent explanation of what we are to accept, giving a satisfactory reason for what we act upon, which the scientific habit had generated—did more than any thing else under God, to bring about the best fruits of the Reformation, and give to modern life the more rational, and at the same time the deeper and sounder views of man and of his relations to his Maker and to the Future Life, that have characterized the religion of Protestants in these last centuries. Nay, I believe that, if, to-day, we could transfer the scientific knowledge and the scientific spirit that prevails anywhere, in any well educated community around us, to any region of heathendom, their polytheism, their superstitions, and their fatalism, would disappear without so much as preaching one word of Christian Dogma or Christian Duty;—they would disappear, doubtless, but they could not carry with them the moral degradation and beastliness that prevail there. These can be overcome only by the Doctrines of the Cross and the coöperating influences of the Holy Ghost.

But to be a little more specific. In ancient times, and until quite recently, all the phenomena of nature were supposed to be under the *immediate* and *personal* control of God,—or the gods, as in heathendom—to such an extent that all idea of law, regularity and uniformity among them, was precluded. Of course I believe in "*God in Nature.*" Nor has Science yet taught us anything that justifies a doubt that there is a Providence in the affairs of the world, active and controlling in the very things on which health and wealth—our successes and our failures—depend. But before the days of modern science, it was customary to expect miracles and interpositions everywhere. Men thought more of propitiating the favor of God, than of knowing and observing the laws of nature. Now Science has taught us that there are laws and sequences in nature, so uniform and so inflexible that no providential interposition will avail either to avert the consequences of neglect and transgression of nature's laws, or to secure to us the benefits of their observance without having obeyed them. We have

learned that it is of no use, so far as the affairs of this world are concerned, to "serve God" and neglect nature—to pray for health, and neglect cleanliness and the causes of disease. Malaria and infection will be left to do their work, notwithstanding any amount of piety or of prayer. Health and prosperity have *physical* laws and conditions, for which we must look to science. No amount of "religion" can make up for a deficiency here. Believe in God, first and foremost. Study His laws and worship Him, but neglect not nature, for that is a part of His laws; nor even science, for that should be to us also a revelation of His Will. Our religion will be none the less earnest, but much more rational and healthful for all the science—*not* "falsely so called"—we can have.

But the spirit of Science, while it is positive and affirmative in its appropriate sphere, becomes negative and contradictory, if not scoffing and blasphemous, the moment it transcends the proper boundaries of that sphere. Hence Science, as well as Religion, should recognise its appropriate sphere, acknowledge the limits and boundaries of its nature, and stop when it reaches them. Like man and wife, each and both are good, and should be mutual helps to each other. But they each of them have a sphere of their own, which the other cannot fill; the man can best do the out-door work, perhaps, but he would fail if he should attempt what belongs especially to the wife. Or, to use another figure, Science and Religion are to the soul like kinds of food, each useful and necessary to health. We need Religion and we need Science. But neither of them is sufficient and satisfactory alone. For the most perfect health, we need them both.

The Old Hebrew Prophet saw God in nature, and was devoutly reverent; the modern man of science has discovered Evolution. But he has discovered, too, that there can be no evolution without Force. And we have seen that there is just the same evidence of intelligence and benevolent purpose in nature as there is of force. These four—Force, Intelligence, Purpose, and Benevolence—are but attributes of some concrete Reality. Put them together, and we have a Personal Creator, and Moral Governor of the Universe.

And there are gaps, and leaps, too, in the processes of evolution, as at the origin of life, the diversification of species, the beginning of soul as in man, over which no form of mere Force can carry us. We can no more explain the Ice Age and Glacial Epoch in the present state of our science, than the Incarnation and the origin of Christianity, including the Resurrection of Christ, without miracles. "*God in Nature*," appears to be the rational solution, God its Force—Nature the series of His operations, with law and order and subordination everywhere, as proofs of His wisdom, His goodness and His power.

A FEW LAST WORDS ON PENALTY AND EVIL.

My Dear Doctor:—It seems a waste of time and words and the patience of your readers to discuss any longer the nature of Evil and Penalty. I have treated it from one point of view, the *ontological*, while "C." will persist in treating it from the psychological, or *phenomenal* point of view. My first article, which you printed last April, was prepared considerably more than nine years ago, and so has complied with the rule of Horace, "*nonumque prematur in annum.*" Nothing which has been said or suggested by my learned critics has, in my judgment, affected the main positions of that article. Texts quoted are not definitions. They cannot settle anything, so long as the question remains, in what sense are the expressions

to be taken? Eternal punishment can no more be denied consistently with the Catholic Faith, than the *positive fact* of evil. I have not denied either, but have asserted both. I have given a *rationale* of them, founded in the nature of things, and have made it the basis of a Theodicy; or a justification of the ways of God to man. I have raised no question in regard to the terribleness of future punishment, or the duration of it, but have only discussed the principle on which it will be inflicted, the origin of penalty, the nature of it, the necessity of it, the justice of it, the purpose of it. Is Divine Punishment vindictive, arbitrary, partial, and without any foundation in the nature of things? Does it necessarily include anything more than what is contained in the *loss* of Heaven and in the consequent de-gradation and privation of the offender, and his *consciousness* of eternal loss? Is it anything additional to what must follow logically and necessarily from non-conformity to the Divine Order, and from voluntary failure to attain the end for which man was created?

In the discussion of these questions I start from the original *Order* of Creation, from the Divine *Synthesis* of things, as my point of view, and never lose sight of it, and continually come back to it. The moral government of God, about which we hear so much, presupposes a *Moral Order*, for the sake of which that government, with its penalties, exists. Moral laws or commandments proceed from that Divine Order and are the principles of its life, and are designed to protect, preserve and restore free wills in obedience to the order itself. Laws exist for the sake of the Order, which is *primary*, and they have no other meaning or purpose. No law, or right, or duty, has any other basis, or reason of existence, except order. Nothing stands isolated. It is part of some *order*—civil, social, moral, spiritual, or physical. Individual men are part of an order, or race, or kind, which holds them, so that they could not exist an instant outside of it, nor would it exist, except in them. There can be no *men* without *man*, without the kind or genus, and no *man*, or humanity, except in *men*. Universals or genera are not mere names. They have a real objective existence, and reside in particulars, or individuals, so that neither can exist without the other. I venture to say then, there can be no absolute Dualism in creation, so long as we recognise Unity as the ground and source of manifoldness and variety; for unity means simply the *uniting* of things which are manifold and various. They are united in various orders by the "One Lawgiver" under one grand Order of Creation, in which the Whole is One. An absolute *monad*, without contents or relations, is therefore impossible, and inconceivable.

Divine rewards and punishments grow directly out of the order in which man was created, so that "a man shall reap only that which he sows," and the wicked "shall eat of the fruit of their own way, and be filled with their own devices." The Judgment Day will not change the moral or spiritual condition of any one, but will simply make manifest and *declare* that condition as one of order or disorder, just as any human judge does not condemn or acquit, but only pronounces the guilt or innocence which already exists, and the order of society inflicts the penalty of "*outlawry*."

Now Justice by itself is a fragment of the moral order, and cannot be carried out alone. Justice is not God, but a Divine attribute, secondary, and subordinate to Love, and having relation only to the *good* of created existences in their various orders, and is never exercised for its own sake. It is not an end in itself, either with God or man. But love is the beginning, medium and end of all things, their First Cause and their Final Cause, for God is Love. Divine penalty is not vindictive as human passion is, because it has no hatred of the offender himself. How could passion exist in the *impassible* One? The vengeance of God is not like man's

vengeance, malicious or lawless, but is the orderly retribution of love and patience, preservative and corrective, where possible. God is not an Apollyon, to annihilate any of His children, made in His own image and likeness, into whatever "far country" the prodigals may stray. He does not capriciously inflict on them needless misery, or any misery but what they bring on themselves, under the moral, physical, or spiritual order for which He has created them. His punishments are not arbitrary, or artificial, or contra-natural, but always orderly, measured, and proportioned to the nature and degree of the offense. Hence according to the Divine constitution of things, and according to the universal cosmic laws, there is no injustice in not placing the impenitent in Heaven, or in leaving them in that everlasting hell which, during their probation, they have chosen for themselves, by turning away from God and Heaven. There is nothing at which equity or reason revolts in excluding from the Heavenly inheritance, those who are incapable of it, who have never gained or desired a title to it, or having once had a title, have forfeited it. They must remain forever below the plane of their destiny, below their supreme good, incomplete and disordered existences, grovelling forever in the darkness of unfulfilled desires, and suffering the pains of *conscious* or *unconscious loss*. God does them no wrong; all that He does is good, and He gives them their existence, though they so mis use it as to reject the means of attaining the super-natural beatitude He has provided for it. Yet their existence will be found a good to which they will cling,—a good infinitely better than non-existence in spite of what Manichees, Calvinists, Puritans or Pessimists may say. The priceless treasure of man's personal life, though ever so much marred and perverted, cannot perish. Being must go on being. Even man's bodily *form* is spiritual, so far as it is the manifestation of a spiritual being, and though carried away and hidden in the mist which encircles human existence, it is safe "somewhere," and cannot perish. I know of nothing more unphilosophical,—to say nothing of its gross heresy, —than this doctrine of the *annihilation* of human souls, set forth under the new-fangled name of "conditional Immortality," or "life in Christ." It confounds orders of life and existence utterly distinct, and is only another symptom of the shallowness of what passes for philosophy and theology in our day.

In entire accord with the general scope of what has been now said will be found the teachings of all the great Catholic writers, though in their popular addresses they use, as Holy Scripture does, and as we all do, language which is symbolic and mimetic. No other could be popularly understood. But my good friend C. says that in regard to the "negativity of evil" "the Occident is getting emancipated from the powerful mind of St. Augustine, and is recurring to the older and better Theology of which St. Athanasius may be taken as the type." To Athanasius, then, let us go. In his treatise "Against the Apollinarians," (I. 12 End.) he expressly calls it *Manichæan* doctrine to consider "the *nature of the sinner, and not the action, to be sin*, [" *την φύσιν ἁμαρτίαν εἶναι, καὶ οὐ τὴν πρᾶξιν,*"] or to say that "*sin is natural*," [" *φυσικὴν εἶναι την ἁμαρτίαν.*" ibid. I. 14 fin.] His argument is on the ground that *all natures* are from God, "not as if," he says, "the devil wrought in man a nature,—God forbid!—for of a nature, the devil cannot be a maker, (*δημιουργος*) as is the impiety of the Manichees, but he wrought a *bias of nature* only." This is all I have said, that *evil is dis-order*, a bias or perversion of what is *good in itself*, and it is therefore negative. I don't think "C." will find any authority in Athanasius, or any other Catholic writer, for his language about Sin and Evil, which seems to me to savour of Manichæan Dualism. For example, "C." says, speaking *theologically*, "a will which originates bad action, is a *bad will*, and *if* God created it *good*, its *nature is changed*. The nature becomes a *bad nature*"

(page 538). A little further on, he speaks, (as a Theologian,) of the *essential nature* of evil, *as evil*," *i. e.* as though Evil had an *essential* existence, or *real* being, and were an entity or creation. On page 541 he says "I must maintain . . . that *positive malignity, if not a substance*, is the *ineradicable quality of a substance*." Then there must be an evil God (pardon the irreverence) to create an evil *substance*, or an evil which is the "ineradicable *quality* of a substance;" for no creature can create a quality or substance, speaking philosophically. Only the Infinite can create. Now if C.'s language here is not that of Manichæan Dualism, I don't know what it is. Mind, I do not say that C. *consciously* holds such doctrine. I do not mean to impugn his orthodoxy, as he seems determined to do in my case, by charging upon me repeatedly (page 539), "the *denial* of *pœna sensûs* in Gehenna," when I have only said "I would only make the *pœna sensûs* a pain of the *internal* sense, rather than the external," (page 7, April number) and certainly that is awful enough.

We both hold, I trust, the essential Catholic Faith in this matter, as well as others, but we stand at different points in looking at it. To some extent it is like the old question of the two sides of the shield. "C." would have saved us both a good deal of trouble, if in objecting to my calling evil "negative," and a "negation," he had reflected that God could not have created two orders of things, a good and an evil, and if the good of universal order be His *positive* creation, then evil, being the *not-good*, or dis-order, *must be negative*. Worcester defines "negative" thus: "implying only the *absence* of something—privative—opposed to positive." That is all I mean by it. His mistake was in confining the terms "positive" and "negative" to the meaning which they have in mathematics. But the subject-matters of mathematics and theology are incommensurable. They have nothing in common. The negative degrees of *heat* registered below the zero point on a thermometer, or the "negative" degrees of latitude reckoned below the equatorial line, are *just as real* as the "positive" ones counted above that point or line. This point or line is arbitrary, and used for convenience sake,—does not exist in the nature of things, and implies no Dualism.

My learned friend, Dr. Wilson, seems rather to come to the aid of our mutual friend "C," and suggests that after all, this discussion may be only a Logomachy. With all respect for him, I venture to say this discussion is by no means a logomachy, or a contention about mere words, as I find many others think, who have followed it thus far. It involves issues which, if distinctly made up and sufficiently pressed, would soon bring us face to face with the question, which the pessimists and nihilists have already raised, whether this is the Devil's world or God's world. He says, "I do not exactly see what is meant—gained or lost—by calling evil negative," (p. 542). I trust that what has just been said in reply to a few of C.'s difficulties, may explain what is *meant;* and in regard to what is *gained*, let me add that we assert by it, *a priori*, the idea of Unity and Order as the *principium* and *end* of all existence and action,—as our standard of moral judgment,—as the original norm of creation. *We place Order first, as the scope and purpose of law.* Whoever or whatever conforms to the Divine Order, realises the fulness and completeness of being, and is—good. Whoever, or whatever, breaks away from any Divinely-ordained order, just to that extent, or in that degree, *is not*—good; because such departure is a *denial* or rejection of Order, which is the supreme good of existence, and (must I say it?) all denial is "*negative*." For the same reason, *error is negative*, because a man in error *denies* or breaks away from the Order of truth. Unless he learn the Truth, he learns *nothing*, and he acquires,—not knowledge, but *ignorance*. The good or evil in the "act of worship," or in the "act of blasphemy," which is the case Dr. W. suggests, does not reside in

the *act itself* as he seems to assume, for the act itself is indifferent morally, but the good or evil of it resides in the motive or *direction* of the act. For example, if I utter the TeDeum, or any part of it, to the One Triune God, it is "an act of worship;" but if I utter the *same* TeDeum to Baal or Ashtaroth, it becomes an "act of blasphemy," because the utterance is in denial or contradiction of the Divine Order—it is dis-order, or evil, and therefore negative and privative, judged by the rule of Right action. The act itself of barely uttering the TeDeum, is indifferent, but the direction or motive of the act, makes it good or evil. The act itself is just as real or actual in the one case as in the other. But *besides this*, Dr. W. declares "*that quality* which makes the one act *evil, is just as real as that which makes the other good.*" He thus seems to assert two *kinds* or orders of Realities, a real good and a real evil—not contraries, but contradictories—an order of good and an *Order of Evil!!* This, if he means it, I take leave to call a false Dualism and *virtual* Manicheism.

Good and evil must be determined with reference to the Divine Order in which and for which all things were originally created, and are the equivalents of normal and ab-normal. Aquinas says, "a good will is a *rightly-ordered* will," ("bona voluntas est *ordinata* voluntas,") and in the Litany we are taught to pray against all "*inordinate* affections." The great Catholic philosophers have always before their minds this idea of a Divine Order, in conformity with which is summed up all good, and in dis-order all evil. Bp. Butler, *e.g.*, in Part II. of the "Analogy," proves with wonderful power that "virtue is founded in the essential constitution of things," and that nature is good and morality is natural. In his profound "Ethical Discourses," especially those on "Human Nature," he considers "the inward frame of man as a *system or constitution*, all the parts of which are *united* by the respects they have to each other, and their *subjection* to conscience or reflection. The least *excess or defect*, or alteration of proportion, *creates disorder in the moral constitution.* If this proportion and subjection be maintained man *is good.*" Thus the evil is in the disorder, the excess or defect. Again he says, "Men may speak of the corruption of the world, but *human nature* should be treated *as sacred.* We should be cautious lest we charge God foolishly, by ascribing *that* to Him, or to the *nature* He has given us, which is owing wholly to our own *abuse* of it." The "judicious Hooker" also, whose *first Book* on "The Laws of Ecclesiastical Polity" reads like a grand poem, and is worthy of the Church of any age, tells us that, "Good doth follow unto all things by observing the *course of their nature*, and evil by *not observing it.* In doing evil we prefer a *less good* before a greater; for evil, *as evil*, cannot be desired. If that which is evil be desired, the cause is the *goodness* which is, or seemeth to be joined with it. There was never sin committed wherein a *less good* was not preferred before a greater, and that wilfully, to the utter *disturbance of Divine Order.*" B'k I. 7. His great mind while descanting on the majesty of law, for the benefit of lawless and headstrong Puritans, had always before it the vision of that celestial order, by reference to which alone, it seems to me, can the true character of Sin, Evil and Penalty be understood, and the ways of God to men be justified.

While agreeing with "C." in his estimate of Hooker as "catholic-minded," except in those points which he names, I am surprised that he should have so mistaken the late Canon Mozley as to call him "a modern Evangelical, neither Catholic, *nor* Catholic-minded." Mozley was identified with the Catholic movement at Oxford in its early days, and was one of the ablest of its writers in the *British Critic* and in the *Christian Remembrancer.* His article on "The Book of Job" in the latter Quarterly is one of the most profound and philosophical essays in the language, and admired by all

churchmen. He was an Augustinian it is true, and so was John Mason Neale, and so are many others, who are far enough from being Puritans or Evangelicals. In the Gorham case he did not agree with Pusey and Keble and others, but his articles in the *British Critic* at the time on "Baptismal Regeneration," show that he believed firmly in the super-natural grace of Baptism. His was too great an intellect to be *shunted-off* on any such side-track as Evangelicalism. In regard to dear William Sewell, of whose *yeasty* book on "Christian Morals" my friend "C." so pleasantly reminds me, I can only say that he was a Christian Platonist, not a Theologian; and while we all owe him much for lifting us in those youthful days to a higher plane of thought, yet I think we have got beyond Plato now, into a region higher than mere Idealism, without losing either anything which he taught us, even into the Ideal-*Realism* of Catholic philosophy. Surely in a *philosophical* discussion, which is not a "concio ad populum," we are not required for the sake of warning each other to *personify Evil*, for as Sewell says, it does "sound like Manicheism," and we are commanded to "avoid every appearance of evil."

I cannot comprehend how "C." can say "the standard of Right and Wrong is God's *nature* rather than His *will*"—as though His nature was one thing and His will another, or as though one ruled the other, or as though one could have any Being without the other, or as though there could be any subjection in Himself to a Law which is undistinguishable from Himself. I have supposed that God is rightly defined as "*actus purissimus*," and I cannot get beyond what He actually does, as our ultimate and sole standard of what is good,—good *because* HE *does it*, Who is Himself the Infinite Good.

To understand the meaning of any fact or class of facts, we must see it, not merely as it appears, isolated or unrelated, but in connexion with the Schema, the Order out of which it comes—to which it conforms, or from which it departs. The Order, we say, is *positive*, because originally '*posited*,' or established by the "One Lawgiver," and "positive" describes all actions which are normal and natural; but actions which are dis-orderly, or evil, must of necessity be "*negative*," because contradictory to the Divine Order, which alone is good. Perhaps Dr. Wilson would prefer *logical* terms to *ontological*, and agree with me when I say that in the synthesis of human action, good is logical, proceeding in accordance with the Divine Logos, and evil is illogical and sophistical, because contradicting or denying the Divine Logos. I care not which phraseology is used, so that he admits but *one Order*, and that evil and error, as such, are negative.

In taking leave of this discussion of a great theme, we must not forget that all our statements are but representations of what resides still in the sublime and ineffable region of mystery. What are all our ideas of it, but vistas and openings (as Canon Mozley says) into an invisible world in which is that *atoning* act of love which brings them all into unity and synthesis? In no material sky did the Father give the commission to the Son. In no material sky does the Son now sit by the throne of the Father. This whole action takes place in another heaven than that we see, in which the creature returns to the Creator, mercy and justice meet together, righteousness and love kiss each other.

I hope what has now been said will meet J.'s objections, as others. There are many points in C.'s aaticle, especially where he touches on what he calls his "philosophic faith," which I should like to consider, but you have long since cried enough, and more than enough. I am satisfied. With kindest wishes to my learned and friendly critics and patient readers, I retire again into the luxury of obscurity, and am always

Faithfully yours,

A.

PROCESSIONAL FOR ST. MICHAEL'S DAY.

Written for "the Sisters of the Church."

Jesus! glorious Prince of Angels!
Of Thine angel-chief we sing:
Countless are the shining legions
He is ruling for his King.
Michael! Seraph! Great Commander!
Who upon the dragon trod;
Eyes of lightning! voice of thunder!
Cry aloud, "Who is like God?"

See, he comes, the mighty captain!
See, he draws the flaming sword!
See, he flies in dazzling armour
To the battle of the Lord!
Lucifer and all his angels
Fall from heaven to earthly sod,
As they quail before the war cry
Thund'ring forth, "Who is like God?"

Michael swings the golden censer
Filled with prayers of saintly tone—
Incense from the golden altar
Rising up before the throne.
Songs from earth and songs in Heaven
Meet where man has never trod,
Like the sound of many waters
Surging forth, "Who is like God?"

See, on earth the great archangel
Veils his face and droops his sword,
When the words of consecration
Bring the Presence of the Lord.
Guardian of the holy altar,
Men who kneel where saints have trod,
Hear him, like a silver clarion,
Cry aloud, "Who is like God?"

When the last great trumpet sounding,
Bursts the graves of all the dead,
He will bear the awful standard—
Cross of love and cross of dread;
Down upon the Mount of Olives,
Where our suffering Jesus trod,
He shall fly with thousand thousands
Thund'ring forth, "Who is like God?"

Oh! the love of great St. Michael
Watching o'er the Church of Christ!
Oh! the joy of great St. Michael
Guarding His dread Eucharist!
Great his strength and great his glory:
On the dragon's head he trod,
With a voice like rolling thunder,
Crying loud, "Who is like God?"

Glory to the glorious Father!
Glory to the Son who died!
Glory to the Holy Spirit!
Evermore with us abide!
When the touch of God Almighty
Rends the rock and bursts the sod,
May we meet his standard-bearer,
With his shout, "Who is like God?"

ELIZABETH HARCOURT MITCHELL.

Literary Notes.

DEAN STANLEY IN AMERICA.

Editor of the Eclectic:

Dear Sir—The visit of Dean Stanley to America, and, above all, his reception in certain quarters, suggest several thoughts to my mind.

1. It is still fresh in our memories how this distinguished dignitary (for such he undoubtedly is, by his learning, writings, and social and ecclesiastical position,) eleven years ago flatly refused to open the portals of his venerable Abbey to the First Lambeth Conference, when courteously asked to do so by the Archbishop of Canterbury. By thus shutting the doors of Westminster against the Conference, he offered a deliberate insult to the whole Anglican Episcopate, and used his elevated and independent position publicly and contemptuously to defy the Church, and to outrage the Christian sentiment therein.

2. On several occasions since that time he has invited and allowed Prof. Max Müller, in no sense even a layman of the Church of England, but a rationalizing German Protestant, if not a semi-infidel, to deliver a lecture in the precincts of the Abbey!

3. Again, less than thirty years ago, this same Arthur Penrhyn Stanley contributed an article to the notorious "Essays and Reviews," which have received the unhesitating condemnation of the Church of England in Convocation.

4. In consequence of these acts, Dean Stanley now stands undisguised before the Christian world as a churchman of most conspicuous disloyalty. Nay, I might justly call him the betrayer and would-be assassin of his mother. Not content with holding the dagger to her breast, he has repeatedly plunged it in, and inflicted on her serious wounds, which all the glamour of his learning, genius, court favour and high position, cannot veil or heal.

I speak of facts well known to all American as well as English Churchmen. Yet, as soon as Stanley reached our shores, prominent Clergy in our chief cities paid him homage, and invited him to preach in their pulpits!

In Boston, New York, Philadelphia and Washington, a spirit of toadyism, it

seems, has taken possession of some few; and in doing honour to the present Dean of Westminster Abbey, they have joined with him in doing dishonour to our common Mother Church of England! *Proh pudor!* Where is consistency? where is loyalty? THEOPHILUS AMERICANUS.

—A very painful work has just been published by the Abbé Bougaud, a priest of the diocese of Orleans. It is entitled *Le Grand Péril de l'Eglise de France aux XIXme. Siècle*, the peril in question being no less than the impossibility of procuring clergymen to fill curacies in France, using the term, not in its modern and conventional English sense, but in the sense in which it is used in the Book of Common Prayer. The Abbé gives many grievous instances. In the diocese of Dijon there are 51 benefices vacant; in that of Rheims, 107; of Langres, 60; of Bayeux, 41; of Beauvais, 86; of Evreux, 112; and of Troyes 91. There is not a single diocese in France, except that of Paris, which is completely manned.

—Expelled from Rome, the Jesuits are threatening to worry the English Romanist Episcopate. To them has been granted the education of Catholic youth. In regard to that education, they claim entire independence of the episcopate, and subject themselves only to the Holy See. But the bishops naturally incline to exercise authority over the great educational future; and the result is collision and uneasiness and embittered controversy. Most of this is carried on in private, but it overflows to the public press.

—The judgment of Sir Alex. Cockburn (*C. J. Queen's Bench*) in the Mackonochie case has been published (Messrs. Vacher), and is pretty good reading for lawyers, as well as churchmen. It confirms all that Chief Baron Kelly said about the Privy Council *policy* instead of law. The C. J. even says of Lord Hatherley's decision in the Purchas case, that "he thought there must be some error in the report." He also very justly points out that decisions against parties who were not heard (undefended or *ex parte* suits), carry but little authority compared with those that had counsel on both sides. The case has been carried to the House of Lords. It will be curious to see if the Lords of the Privy Council will vote on it.

Sermons, Devotional and Practical. By Morgan Dix, S. T. D., Rector of Trinity Church, New York. E. P. Dutton & Co., N. Y., 1878.

One of the favorable signs of the times, at least in England, we are told, is the great demand for devotional literature and for published Sermons. We have seen nothing better adapted to develop such a taste and demand among us than this volume of plain practical parochial discourses, that are literally suited to every class and condition in life. Many English volumes of the kind are remarkable for their wordiness and for either the paucity or else the elementary character of their ideas. But here every sentence is freighted with the weightiest thought, and yet without the least tincture of obscurity or even of complication or elaboration. The crystal clearness of style and perfect simplicity of language, in which Saxon English undefiled predominates, make this volume one that will go home to the understanding and the heart of all sorts and conditions of men.

We have never seen the prevailing sentimentalism, unbelief, or indifference of these days as to the great questions of the future life so strikingly probed, as in the Sermon on the "Prayer of Balaam," while those on "the Cross the Measure and Condemnation of the World," on "Rashness and Irreverence in Modern Religion" (founded on S. John xx. 17) on the "Strife of Faith and Doubt in the Soul" and on "The Image of God in Man" should be read carefully by all that multitude of even educated people who pretend not to know what to think of religion. The last especially is full of power to convince and carry along a hesitating mind. To this sermon the author has appended some valuable Notes, on the original nature of man, and the resurrection and immortality. The last sermon is on "The Communion of Saints" and commemoration of the faithful Departed. Of this sermon 15,000 copies had already been printed and put in circulation. We commend this volume to the clergy as a fine study for sermonizing. Dr. Dix is one of the few who realise the character of the real κήρυξ of the New Testament.

—No. 1790 of *Littell's Living Age* contains the conclusion of Mr. Freeman's remendous scarification of Mr. Froude,

the historian. Every one should read it, that wishes to realise what is said in our selection on the "Church of England and Modern Historians."

1. *The History of the Christian Church during the First Ten Centuries.* By Philip Smith, B. A. With Illustrations. London, John Murray, Albemarle street.
2. *A History of the English Church*, from the Accession of Henry VIII. to the Silencing of Convocation in the 18th Century. By G. G. Perry, M. A., Canon of Lincoln and Rector of Waddington. 1878. Same Publisher. Pp. 621.

The *Literary Churchman* endorses both of these in high terms.

—The edition of the Hymns and Lyrics of the Rev. F. W. Faber issued by E. P. Dutton & Co., is very beautifully gotten up, and furnishes what was not easily accessible before, a collection acceptable to all Christians of every school. Of course, full of fervent piety as they are, the pieces are not all such *poetry* as the "Hark, hark my Soul," and "How pleasant are thy paths, O Death." There is also a brief biographical sketch in the volume, which, altogether, is a great credit to Mr. Dutton's literary skill, as the editor.

—The salient articles in the *Contemporary Review* for October are "The 16th century arraigned before the 19th; a study on the Reformation," by the Rt. Hon. W. E. Gladstone, and "Haeckel and Virchow; the Evolution Controversy in Germany," by Charles Elam, M. D. We must call the attention of our readers to Gladstone's article, and urge them to read it. If it does not appear in the popular reprints, we shall give it in the Eclectic. There is also one on the "Atheistic Controversy" by F. W. Newman, and one on the "Dogmatism of Dissent," by Principal Tulloch.

—The *Nineteenth Century* for October has an article by Mr. Mackonochie of S. Alban's, Holborn, entitled "A Suggested Act for the separation of Church and State;" also one by W. H. Mallock on "Faith and Verification," and another, quite remarkable, by Mr. Gladstone, on the "Slicing of Hector," in which Hector is treated as rather a scurvy fellow, after all.

—Pott, Young & Co., Publishers, New York, have become the sole agents in this country for the sale of that magnificent work "The Teachers' Bible," and of all the publications of the S.P.C.K. Every rector and Sunday school teacher will find this edition of the Bible just what is wanted for their purposes. We are glad to see that it is to be had *with* the Apocrypha, as well as without.

Summaries.

FOREIGN.

The Sheffield Church Congress.—This was a fair success, notwithstanding the efforts of some Evangelicals to keep people away from it, and of others to pack it. There were over eighty names of readers and speakers, of which only about twenty were laymen; but among these were Hon. C. L. Wood, Earl Nelson, Beresford Hope, Lord Wharncliffe, Mr. Layman, and other sound churchmen.

Abp. Thomson delivered the inaugural address in the Albert Hall, on Tuesday, Oct. 1, to an audience of three thousand. He defended Church Congresses, complimented the American Bishops, and castigated Ritualists. He was not quite so pacific as Abp. Tait at Croydon, but he had a larger Low Church element to speak to.

Bp. Stevens read the first paper on Foreign Missions and was followed by Dr. Maclear, author of the "Apostles of Mediæval Europe." His allusions to S. Columba and S. Gall were very suggestive, as regards the slow progress of Missions When did things look darker as regarded missionary work than in 1747? about which time Bp. Butler was said to have declined the archbishopric of Canterbury on the ground that it was "too late" for him to try and support a falling Church. But forty years after the great author of the "Analogy" uttered those boding words had not passed away before the first American Bishop, whose mitre was preserved as an honoured relic in the library of Trinity College, Toronto, was consecrated at Aberdeen. And what had we not seen since then? The seed sown in faith had grown into a "great tree."

On the question of "Modern Doubts and Difficulties" Prof. Watkins the new warden of S. Augustine's College, Canterbury, read an excellent paper on the tendency of scientists to restrict the word "fact" to a physical phenomenon. The science of mind and morals has its *facts*, as well as that of matter. Stanley Leathes and Dr. Thornton also read papers.

"Free and Open Churches" was discussed at a sectional meeting Tuesday evening. It was shown that there were about ten pewholders to about every one hundred families in the community. The pewists made strong contest, but the argument was with the free-churchmen.

The great debate of the Congress was on Wednesday—subject, "The just limits of Comprehensiveness in the National Church." Hon. C. L. Wood, president of the E. C. U., read by far the boldest and ablest paper of the Congress. This and Prof. Watkins' paper on Infidelity are those best worth reprinting, that we have seen so far. Canon Ryle and Llewellyn Davies also read papers, and Earl Nelson and Mr. Layman spoke. The latter quoted the Bishop of Carlisle in favor of the vestments, when the latter rose and said those were his views twenty-five years ago, but he had changed them since, and was now getting out a new edition of his former work, "A Guide to the Parish Church." Mr. Layman also made even the Archbishop laugh, by pleading earnestly for hymns at Holy Communion, which had been one of the penal charges against a Ritualist, because there was no provision for it in the Prayer Book, and therefore it was not "allowed by *law!*" The whole drift of the discussion was whether ritualists should be *tolerated*.

In the succeeding discussion on Church Endowments, Dr. Gatty showed that the parochial system established in A. D. 669, had been confirmed by William of Normandy, and respected by Henry VIII., and even by Oliver Cromwell, though he drove out seven thousand clergy to replace them with Presbyterians; while the law had repeatedly estreated to the Crown the estates of offending laymen, neither the iron hand of William the Conqueror, nor that of Oliver Cromwell, had ever molested its voluntary endowments.

The Rev. Joseph Bardsley contended that the position the State occupied with reference to the Church was that of a trustee, not that of an owner. Many eminent Nonconformists in the early part of the present century, spoke in the strongest terms in reprobation of the efforts of extreme men among them to have the property of the Church taken away by the State. Dr. Pye Smith, as Dr. John Owen, great Nonconformists, had done two hundred years before, earnestly denounced the cry for "resumption" by the State of Church property.

Other discussions on Wednesday were on "Ecclesiastical Patronage," the "Church's work in remote districts," canal and river population, "The Marriage Law," and "Intemperance."

The topics on Thursday, of the Congress, were the "attitude of the Church towards popular Literature and Recreations," on which Bp. Fraser made a very liberal speech, and "Woman's Work in the Church," on which Bp. Bedell of Ohio read an interesting paper. There were some capital speeches on Sisterhoods, with considerable opposition by Evangelicals. The subject of "Cathedrals" was also discussed (with a good speech by Bp. Perry of Iowa), and in the evening that of Sunday Schools.

On Friday the "Spiritual Life" was the topic (not as satisfactory a discussion as usual), followed by the "Supply of Clergy" and a most interesting discussion on "Recent discoveries and their bearing on Scripture," The Working Men's meeting was on Thursday evening, and was very good, although no "working man" was allowed to speak.

We hope to print several of the best papers read at this Congress.

The *Times* accounts amusingly enough for the Evangelical complaint that the party has not received its share of notice at Church Congresses. Even its best men have been left out. There was no wonder. "Evangelicals always say the same thing. A dozen of them only say the same thing a dozen times over, and if the same man has to speak a dozen

times he only says the same thing a doz en times over. There is no better or worse where there is a want of matter to judge by."

—The Rev. A. H. Stanton has not accepted, or been offered, the benefice of S. James', Hatcham.

—Quite a correspondence and controversy have arisen in the newspapers out of the fact that the Bishop of Chester summarily rebuked a Low Church rector for repelling from the Communion a young man who "genuflected" on his approach to the altar. The Bishop tells the rector that he acted "unwisely" and "unwarrantably," exceeding the authority allowed him by the rubric. The said rector, a "Rev. Mr. Jolley," thereupon gives up his early celebrations. The shutting up of "ritualistic" churches is having this effect—to scatter the black sheep among the truly evangelical congregations, to their great horror and annoyance.

—Col. Bagnall, at the Church Congress stated that Mr. Bodington had never had a single communicant at the late monthly "mid-day celebration" which he introduced at the request of Bp. Selwyn, to meet the objections of certain "aggrieved parishoners" against the early celebration!

—Mr. Tooth has resigned Hatcham, and gives himself to his orphanage and the establishment of the Sisters at Woodside, Croydon. A compromise has been attempted at Hatcham, to allow the former ritual at the early celebration, and the Low Church party to have their own way way the rest of the day. The latter, however, will hardly consent to the contrast of a church full early in the morning, with only a dozen persons at the other services, as is the case at S. Vedast's and other churches they have got possession of.

—During Congress week, the working men held a great meeting at Sheffield, to denounce Osborne Morgan's Burials Bill. Letters of support were read from a large number of Peers, M. P.'s and clergy.

—Horsemonger Lane "Gaol" is about to be demolished in the course of city improvements. The Church of England Working Men's Society has presented Rev. Mr. Tooth with an address on the noble stand he took at Hatcham, which has done so much to render odious the new Public Worship Act.

HOME.

If we felt at liberty thus to use the pages of the ECLECTIC, we could write copiously of our trip to the West. The one thing that far exceeded our expectations was Racine College. Both as to situation and surroundings, the perfection of all its arrangements, buildings and grounds, provision for the sick and the well, the inspiration of best books and literature and fine art, the glorious chapel-worship, the *genius loci* of the Warden's elegant home, sweeter and richer than Cicero's Tusculan retreat, full of the aroma of good learning and godly living, we believe any European visiting it would recognise something no wise inferior to anything he had left behind in the Old World.

Nashotah, too! That charming spot embowered in native forests that let thro' the glimpses of crystal lakes, redolent with the associations of pioneer mission work, where Adams, Hobart and Breck first planted the Standard of the Cross for the whole Northwest. What triumphs it has since seen. If only the State of New York had been so taken possession of from the first as Wisconsin, Minnesota and Nebraska have been! Nashotah has a domain and a partial endowment, as well as a history, that the Church cannot afford to sacrifice. Dr. Cole has long carried, with consummate ability and never faltering loyalty to the Church, a most weighty burden of care and responsibility, with what we must all feel is a very precarious dependence, the current charity of the Church. The Bishops of the Northwest now numbered among its Trustees, should see to it that this Institution is put upon a sure footing as the Theological Seminary of the Northwest, and in this, they will be entitled to summon the aid of the whole Church. Racine is their University, with Nashotah as their Divinity School. With so much

already attained, why should not this scheme be completed? No fairer or more promising enterprise exists on the continent. The Church of the future should be thought of, not the personal whims and selfish grievances of disaffected individuals, who, both East and West, are always to be found standing in the way of Church progress. This generation passeth away—another generation cometh. Let us have the foundations secured while we may, for others to work upon and to enlarge.

—We publish the paper of Dr. Littledale on *Eucharistic Adoration* at the request of several warm friends of the ECLECTIC. But we confess we hardly see what it is intended to prove. One thing we are sure of, the devotional expressions of those liturgies rise far higher than any local presence in the elements—even to "Him that dwelleth in the Heavens" The sacrifice even is not worshipped but He to whom it is offered. Where Christ is addressed it is as the High Priest who made Himself the Victim, and still pleads His own offering. "Holy things to the holy" is as true and proper to the "Means whereby we receive the same" as to a transubstantiated Host. We worship not the Sacrament nor the elements, but Christ present in the Sacrament as High Priest and Propitiation for our sins. To say the elements *are*, or have become, (leaving nothing but the *appearance* of the bread and wine,—and the printed leaflet of a young Chicago priest does say this,) the Body and Blood of Christ, very naturally brings with it also, the holding up of the elements for the adoration of the congregation, the solitary communion of the priest, the *reservation* in a tabernacle and pyx on the altar with a light before it, and all the other abuses of Roman doctrine. The *Church Times* even is beginning to get disgusted with the extremes of "Fancy Ritualists," and we think that on this subject it is high time for some of our most learned authorities to point out pretty clearly the limit of Ritual practice.

We must certainly all agree at least with the intent of the Canon which prohibits everything that manifestly symbolises *false doctrine*, which is *not* what is symbolised by the Crucifix, the Altar Lights, the unleavened Bread, the Incense, the Mixed Cup, or the Vestments. We really think we ought to be governed by the fact which Keble mentions, that the Consecration prayer is addressed to God the Father. If the "Sacred Heart" is not a legitimate object of worship as "deified" according to Cardinal Manning's phrase, as Nicholson proved, neither is what they call "the Sacramental Species." It is the Godhead that worketh the sacramental mystery.

And yet there can be no doubt that the unbelief and rationalism, the irreverence and neglect with which the Holy Communion is practically treated for the most part among the Protestant community, is far more abhorrent in the sight of our Blessed Lord Himself, than even the grossest superstition of the Middle Age could have been.

—We have the pleasure of announcing in our next number a thorough review of Dr. Ewer's "Six Conferences," by the Rev. Dr. John Henry Hopkins.

The article from the *Church Quarterly* in this number on Eternal Punishment is very valuable, and furnishes a sufficient *rationale* for the guidance of the clergy. We hope to give also the article on the Dogmatic Position of the Church of England.

We refer our scientific readers in this number to Dr. Wilson's most satisfactory paper read before the Albany meeting of the Regents of the University. The summing up of the *symposium* on "Sin, Evil and Penalty" by "A." is also worthy of the study of Scientific Theologians and philosophers.

In regard to the Cathedral agitation in Milwaukee, we wish to say nothing at present, other than this, that disputation ought in fairness to be suspended until Bp. Armitage's Canon, or Plan drawn up by his own hand, (which we have seen in MSS.) shall have been published.

—All friends of the General Theological Seminary, we apprehend, will be gratified to hear the result of the recent meet-

ing of the Trustees, at which the Rev. E. A. Hoffman, D.D. of S. Mark's, Philadelphia, was elected the Dean, and the Rev. Thos. Richey, D.D., was chosen for the Professor of Ecclesiastical History. Now if all hands will look only to the welfare of the Institution by each doing the work solely of his own department, so that a Dean will be free to fulfil his office, all will be well. Under Dr. Seymour's management the Institution has reached the highest number of students known to its history.

—The *Western Church*, we are glad to see, has been *enlarged* to sixteen pages, and gives twice the quantity of matter, we should judge, that it did before. In a most excellent contribution on Ritual, full of warnings quite in keeping with our own fears on this head, the Rev. C. C. Grafton says:

> Laboring as we are for the Restoration of the faith, Reformation of life and the revival of the Church, are not Ritualists also bound to govern their conduct by the objects sought? Should not our lives, church services, ritual, nomenclature be severely ruled? Have we a right to imperil God's work by worldiness, frivolity, unguarded speeches, self opinionatedness, fancy ritual, or Roman phraseology? Ought not our moderation in its true sense of word and life governed by rule to be known unto all men?

We trust that the paper of Dr. DeKoven on Absolution, read at the Cincinnati Congress, may be published in full.

—In regard to this tendency we must guard against, to allow too much original matter in our pages, we can only say that we mean to admit home contributions only when they are as good in their respective lines as anything that can be found abroad. We should like to be informed if anything has appeared in foreign publications to surpass, or even to equal, the discussion in our pages on "Sin, Penalty, and Evil," or the papers of Dr. Richey on the *Filioque* and the Reformation, or Dr. DeKoven's Review of Canon Trevor, or Dr. Wilson's incisive articles on Materialism, or Dr. Dix's on the Christian Altar, and on Novel Poison. We insist that these things are worthy of the best days of the old "Christian Remembrancer:" and as long as we can get them we shall print them. We *know* that the great bulk of our readers have most thoroughly enjoyed them, and they have already given our humble Magazine a reputation in England. Churchmen in Europe demand that American theologians *shall* contribute their quota to the great questions of the age. They have too long underrated themselves, and kept in the rear of the great world-battle.

However, as plaintiff's counsel always have the summing up, we hope nothing further will be needed at present on the first subject named above.

—It must have been a prodigious sense of responsibility charged with the welfare of the whole Church, that led "R. W." to attack Nashotah on the score of Mr. Roper's Calendar. We are glad Dr. Hodges so effectually disposed of him in the *Churchman*. R. W. ought to be looking after various parishes that have named themselves after "S. George," "Holy Cross," &c. We have been written to about our Calendar. Nobody is obliged to use it, though it gratifies at least the curiosity of some who would like to see the Sarum Use as to colors and holidays, and also what English festivals were kept that never were in the Roman Calendar at all. It is convenient to have such a calendar, even if one were only reading Shakspeare, and wished to know when "S. Crispin's" day comes.

—Is the following a psychological paradox? There are men so constituted that they would run to the world's end before they would confront a moral "smudge." They would as soon think of repeating poor Edwards' terrific combat with a pole-cat in the night. In this country, such is the jealousy of any class of people claimed to be better than the average, such the satanic hatred of religion among a large proportion of those who work on the secular press, that a *charge* of immorality against a minister is sure to ruin him, even if he is innocent—the old rule of law is reversed, and he must *prove* himself not guilty—must prove a negative. While men of the world are looked up to and courted whose lives are notoriously rotten, the least whisper is enough to set the community in arm

against a clergyman. The contents of the newspapers are sufficient evidence of the prurient appetite of the public for disgusting details, and the eagerness to make the most of a scandal. A Brooklyn subscriber actually wrote to the *Tribune* rebuking that paper for showing so much reserve as to the Michigan case. Is it possible that those who fought thro' the Tilton charges were determined to have an offset to the Beecher case? Has it come to pass in this country that these things can be produced to order? In this morbid state of public conscience and the decent sense of justice, is it not a positive temptation to the blackmailer and the pimp to ply their devilish trades? There are burglars, and highway robbers and assassins enough who work for pay. There may be too, perhaps a little less known, moral Thugs in decent clothes, before whose secret touch high characters suddenly drop and disappear.

[There has come to us from various sources a suggestion, which we do not feel at liberty to pass by in silence, that the action of the meeting of Bishops convened to act upon Bishop McCoskry's resignation of his Diocese, is open to very grave objection in so far as it assumed to depose him from the Ministry. So far as the matter is personal to the Bishop, and with reference to the question whether he be innocent of the charges which rumour has brought against him, and which have been made public in certain newspapers, we have nothing to say. But if, as has been stated to us by some who have given attention to Law—there is no authority for the sentence, no jurisdiction to pronounce it, then it seems to us a precedent of so dangerous a character that we should not refuse to open our columns for the expression of the opinion that the sentence is wanting in validity. The substance of the suggestions which have been made to us on the subject, may be briefly stated as follows: It must, we suppose, be conceded that the deposition of a Bishop, to be valid, must be sustained either by positive Canon law, or by some inherent jurisdiction appertaining to those who pronounce it. As to the first, it is evident that renunciation of the Ministry by a Bishop, without abandoning our Communion, is not provided for in the Canons. No such case has hitherto arisen; it is doubtful (the Bishop's paper being ambiguous,) whether it has occurred now. In like manner there was no Canon to provide for the abandonment of our Communion by a Bishop, until the defection of Bishop Ives. He joined the Roman Church, we believe, in the latter part of the year 1852, but no action was taken in the matter until the General Convention of 1853, when a Canon (I. of that year) was passed to meet the case; and not until that was done did the Bishops proceed to depose him—the delay being nearly eight months, during which the Bishop of North Carolina was in communion with the see of Rome. Unfortunate as this condition of things was, it was submitted to, as preferable to any unauthorized or irregular remedy for it.

Secondly. As to a supposed inherent jurisdiction to be exercised by the Bishops, it may be very confidently denied that such jurisdiction exists in a Church which is organized as ours is, and has a body of Canon law to regulate its discipline. But apart from this a distinction is drawn between the meeting of Bishops lately held, and the collective Episcopate, in which such a jurisdiction might be supposed to reside. This meeting was convened under a very special Canon (I. 15, xvi. [3]) which provides for summoning not all the Bishops, or even all those to whom the Canon allows seats in the House of Bishops, but "every Bishop of this Church having Ecclesiastical jurisdiction," which seems to exclude Assistant Bishops, as well as those who have resigned their sees Besides, it would seem that such a jurisdiction, if it was conceded to exist, could only be exercised either at a meeting of the House of Bishops for general purposes, or after reasonable notice; whereas the Bishops who were absent from the meeting in New York—nearly or quite half the number—had (we understand) no notice that any business was to be transacted, except that provided for in the Canon.

On neither ground, therefore, it is maintained, can the sentence of deposition against Bishop McCoskry be upheld. Happily the doubt thus thrown upon this action of the Bishops does not extend to the legitimate business of the meeting. The Diocese of Michigan is undoubtedly vacant, through the acceptance of its late Bishop's resignation; and so we are content to leave the subject, being only anxious that no irregular action, under the plea of a supposed necessity or expediency, shall impair that great principle of government according to law, which is the foundation of all true liberty, and of all settled order, in the kingdom of God, as well as in earthly commonwealths.]

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HEATHEN WISDOM, "BROKEN LIGHTS" OF A DIVINE REVELATION.

Preached in St. John's Chapel, Hobart College, Geneva, N. Y., Feb. 10, 1878.

"As certain also of your own Poets have said—For we are also His offspring."—*Acts* 17: 28.

While preaching at Athens, St. Paul quotes an inscription he had seen on one of the Heathen altars—"*To the Unknown God*"—and says to the inquisitive and educated Athenians, "Whom ye ignorantly worship, Him declare I unto you." And further, he grounded his Divine instructions to them on what (*Aratus*) "one of their own Poets" had said—"*We are His offspring.*" Our Lord Himself also found a deeper significance in the common sayings and occurrences of this earthly life than the multitude discerned. The birds of the air, the lilies of the field, the water of the well, the door of the sheepfold, and a multitude of other familiar objects, He interpreted as symbols of Divine Truth, and they have become sanctified forever in devout remembrance from the lessons of Truth He brought forth from them. His teaching is almost entirely symbolical and mystical, and without a *Parable* spake He not unto them.

Since He thus moulded the common incidents of life to impart instruction in Divine things, we cannot doubt that if the writings of the Heathen philosophers, or historians, or poets, or astronomers, had been brought before Him, He would have taken occasion *from them also* to turn the thoughts of His hearers to holier and higher things—to find in them echoes and shadows of celestial Wisdom.

If it be right—as it surely is—for us to discern echoes of spiritual truth and wisdom in the natural creation, why not try to discern it also in the writings of those great minds who had Nature only to read, and who, so far as they adhere to Nature, do utter with stammering lips somewhat of that better wisdom which cometh from above—though like children they were not conscious of half the deep meanings of the words they uttered?

We must not limit the working of God to mere physical nature,—shutting Him out from human Art and Science and Literature. For He is the God of *these last*, as truly as He is the God of Nature itself, and "the God of *all grace*" also. To deny that He is, and to ascribe only the works of

physical Nature to Him, and everything in Art and Science to man, as though Heavenly beauty, which St. Augustine says is but "the splendor of Truth," were only something human—something of our own, and in us wholly, and not outside of us at all—this would be a form of intense egotism and gross unbelief. "All that is good is of God," as St. Paul tells us, for "God *is all* and *in all.*" All great works of pure Art and Science therefore, are God's works wrought *by man.* For the good and the true alone are beautiful, and all three—a sacred trinity—are but the several manifestations of God Himself to us. Let us therefore strive in all great and beautiful things to "give God the glory," and not man only. Why should we not in all our studies raise our thoughts habitually to those things Divine, which are beyond the objects we see and the books we read, and discern "the towers of the Heavenly Jerusalem reflected in the waters of the mystic Babylon?"

For through the whole system of Nature and Revelation God is uttering His celestial Truth and His loving Will,—giving all things a tongue to speak them to us, if only we have the seeing eye, the ear to hear, and the heart to understand them. If the natural Sun in his course through the Heavens not only gives Life and Light to all creatures, but is reflected back from every surface that can receive *his* image,—must we not believe that that other Sun, also, "which lighteth every man that cometh into the world,"—the Sun of Righteousness,—reflects back rays of Divine Wisdom to all who will receive them, and in numberless analogies too, from all the great literatures of Humanity? Yes, all the classic heathen and secular writings are full of shadows, echoes and "broken lights" of things Divine. As in the tranquil waters of our lake we can see imaged the tints and hues of the Heaven that hangs over it, and of every dark or fleecy cloud that floats there, so the Christian student can read Divine and spiritual lessons in ancient philosophy and poetry as well as in modern science, if only his eye is taught to see them—if he be "*taught of God,*" and his mind be preoccupied with the wisdom which cometh from above.

Take for example Homer, the best and earliest of the great Grecian Poets: how full is every page of *natural piety*—describing as he does the manifold Divinity as present everywhere, and in every event, however trivial, of his heroes' lives! How does all this rebuke the distrustful child of God now, who forgets that solemn voice which has assured him that even the very hairs of his head are all numbered; and that God careth for him, and that good angels are ever watching over God's children on earth, and are sent forth to minister unto them—ascending and descending for them along the stairway of His Incarnation. Again, what is the mixture of Earth and Heaven in the long and fierce ten years' war of Troy, as described in that great Poem of the world—the Iliad—whether it prove to be historically true or not,—but a dim reflex of that other warfare in which mankind is ever engaged, and in which good and evil angels take an active part? What are the long and perilous wanderings of Ulysses—ever

true to his Home—but a most vivid picture and embodiment to us of the yearnings of the Poet's heart, and of the universal heart of man after an eternal Home? How like are those experiences of Ulysses to the trials and temptations which we all of us know too well! Truly does a devout poet of our Church say of the Odyssey:

> O beautiful and strange epitome
> Of this our life, while through the Tale we trace
> Homeless Ulysses on the land and sea!—
> From childhood to old age it is the face
> Of Heaven-lost yearning man. Still is he
> Mock'd by the moral phantom of repose,
> A man of many thoughts, of many woes.
> Great tale of Wisdom, may thy choice be mine!
> The lesson stored in thee is half-divine,
> Insinuating high and holy fear,
> And teaching greater things than reach the eye or ear.

Yes! we may say with Keble that "thoughts *beyond their* thought to those high Bards were given." For the great minds of the ancient world were certainly exercised with the same vast moral and spiritual problems which are engaging ourselves to-day; and in their highest Poetry, Philosophy, and Mythology, we can discover many a solution of them suggested, and many a pure moral lesson taught, helping souls to some extent to rise out of this world of mere shows and appearances towards a world of realities, and turning men away from what is altogether shadowy and temporary, towards what is substantial and eternal,—

> With images that please the eye
> Blending the *great Reality*,—
> The battle-scene of mortal life,
> Which is with unseen beings rife,—
> Making the Mythologic page,
> Descriptive of Life's pilgrimage.

If Christianity—or rather, if Christ Himself does, as we believe He does—answer to the deepest and most universal wants of mankind, and if we can discern in these earnest voices which reach us from the Past, the longings after the same great Deliverance for which we yearn, and which we have received in Christ, then we are surely right in listening for their echoes everywhere, and should account them something more than accidental reverberations, or fanciful coincidences. The Moral Governor of the world allowed the seeds and germs of spiritual Truth to be scattered far and wide over the earth. Wherever they fell they struck root and grew—even though it might be in the wilderness outside of Eden. Wild plants they were, indeed, but fair and living ones. The great philosophies, poems and religions of the Heathen World doubtless derived whatever truth they contain—and they all contain some truths—from floating seeds of that primeval Revelation of all Wisdom and Knowledge given to man in the Garden. The key to their inner meaning is in our hands, for the Church of

God throughout the various Dispensations of His grace, has always possessed the complete traditions and principles of that original Revelation given to men, and has never lost them. Wherever she has sojourned among the nations—whether in Chaldea or Egypt, in Canaan, or Babylon, or Greece, or in Christendom—in her trouble or her triumph, she was always and is now the mind and voice of the most High God—teaching the nations concerning Righteousness, Temperance, and Judgment to come, as they could and would receive it. She is always telling them more fully, by her Prophets and Seers, of that God whom many of them "ignorantly worship," and unfolding the inner and real meaning "of whatever their own poets have said." She has always taught, and she claims as her own, whatever truths any of them held in a fragmentary, disjointed way. She supplies their defects, corrects their errors, completes their beginnings, interprets their longings, and thus fulfils the "Desire of all Nations," by imparting to those who will receive Him, the knowledge and benediction of their Personal Creator, Saviour, and Restorer.

Man bears in his secret heart through all the ages the memory of a great and terrible *loss*. He yearns after a light and knowledge and power which he once possessed, but which he *lost* by his disobedience and revolt against God. The low melodious wail of sorrow to which we listen in the poetry of all ages and nations is a lament for the Eden which has been lost,—whose gates are guarded now with flaming swords against all return except through Christ, who has opened Paradise for us again. All history and heathen superstition bear witness to man's *loss* of a knowledge and wisdom and power and happiness once possessed, and to the efforts of races to forget that loss, or repair it, or supply its absence by something less worthy, and therefore degrading in its effect. Hence the ancient Poets, for the most part, paint the primitive age as the Age of Gold, and the philosophers always speak of the race as having deteriorated, and of the past as superiour to the present. What is best and truest in Plato, he himself ascribes to the wisdom of the ancients, and even Homer speaks of the degeneracy of men in his days from what they were at the siege of Troy. Everywhere we find the traditions and reminiscences of a primeval perfection and order and knowledge which can be accounted for in no other way, except as proofs or products of a primordial Revelation.

Without a Revelation, man could never find out God. But God, in making His Revelation to our first parents in the Garden, made it to the whole human race. The patriarch was commanded and commissioned to teach it to his children, and to act as the priest of his own family and household. This order prevailed everywhere, until the apostasy and separation of the Gentiles, after the Deluge, and the institution of the Levitical priesthood. With the confusion of tongues, and the loss of the unity of speech, came the loss of unity of belief and worship, and the dispersion of mankind into hostile sects. The Gentile sects transmitted the primitive Revelation and worship in a broken, impure and travestied form. They

did not borrow directly from the Mosaic Scriptures or the Hebrew people, but drew whatever truths they held from the same original tradition, and their errors, corruptions, and mutilations, bear witness to that Revelation which the faithful Patriarchs, the Synagogue and the Christian Church have kept in its purity, unity and integrity.

We all need this large insight of Divine Faith to integrate and explain the facts of our present strange existence as they come before us; otherwise they can have no unity or meaning, and our existence without it becomes a hopeless riddle, and we sink into indifference in regard to our immortal destiny, and the present duties which grow out of it. The aim of all science, as of all criticism and research, should be to trace back causes and relations, and to lay bare the principles which make *the whole to be One*, and thus learn to interpret the complicated facts, the strange phenomena, the discordant voices and cries of human nature as they come before us; to form this HABIT that so we may see the Hand of God at last in all things—for *there* is where every devout soul will at last come out—in recognizing the unity of an original Divine Revelation in all this discordant manifoldness of human wisdom.

We should then ever cherish Christ as the Light of the world, thus counteracting the corruption and the corrupting effect which may come from indiscriminate study of Heathen writings and human science, and so render them both subordinate to the highest purposes of Christian character and Christian Faith. We should preserve a consciousness of the Divine *Creative Spirit*, as ever acting and speaking to us in all man's greatest works, thus neutralizing the tendency to idolatry, and drawing forth what is good in nature by a kind of Divine alchemy. And that principle of insight should occupy the chief place in the heart and mind of the student, and mould and fix his character. Our Lord has said "If thine eye be single (toward God,) thy whole body shall be full of *Light;*" but if thine eye be *not single*, "then thy whole body shall be full of *darkness.*" A very learned and devout English writer has wisely said.

> That which occupies the *first* place in education moulds and forms the character. If heathen studies have the precedence, then revelation and faith must be lowered; if religion is first, then heathen studies will be raised. Classical pursuits must be elevated and purified by Christianity, or Christianity will be debased by them. If Religion be enshrined in an institution of learning as *first* of all things, and all in all, it will throw its own hue and coloring on all other studies, and render them conformable to itself. All scientific studies and labors are healthily pursued, only when kept in proper subserviency to the sanctity and primacy of the Christian Faith.

Thus the presence of the believing teacher is necessary, to point out what is true in Heathen Sages, and in the verses of the Sibyl. If we hold the substance of Divine and Primitive Revelation, we shall find its shadows and echoes everywhere. Mr. Gladstone, in his profound studies upon Homer, shows that the truths and principles of patriarchal Religion, or primeval Revelation, given in the beginning to the human race, are recog-

nised and taught to a great extent in the Iliad and Odyssey. He finds the traces of them there, though of course, mingled with many corruptions.

To sum up then what has been said—we find that Gentile nations, taught by reminiscences of that Revelation of all knowledge which was given to unfallen man in the Garden of Eden, have hoped for and reached after the glorious redemption which in Christ is now given to men fully and in substance. They have in a dim, unintelligent way, always believed in expiations by sacrifice—in direct communications with a higher world, and with a lower one, too, in oracles and prophecies, and in a certain miraculous power over nature exerted by man, in restorers of a lost Paradise, in conquerors of Hades, and ascensions into Heaven, and even in a kind of incarnation. Moreover we find in Gentile Poetry and Philosophy what are called *ethical* anticipations of Christianity—"foregleams," so to speak, of what Christ and His Apostles taught in system and fulness—many goodly maxims, noble precepts, memorable sayings,—and sometimes these scattered fragments of Truth are paraded by unbelievers in a way wholly deceptive, as parallels to Christian morality and as offsets to its claims. But even the noblest Christian sentiments could have little permanent power except in coördination with a *body of Truth* out of which they spring, and in connection with a *living example* which exhibits them fully in practice. Ten thousand such chance maxims as can be gathered from Heathen writers, were they collected together, would be to the world only like so many artificial lamps compared with the sunlight itself; they would not bestow the blessings of a single day, or do the world's great work for a single summer. It was the Divine Epiphany, or manifestation of the Life and Power of Christ's Incarnation, and the imparting of that Life to our Race which has illumined the world's hopeless and helpless darkness, and has kindled the light of a civilization ever advancing—kindled it from that Divine spark which was never quite extinct in man. The failure of all the old Pagan civilizations, and of Mohammedanism, which in Europe at least we may hope is now lingering near its end—their successive failures, I say, show the essential powerlessness of mere brute force or mere human philosophy, or secular dominion, without God's original Revelation, to satisfy the needs of man and perpetuate anything great. These Divine Ideas, which we find scattered through Antiquity and Heathenism, seem to be but fragments of a primeval Revelation given to man in the Garden. In a sort of sporadic way they were floating up and down among debased mythologies, in varied sacrificial rites and worship, and in the traditions and dim hopes and longings of the race—their original meanings well-nigh forgotten—until at length, in the fulness of time, they all clothed themselves in flesh and blood and became incarnate with the Incarnation of the Son of God, who is the "Desire of all nations," and the fulfilment of the world's hopes.

Hence Christianity is no narrow contradiction of any of the true aspirations of mankind, but is rather "the sweet reconciliation (as some one has

said) and the exquisite harmony of all man's past anticipations and aspirations." The thoughts of God are very deep, and it is the unwise man who doth not well consider this, and a fool doth not understand it."

The Christian student, therefore, should imitate—as St. Augustine advises—the children of Israel when they came forth out of the land of Egyptian darkness and degradation, in borrowing and carrying away the curious and exquisite vessels and ornaments of silver and gold he finds in Heathendom in such abundance, wherewith he may fashion more perfectly the offering which he makes for God's glory, whether in the Sanctuary itself, or in the world outside. The silver and the gold of wisdom,—all of it originally dug from the mines of Divine revelation, belongs not of right to idolatrous Egypt, and should be *reclaimed* from the base purposes to which it has been alienated, and be devoted to nobler uses. But alas! as Origen long ago observed, the gold which men gather together from all quarters, *i. e.* their learning and art and science is oftener used for the fashioning of some degrading *idol*, some *golden calf*, some work of their own devising, which they put in the place of God, hiding Him out of their sight, and turning away their hearts from Him. O! let it not be so with any of us, —but guided by the Light which is from above, and carrying it with us everywhere, may we be able to use as our own those exquisite lines of Keble [for the third Sunday in Lent], which crystallises most of what I have tried to say to-night:

> O Lord, our Lord and Spoiler of our foes,
> There is no LIGHT but Thine; *with Thee all beauty glows.*
> What seemed an Idol's Hymn, now breathes of Thee,
> Tun'd by Faith's ear to some celestial melody,
> The olive wreath, the ivied wand, "the sword in myrtles drest,"
> Each legend of the shadowy strand, now wakes a vision blest.
> There's not a strain to memory dear, nor flower in classic grove,
> There's not a sweet note warbled there, but *minds us of Thy love.*

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From the Church Quarterly Review.

ETERNAL PUNISHMENT AND THE RESTITUTION OF ALL THINGS.

[*Concluded.*]

And now let us turn to consider the opposite doctrine, which, rejecting the doctrine of eternal punishment, proposes to substitute for it the doctrine of the final restoration of all.

One of the strongest indictments of the doctrine of eternal punishment which we have ever seen, is contained in a letter of the late Mr. John Forster, addressed to the Rev. E. White.[1] And as the position taken up by Mr. Forster might be considered as the strongest basis *on natural*

[1] *Life in Christ*, p. 67.

grounds of the doctrine of Restitution, we shall take it as the starting-point for the remarks we have to make.

Mr. Forster's great objection to the orthodox doctrine of the punishment of the lost, lies in its eternity. He remarks that people never make an effort to try to realise what eternity is: if they would do so they would see how irresistible the strength of the moral argument against eternal punishment really is. But how can we realise eternity? Only by considering what it is not. We must try to realise the vastest measures of *time*, and look to the termination of these as only touching the mere commencement of eternity.

For example:—It has been suggested to imagine the number of particles or atoms contained in this globe, and suppose them one by one annihilated, each in a thousand years, till all were gone; but just as well say a million, or a million of millions of years or ages, it is all the same as against infinite duration.

Then after some other examples of vast periods, he goes on—

Now think of an infliction of misery protracted through such a period, and at the end of it being only *commencing*,—not one smallest step nearer a conclusion:—the case just the same if that sum of figures were multiplied by itself. And then think of *Man*—his nature, his situation, the circumstances of his brief sojourn and trial upon earth. Far be it from us to make light of the demerit of sin, and to remonstrate with the Supreme Judge against a severe chastisement, of whatever moral nature we may regard the infliction to be. But still, what is man? He comes into the world with a nature fatally corrupt, and powerfully tending to actual evil. He comes among a crowd of temptations adapted to his innate evil propensities. He grows up (incomparably the greater proportion of the race) in great ignorance; his judgment weak; and under numberless beguilements into error; while his passions and appetites are strong; his conscience unequally matched against their power;—in the majority of men but feebly and rudely constituted. The influence of whatever good instructions he may receive is counteracted by a combination of opposite influences almost constantly acting upon him. He is essentially and inevitably unapt to be powerfully acted on by what is invisible and future. In addition to all which, there is the intervention and activity of the great tempter and destroyer.

I acknowledge my inability (I would say it reverently) to admit this belief, together with a belief in the Divine Goodness—the belief that "God is love," that His tender mercies are over all His works. . . . How would all our ideas be confounded, while contemplating Him bringing, of His own sovereign will, a race of creatures into existence, in such a condition that they certainly will and must,—*must* by their nature and circumstances, go wrong and be miserable, unless prevented by especial grace,—which is the privilege of only a small proportion of them, and, at the same time fixing on their delinquency a doom, of which it is absolutely beyond the highest archangel's faculty to apprehend a thousandth part of the horror. . . .

But it is usually alleged that there will be an endless *continuance* of sinning, with probably an endless aggravation, and *therefore* the punishment must be endless. Is not this like an admission of disproportion between the punishment and the *original cause* of infliction? But suppose the case to be so—that is to say, that the punishment is not a retribution *simply* for the guilt of the momentary existence on earth, but a continued punishment of the continued, ever aggravated guilt in the eternal state; the allegation is of no avail in vindication of the doctrine; because the first consignment to the dreadful state *necessitates a continuance of the criminality;* the doctrine teaching that it is of the essence, and is an awful aggravation, of the original consignment, that it dooms the condemned to maintain the criminal spirit unchanged for ever. The doom to *sin*, as well as suffer, and, according to the argument, to sin *in order* to suffer, is inflicted as the punishment of the sin committed in the mortal state. Virtually, therefore, the eternal punishment is the punishment of the sins of time.

And then he remarks, under the lignt [or darkness] of this doctrine, how awful is the economy of this human world!

Now, it is evident that the very pith and marrow of the case here presented, has already been removed if the view of everlasting punishment

which we have given above be accepted. Mr. Forster's reasoning reposes on the popular conception of uninterrupted eternal burning, and the reduction of the lost to the state of demons. But we have found reason to question both of these positions. We imagine that what Holy Scripture teaches of hell is, that it is a state of government by stripes; that after the penalty of past sin has been paid in the fire, coercive discipline is not resorted to except in case of insubordination. And for the rest, there is nothing to show but that God may do for the damned the very best of which they are susceptible. It is true, they are for ever deprived of supernatural good, but there is the whole field of natural good which may be awarded to them in proportion to their deserts. It is clear, therefore, that after the elimination of these wrong prepossessions, the case of Mr. Forster well nigh breaks down.

Still, however, it would be uncandid not to admit, that, even after the removal of these false views, the damned are to all eternity deprived of the inheritance. They are reduced to a state of being infinitely below what God purposed for man. They are in "outer darkness" so far as the light of God's countenance is concerned; and instead of living in a state of love and freedom, they are in a state of compulsory subjection. It may be asked, is this consistent with the goodness of God? Might we not rather expect that He would award the highest good to all? And this argument is strengthened by the considerations Mr. Forster brings forward with the view of showing that the majority of men have not a fair chance. Now, let us for the present postpone the question of whether men have or have not a fair chance, and address ourselves to the great question whether, hell being a deprivation of natural good, it is consistent with God's goodness to permit a portion of the human race to fall into it.

Now, if our contention that in hell the punishment is not out of proportion to the guilt, and further that God gives even in hell natural good in proportion to desert, is admitted, the question assumes this character. Is it consistent with the goodness of God to create some creatures to a higher and some to a lower good? or if He create at all, is He bound in justice to create all to the highest good? In addressing ourselves to this question, we cannot help remarking that S. Paul has scanty patience with those who adopt the latter alternative. He asks, indignantly: "Hath not the potter power over the clay to make one vessel unto honour, and another unto dishonour?" And this is perfectly conclusive. Nevertheless, we may look about to see whether there are not facts which, when calmly weighed, will bear it out. Of course we can only reason of God from the *facts* of His Providence, of which we have experience. It is very easy to follow the high *à priori* road, and to lay down a course of conduct for the Almighty which we think He ought to follow. But such reasonings are in the highest degree insecure and baseless. God has revealed Himself in nature, as well as in revelation, and no ideas of His character and procedure are at all worthy of consideration, unless gathered by a cautious induction from the analogy of nature. Now if we look at nature, we see broadly written upon it the fact of inequality. God has not thought it right to endow His creatures with the same powers and the same advantages. We see a gradation in the animal kingdom, from the lowest living forms up to man. And then, within the sphere of humanity there is the same inequality, both in respect of natural endowments and condition of life. Even within the kingdom of Christ there are the same gradations, and the Scripture indicates that so it will be for ever. In the eternal kingdom, while some are only citizens, we are given to understand that there are others who will be rulers over five and ten cities. There is nothing, therefore, in

the analogy of nature, that would lead us to conclude that there is any thing contrary to the goodness of God, in assigning to those who are unfit for anything else their portion outside the kingdom of Christ.

But still it may be asked, would it not be more worthy of God, to restore all, and admit all, into the kingdom of Christ? Yes, perhaps; provided only that human souls are like counters, to be played with, and sorted as we please! Here, in fact, we touch the very kernel of the question, of the final restoration of all, so far as philosophical considerations are concerned. Is the thing possible, human nature being what it is? It is easy of course to blink this question, to assume without inquiry the possibility of restoring all, and then to set forward on the easy path of optimistic speculation. Nevertheless, to any one who chooses to take note of the facts of human nature, the whole theory must appear in utter and hopeless contradiction to them. Here, however, we find ourselves in a difficulty. How shall we make this clear in the few pages at our disposal? Perhaps the best way of eliciting the incongruity will be to address ourselves to the simple practical question—How is the thing to be done?

Now Calvinism has a very compact theory on the subject. According to Calvinism, man's free-will has been utterly destroyed by the fall. In theological language the fall reduced man to such a state of impotence, that it is true to say of him *non potest non peccare*. Hence man's conversion is entirely the work of God, and it possesses the character of a miracle. Conversion, however, is only one half of our restoration; after our conversion we are still in a state of utter depravity; but Calvinism looks forward to another miracle, whereby at the moment of death the elect will be suddenly transformed into a state of angelic perfection, and so fitted to reign with Christ. Now, it is clear, if these premisses are admitted, the Restitutionist might well demand of the Calvinist whether it would not be more accordant with the goodness of God to perform the same miracle upon all. Nor, indeed, do we see how, upon Calvinistic principles, any satisfactory answer could be given to this question. But is this theory of man's restoration true?

There is no evidence in Holy Scripture tending to show that God will ever perform such a miracle; and clearly the supposition that He will do so stands in complete contradiction with God's usual dealing. According to God's ordinary dealing, man's restoration is a gradual process, freely worked out by himself. Constituted as we are, our characters, i. e., our states of moral perfection or imperfection, are the effect of those of our past acts, that have been *freely* chosen by the will; nor can we even conceive the possibility of a man's being other that what he has in this way *freely* made himself. But according to the Calvinistic theory, the moral state to which we are elevated by this supposed miracle, is effected by a power which works altogether independent of the will. No doubt Calvinism is right in its affirmation that no amelioration, moral or spiritual, can be effected in man, except by the power of Divine Grace; but it is utterly wrong in affirming that it is effected without the co-operation of the will. The Catholic Church has ever taught that the human will must co-operate; that the human will has the power of accepting or rejecting; and that if it accepts, the amelioration effected is non-miraculous, is, in fact, a process quite in the course of ordinary human progress.

We may therefore set aside this Calvinistic theory, as involving a breach of continuity, and for that reason being quite unthinkable.

But it may be said, dismissing the notion of a miraculous restoration, such as Calvinism teaches, might not men be restored by a system of discipline extending into ages beyond the grave? This is the theory of

Mr. Jukes, the Scriptural grounds for which we shall presently advert to. Here we deal with the question on purely natural considerations. Now granting that there are such ages, and that men are subjected to such discipline with a view to restoration, on what ground are we to conclude that it would be probably successful? Mr. Jukes alleges that the restoration is to be effected through the instrumentality of death and judgment. His theory, so far as we can make it out, is that some are converted through God's providential dealing in this world. They are the elect or first fruits. Others are converted by the judgments and sufferings of the age immediately succeeding, or, as we should prefer to call it, the intermediate state; while those who still remain unconverted are finally subdued by the great judgment, and the lake of fire, which is the second death. Certainly Mr. Jukes is perfectly right in pointing out that judgment and death are the only ways by which a poor sinner can return to God; nor would we say one word in detriment of the precious sacramental efficacy of these and all other dispensations of God's providence. But that is hardly the point which needs to be cleared up. The point is, What ground have we for believing that these Divine dispensations will have the intended effect upon all? Mr. Jukes, so far as we can see, brings no evidence to clear up this; and of course in the absence of evidence we can only resort to the teaching of experience. Have we any reason for believing that God's judgments will exert their intended effect upon all? that all will take up the cross sent to them, and follow Christ. Experience surely gives us no ground for such an expectation. Experience teaches the awful fact that the judgments of God may be ineffectual; and that when they are so, they only tend to harden and confirm the soul in wrong-doing. It is a simple fact of experience, that, notwithstanding all the pleading of God with the soul, in the marvelous disposition of the events of a man's life, many souls live estranged from Him, and die in sin.

But it may be said—granted that the discipline of this life is ineffectual in many cases, still, the theory teaches that God has not done with a soul when this life is over. Those whom the discipline of this life has failed to recover, will be subjected to the sharper discipline of the life to come; and if that still fails, to the sharpest discipline of all, viz., the great judgment and the lake of fire, which is the second death. Now we would ask the reader to pause and calmly ask himself what kind of a conversion would that be? The sinner, after having held out against all God's loving correction, held out against His severer chastisement, held out to the very end is only turned by the inexpressible agony of the second death. Would it not be manifestly a *forced* conversion? And if forced, we naturally ask, of what use would the soul so converted be for the purposes of Christ's kingdom? Surely none at all. Up to the last moment its whole bent and tendency was in a direction contrary to Christ's kingdom; and only at the last moment, when utterly broken down by intense agony, did it turn. What can such a turning be but the putting on of the *semblance* of the new life?

But there is more than this. This theory of the restoration of all comes before us as a theory of mercy. Is it after all really merciful? God has chosen to create man free; and we can see that by so doing He gains from His creatures, from those at least who *freely* choose Him, a love and service inexpressibly higher and more precious than He could have gained from creatures not free. But when God created man free He must have foreseen that some would use their freedom to follow their own ways. Is it really merciful to coerce them in this terrible manner into following a

way which is not their own? Would it not be more merciful to leave them to their own ways, and give them such provision for following those ways as He may deem fitting?

I have said that such a conversion as Restorationism supposes must be forced, and some may demur to this. But if we think of it we shall see that there is only one way in which we can possibly conceive it as not forced, viz., by supposing that God at the last moment performs a miracle such as Calvinism supposes. If we suppose that at the last moment God suddenly and miraculously changes the whole nature and bent of the lost soul, then we grant the conversion would be real. But, in that case, we naturally ask, Why did not God perform the miracle sooner? Calvinism is logical, so far, in insisting that the miracle takes place at the moment of death, and in denying altogether the existence of an intermediate state. Surely, it is illogical to accept the intermediate state with all its discipline, *in lieu of the miracle*, and then in the end to have recourse to the miracle. In that case to what purpose is all the suffering of the intermediate state?

To what purpose the lake of fire? Confessedly they fail in effecting the end for which they are postulated; the end can only be effected by the miracle. But, if so, how shall we defend the goodness of God in subjecting His creatures to such torments?

The conclusion, then, at which we arrive on purely natural grounds is, that this idea of the final restoration of all is in utter and hopeless conflict with all the facts of human nature.

To pass on to another point. Let us now inquire how far we may be justified in extending the idea of a state of trial beyond the grave. It is urged in support of such extension, that many men, from circumstances over which they have no control, have not a fair chance in this world; whence, it is argued, it is reasonable to suppose that God may permit an extension of trial under circumstances which are more favourable. If we inquire what those circumstances are, we find that what is specially urged by Mr. Forster is our "nature fatally corrupt and powerfully tending to evil," the great ignorance of incomparably the greatest portion of men, the strength of passion, the weakness of conscience. Mr. Cox, in a similar way asks:

> Who dare say of any class of men, in any age, that nothing but their own will prevented their salvation? There are thousands and tens of thousands in this Christian land to day who have never had a fair chance of being quickened into life. Conceived in sin, and shapen in iniquity, inheriting defects of will and taints of blood, cradled in ignorance and vice, they have hardly heard the name of Christ save as a word to curse by. And there are thousands and myriads more to whom the faith of Christ has been presented in forms so meagre and narrow, or in forms so fictitious and theatrical, that the only wonder is that so many of them care to worship Him at all. And with all these in our midst, now that the Gospel has been preached among us for a thousand years, which of us will dare to affirm that those ancient sinners of Sodom, born in an age so dark, reared in "fulness of bread and abundance of idleness," enervated by a tropical climate and by the abominations amid which they were nurtured, had *all* that men needed in order that they might know the only true God and serve Him alone?

And then, after a few further remarks, he asks:

> What *shall* we say then? For myself, I can only say, that I see no way out of the difficulty, no single loophole of escape, so long as we assume what the Bible does not teach, that there is no probation beyond the grave, that no moral change is possible in that world towards which all the children of time are travelling.

Now we so far admit the force of these pleas that we imagine they constitute a strong argument for the existence of the intermediate state with all its discipline. It is reasonable to suppose that those who have never in this world heard the name of Christ, should hear it in the world to come.

It is reasonable to suppose that those who have been born and educated in a state of life fatally corrupt, and who have not been aware of its corruption, should have their eyes open to that corruption. Nay, we think, it is even reasonable that those who, living in a high state of civilisation have been misled by false reasoning into doubt or atheism, should have their eyes opened to the truth. And admitting all this, we must necessarily admit its reasonable consequence, viz., that many souls who have hitherto groped in darkness, not knowing it to be darkness, nor knowing its contrary the light, will be irresistibly drawn to the light when it is made known to them. Socrates, for instance, and Plato, and many a sage unknown to fame, have never heard the name of Christ, nor known of His kingdom, in this world; in the world in which they now are they may not only have heard of Him, but actually have seen Him; and it may be the moment they saw Him, the moment it was known to them what His kingdom is, they bent down in adoration and love. So too many poor souls, not philosophers at all, many a heathen trained in barbarity and vice, like the Red Indian, not even knowing what virtue or purity is, may, in like manner, as soon as they saw Him, have been irresistibly drawn to Him; nor only so, but joyfully have submitted to that discipline which in the providence of God was to undo the past and perfect them in the image of Christ. In fact, it is reasonable to suppose that God will afford to every one all that is necessary to salvation; that Christ's kingdom will be made up of the cream of humanity, gathered out of every nation and every clime; in fine, that every human being who is susceptible of salvation will be saved.

And yet admitting all this, we cannot admit with Mr. Cox that there is a "probation beyond the grave." On the contrary, we believe most firmly with the Catholic Church of all ages, that the great battle of man's destiny is fought and decided in this world. The whole purpose of the discipline of the intermediate state is of a totally different character from the discipline of this life. In this life we are, in the proper sense of the word, in a state of probation; the discipline of this life is intended to prove us, whether we will serve the Lord. In the intermediate state, on the other hand, the discipline is intended for undoing evil, and perfecting the good work in those who have been proved and accepted. It appears to us that this idea of probation beyond the grave is one of the most serious errors of the theory of Restitutionism. Its advocates forget that in this life we grow up to maturity, and that the character is formed for good or evil. Our destiny is thus practically decided; nor can we see any purpose which a prolongation of probation would really serve.

It appears to us that in advocating a prolongation of probation, Restitutionists have laid too much stress upon the accidental adjuncts of a man's life, and too little on the marvellous working of God's providence, in arranging the events and trials that constitute our life. Granted that a man is a member of a vicious and corrupt society; granted that he has never heard the name of Christ, or heard it only as a name to curse by; granted that instead of true religion he has been trained in the abominations of a false one:—granting all these things, may not a man be sufficiently *proved* by the events and trials of his life? It is said that God takes care of oxen, nay even of sparrows: may we not therefore suppose that He takes a special care of human beings? Are not all the events and trials of a man's life specially arranged in His providence? and may we not suppose, so wisely and mercifully arranged, that they shall sift a man to the very core? In the case of the heathen and the outcast, may they not be ordered to this very end, to bring the man to such a point,

that when in the invisible world the light of Christ is first shed upon his soul, he shall either be drawn or repelled.

In denying that a state of probation is continued beyond the grave we desire not to be misunderstood. It is not as if there were any fixed law prohibiting repentance. To maintain such a view would be going beyond the teaching of the Church. The Eastern Church has always maintained that it is just possible for a soul in the intermediate state to pass from the awful to the joyful anticipation. It is not so much that Almighty God refuses to receive repentance, as that repentance is no longer practicable. We may speak of repentances in the intermediate state, in much the same way as we speak of death-bed repentances. Who would dare to deny that God would receive a death-bed repentance, provided only it were sincere? And yet we are justified in warning men not to trust to them. We are justified in believing that the vast majority of them are false and delusive. We know this in many of those cases which seemed to be death, and which were not really so. We know that on rising from the bed of death the penitent forgot his vows, and speedily returned to his former life. And may it not be the same with many others who really died? As long as they were in the body, borne down by the burden of the flesh, they were penitent; but the moment they shook off the trammels of mortality, the moment they started up in the intermediate state, again in the fulness of life, may they not have recurred, as others did, to their habitual frame of mind? There is as much truth as there is exquisite wit in the old couplet—

> "When the devil was sick,
> The devil a monk would be,
> But when the devil got well
> The devil a monk was he."

And, surely, in this point of view we see the inexpressible cruelty of this view of probation beyond the grave. If it be so, that the battle of a man's destiny is practically fought in this life, how cruel to tell men that it is not so! How cruel would it be to say to a young man,—You may revel in riot, you may take your fill of pleasure, you may shirk work and duty, and squander your time in idleness; you will thereby bring upon yourself a heavy chastisement, but *you will not ruin your prospects in life.* And so if the events of this life, every one of them arranged in the marvellous providence of God, are the very things which shape a man's character, and so determine his destiny for ever and ever, is it not manifestly cruel to persuade men to the contrary? Rather ought we to teach men to look with intense awe on the trials of life, to beware of the habits they contract, and the character which is gradually being impressed upon the soul. If a man spends his life in acts of self-seeking, or in acts of deceit or revenge, it is easy to see that he is contracting a character of soul which will totally unfit him for that kingdom of love where Christ shall reign with His saints.

And now let us glance at the Scriptural argument in favour of this new doctrine. The conception which the Primitive Church had of the future, and which, as we believe, it derived from the teaching of the Apostles, was the following. After the present life there is the intermediate state, where souls must await the judgment in joyful or in awful anticipation; where, too, the saved are gradually perfected in the image of Christ, the "good work" begun in this life being carried on to its completion, so that they may be presented perfect and blameless. Then follows the day of judgment, which is the closing act of the great drama now being enacted, and which has after it only the eternal bliss of heaven, or the eternal

punishment of hell. Now the Restitutionists discard altogether this conception, and claim Scriptural grounds for the introduction of a new one. This new conception is what they term the "doctrine of the ages." They tell us that after this world there will be an indefinite number of "ages" or periods, in which God will deal with lost sinners; that these ages extend far beyond the Day of Judgment; that during them God will subject the lost to ever severer trials, in proportion as they hold out, the judgment and the lake of fire being amongst the most severe; in fine, that the ages will only come to an end when all the lost are gathered in, and God is all in all.

Now we naturally inquire, what ground is there in Holy Scripture for thus upsetting the old Christian conception, and introducing the new one. The ground we find to be this. The sacred writers make use of certain phrases, which all scholars up to a recent period have understood to mean "for ever" or "everlasting." These phrases are, εἰς τὸν αἰῶνα, literally "for an age;" εἰς τοὺς αἰῶνας, "for ages;" εἰς τοὺς αἰῶνας τῶν αἰώνων, "for ages of ages." It is now contended that these are not merely differing modes of expressing the same idea of "for ever," but that they ought to be translated literally. They really mean, so it is contended, exactly what they literally say, viz. not "for ever," but "for an age," "for ages," and "for ages of ages." It is to be observed that there is really no other ground for the "doctrine of the ages," but this literal translation of these phrases; because in no other way can we get at the fact that the Scripture contemplates "ages" at all. It is sometimes said that if the adjective αἰώνιος can be made to mean anything less than everlasting, then that is enough for the doctrine; but αἰωνιος cannot possibly mean less than everlasting, except upon condition that the Scriptures contemplate a "doctrine of the ages." So that the whole controversy turns ultimately upon the question, whether these phrases are to be translated in the letter, and so to be taken as a "doctrine of the ages."

Well, now to consider this point.

The first thing to be remarked is, that supposing the inspired writers had really meant to express the idea of "for ever," they must have used phrases of a similar character, for phrases of another character did not exist, and could not possibly exist. No one who is at all acquainted with the processes of human thought which issue in the construction of language can for a moment doubt this. It is to be observed that primitive man does not sit down off-hand to work the differential calculus. On the contrary, a long and painful process is required before he can attain to such a height, or even get a glimpse of what it is like. He must first learn to count three upon his fingers, then five, and after that ten; and when he has laid this necessary foundation, he must then mount up slowly and painfully through arithmetic and other disciplines, till at length he attains to high mathematics. Similarly the human mind cannot by a single bound leap up to such difficult conceptions as eternal or lasting for ever. It is by a gradual process of enlargement that these and similar notions are attained. Men first seize upon some period of time, for instance an age or lifetime; they put it in the plural, and then gradually enlarge the conception expressed by it, till at last they attain to the idea of "for ever," which is then fixed and embodied in some definite word or phrase. The process is clearly seen from expressions which are still current amongst us; we say, for instance, a thing would take ages to accomplish, or that it happened ages ago.

Hence all words denoting eternity or everlasting carry in their composition the history of their devlopement. For instance, our word *eternal*,

which is the Latin *æternus*, has exactly the same origin as the Greek *αἰώνιος*. It literally means lasting an age, and we are bold to say that every argument which would tend to reduce *αἰώνιος* from *everlasting* is equally applicable to the word *eternal*. But, in the case of *eternal*, such an attempt would be hopeless. It was fixed in its present meaning, as we know from classical usage, long before the New Testament was written.

Now, if we bear these things in mind, we shall see that the inspired writers when they used the phrases, "for an age," "for ages," "for ages of ages," were not thinking of a "doctrine of ages" at all, but were just using phrases which had long been fixed in the definite meaning which we attach to *everlasting*. Just in the same way, when we use the word "always," we are not thinking of "roads" or "ways," but are simply expressing the relation in which something that we are thinking about stands to time in general. The proof of this assertion lies in the fact that there is not in the New Testament a single usage of any of these phrases where the meaning might not be for ever; and there are very many where it cannot possibly be anything else.

For instance, to take first the phrase *εις τὸν αιῶνα*. In Heb. vi. 20 and vii. 17, it is used to denote Christ's priesthood, which is for ever; and that nothing less than for ever will do here, is shown by the contrast which the Apostle draws between the priesthood of Christ and the Jewish priesthood. The Jewish priests were removed by death, but Christ is a priest for ever. Or, to take another example, Christ uses the same phrase to denote the duration of the life which He came into the world to bestow. In John vi. 51, Christ says, "I am the living bread which cometh down from Heaven; if any man eat of this bread He shall live for ever." It is clear that nothing less than "forever" will do here; for Christ could not possibly mean that the life which he came to bestow was to last for *one* out of the innumerable ages which Restitutionists speak of, and was then to come to an end. Or again, when S. Paul says, 2 Cor. ix. 9, that the righteousness of God remaineth for ever, can he possibly mean, that during the age which is now present, God is righteous, but possibly He may not continue to be righteous in the age which is coming? Or when Christ says to the fig tree, "let no fruit grow upon thee for ever," does he mean it to be barren for the present age, and then to bear fruit in the following one?

Next comes the phrase, *εἰς τους αιῶνας*, which is an intensified form of expressing exactly the same idea, and similarly we find that there are very many passages where it can only mean for ever. It is used by S. Paul in the following sentences, "God, who is blessed for ever. Amen." Christ, who is over all, God, blessed for ever." "The God and Father of our Lord Jesus Christ, which is blessed for ever more. Amen." It is clear that the idea in the Apostle's mind in perusing these passages had no reference to "ages" at all; he was simply expressing the idea of that adoration which is due and will be paid to God throughout eternity. But there is a passage in which the same phrase is used, which is put completely beyond cavil by the fact that a sentence put in apposition explains it. In Luke i. 33, we read of Christ: "He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." And now we come to the most momentous expression of all, *εις τούς αἰῶνας τῶν αιώνων*, for this is the expression which is used to denote the endless duration of hell. In the Book of Revelation it is said of those, who are cast into the lake of fire, that they shall be tormented, or perhaps castigated for ever and ever. What does this mean? It is to be observed that even if we take it literally we do not sensibly diminish the idea. But plainly it is not to be taken literally. It is an intensified form of expressing the idea of

neverendingness. This is clearly seen from other uses in the same Book. Thus, for instance, it is said of Christ: "I am He that liveth and was dead, and behold I am alive for evermore. Amen." Similarly of the elect: "They need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

In like manner, in regard to the adjective *αἰώνιος*, there can be no doubt that it means, and can mean nothing less than *everlasting*. This is clearly shown by Christ's use of the word in the phrase *eternal life*. What kind of a life would that have been which He came to bestow, if it had only been meant to last for an age, or even for all the ages? Surely we do not need His own repeated declaration, to be assured that they who possess that life shall never die, never perish; and it is in fact this attribute of imperishableness which the word *eternal* was meant to express. Or, when the same word is used of God, or of the Holy Spirit, how can it conceivably mean less than eternal? Or when S. Paul, speaking of the perishableness of our present body, comforts us by the assurance that we have a house eternal in the heavens, how can he possibly mean less than eternal?

Now if this be so, we see how completely the doctrine of the ages, and with it the Scriptural proof for the doctrine of Restitution, falls to the ground. If there is no doctrine of the ages, then the Day of Judgment reclaims the place which it has always held in the thoughts of Christians, namely, that of being the last act of the great drama which is now being enacted. And the Day of Judgment tells us clearly that all are not restored; at that day there is still a residuum left, and so they are sentenced to a doom which is unchangeable. "These shall go away into everlasting punishment; but the righteous into life eternal."

And now we have done for the present. It is said that many of our younger clergy are adopting this opinion as being in their view more merciful and less liable to objections. We would earnestly ask them, before taking such a course, to pause and consider. Is it really the case that this new doctrine is more merciful? We think we have given reasons for believing that it is not so; and then as to objections, it will be found, instead of diminishing them, to increase them tenfold. The moment we adopt it, we bring theology into conflict with the great fact of free-will; it would be impossible for any length of time to hold the doctrine, and at the same time to recognise the fact of free-will. But what a state of things would this bring about? How would it react even on the very premisses of Restitutionism? It has hitherto been the glory of Catholic theology that it never has made a mistake in regard to the great problems of metaphysics. If we are led to adopt this new doctrine we shall make a mistake of the first magnitude; and the consequences of this blunder would extend into every department of theology. Our whole doctrine of grace would need to be remodelled.

Then, too, there are immense practical issues dependent on the question. It is easy to see that this new doctrine, if adopted, would tend to destroy the estimate, which happily we now have, of the awful import of this life as that which determines our fate for ever. No, the true remedy for present difficulties is to be found, not in fanciful theories of the restoration of all, but in more rational views as to the state of the lost, and in bringing into greater prominence the doctrine of the intermediate state, which, unhappily, our traditional Calvinism denies. If it be so, that on opening the eyes in the intermediate state we open them upon the light, that then all darkness and all error are impossible, then surely no soul can be lost unless it has so lived, as that it chooses darkness rather than the light. If in that solemn moment it chooses the light, is drawn to the light, falls down in adora-

tion before Him, who is the light, then however much it may have been stained, there is all the merciful discipline whereby it is chastened and perfected and made fit for the kingdom. If, on the other hand, it has so lived as to choose darkness rather than the light, what is gained by supposing that God pursues it with unspeakable judgment, till He utterly crushes and breaks it down? It is not such forced service that our Master wants. He asks for the heart, and nothing less than the heart will satisfy Him.

THE EVIDENCE OF THE LITURGIES ON EUCHARISTIC ADORATION.

BY DR. LITTLEDALE.

(*Concluded.*)

The Liturgy of St. Mark the Evangelist contains two prayers after the consecration, addressed to Christ, but as they do not *necessarily* imply Eucharistical adoration, although perfectly consonant with it, they are not here cited, as the aim is to give only such passages as do not admit of any reasonable dispute concerning their doctrinal import; and this remark holds good for several other of the Syriac liturgies, such as St. John Evangelist and Matthew the Shepherd. One, however, which occurs in the Liturgy of St. Dionysius of Athens, is so remarkable in its language that an exception may be made in its favour, although it is not adduced as part of the direct proofs tendered in this paper. It occurs in the thanksgiving after Communion, when, according to the Syriac rite, in this resembling our own, and differing from the Roman, the Sacrament is still upon the altar, and it runs thus:

> O Christ, King of Glory, and Father of the world to come, Holy Sacrifice and heavenly Priest, Lamb of God that takest away the sin of the world, forgive the sins of Thy people, and remit the errors of Thy flock; preserve us by the communion of Thy Sacrament from every sin committed either by word, or thought, or deed, and which might put us away from fellowship in Thine household, that our bodies may be guarded by Thy Body, and our souls renewed by Thy Sacraments, and Thy blessing, O Lord, may be in all our inward and outward man, that Thou mayst be glorified in us and for us, and that upon us Thy right hand may rest, and that of Thy blessed Father, and Thy most holy Spirit.

A scarcely less remarkable prayer of an intercessory character, similarly directed to the Son, occurs in the Liturgy of St. Ignatius; but for the reason given above, it is unnecessary to cite it here. The same remark holds good of the liturgies of the Chaldee St. John Chrysostom, of St. Marutas, of Dioscorus of Alexandria, of Jacob Baradæus, of Thomas of Heraclea, of Philoxenus of Bagdad, of the Holy Doctors, of Dionysius Bar-Salibi, of Gregory Bar-Hebræus (Abulfaraj), of John the Scribe, of John Bar-Maadan, and of Ignatius of Antioch, all of them containing Post-Communion prayers addressed to the Son, which are more than consistent with the doctrine here discussed; and indeed could hardly have found their place without it, but which are at least patient of another interpretation. Not so, however, the Post-Communion Thanksgiving in the two very curious liturgies of Philoxenus of Mabug. The former of these runs thus:

> We offer adoration to Thee, O holy King, our Lord Jesu Christ, Who hast vouchsafed us that our body should be mingled with Thy holy Body, and our blood with Thy precious Blood. Therefore we adore Thy Majesty; we praise Thy Divinity, we

proclaim Thy mercies, not wandering from Thy truth. We beseech Thee also to bless us all with Thy heavenly blessings, and deliver us from the torments of them that do evil, etc.

The second of these liturgies is remarkable for the theological peculiarity which the prayer we are about to cite contains; which, however, so far from weakening the force of its testimony, increases it, as proving the strong hold which Eucharistic adoration must have had, since it could be exaggerated so as to obscure the Sacrificial character of the rite. It is worded thus:

Christ our God, gracious and merciful, Who art the propitiation and the cleansing of all sins, receive these oblations which are offered by us to Thee, as the oblations of all godly men of old time who waited in hope for Thee; that we may abide therein steadfastly and undespoiled, and may be made worthy of the dainties of Thy spiritual table, and therewith of confidence before the throne of Thy Majesty, in that day of joy and gladness, and exultation, when Thou shalt arise with Thy saints in Thy heavenly Kingdom, etc.

In the Liturgy of Joseph Bar-Cephas, the Post-Communion act of worship is very strong:

We acknowledge Thee, Jesu Christ, our God, we give thanks to Thee, we praise Thee, because by Thee we have been offered to God the Father, and have been enriched with true faith, and have eaten and drunk Thy Body and Blood. We offer Thee true adoration, and we beseech Thy love towards men. Bless Thy people and Thine heritage with Thy glorious right hand and mighty arm. Guard them by Thy victorious Cross, and we will ascribe unto Thee glory and praise, etc.

The Liturgy of Dioscorus of Cardou has a very remarkable statement, rather than prayer, made by the priest immediately after the Consecration, which illustrates the subject from another side:

This is the Body and Blood of Christ our God. This is He who is indivisible and immutable. This is He who, not subject to time, hath yet been seen. He hidden from all, Who hath been manifested, He Who sitteth at the right hand of the Father, Who, with the Father and the Spirit, bestoweth gifts; Who granteth pardon to our sins, and looseth our offences . . . . . to Whom and to His Father and to His Holy Spirit, let us give thanks now, and for evermore.

It is desirable to remark on these citations from ancient copies of the Syriac Liturgies, that some are still in living use amongst the Christians of St. Thomas, and are printed by the Rev. G. B. Howard in his work on *The Christians of St. Thomas, and their Liturgies* (Oxford and London: Parker, 1864). A great many Syriac Liturgies have no passages in them at all resembling those given above in illustration; but the Indian use, as exhibited by Mr. Howard, establishes the truth of Renaudot's statement (which otherwise might have been regarded as mere conjecture) that all these many variants regard the *Ordo Communis* as their common norm, and insert from it, in the actual celebration of the Eucharist, such prayers as they do not themselves expressly provide, which must accordingly be read into each of them. And as this covers the very remarkable orison to the Host at the priest's own Communion, no argument can be drawn from the silence of any liturgies of this family on the point at issue.

III. The next appeal shall be to the Nestorian Liturgies. In the Liturgy of the Apostles, the priest, taking a Host off the paten with both hands, says:

Praise be to Thy holy Name, O Jesu Christ our Lord, and praise be to Thy Majesty at all times. ℟. Amen. *Priest.* O Thou living and life giving Bread which camest down from heaven, and which givest life to the world, so that whosoever eateth thereof shall never die, and whosoever partaketh thereof shall thereby obtain pardon and salvation, and shall live for ever. ℟. Amen.

In the Liturgy of Nestorius, the Deacon is instructed to say at a certain time, before the Consecration, but after the commemoration of the Institution, the following words, which serve as a gloss upon the acts and words of the priest in the latter part of the Office. The passage is worded thus:

Lift up your sight to the height of the Highest above, and behold with the eyes of your minds, and contemplate that which is being done at this time. The Seraphim stand in awe before the throne of the glory of Christ, and with one loud voice sing unceasingly Alleluias and praises to the Body which is laid out, and to the Cup which is mingled, whilst the people pray, and the priest intercedes for mercy on all the world; and mentally saith: Peace be with us.

After the Fraction and the Signing, the priest, making the Commixture, bows himself before the Host and Chalice, and says:

Glory be to Thee, O Lord Jesu Christ, Who by Thy grace hast made me, albeit unworthy, a minister and mediator of Thy glorious, holy, quickening and divine mysteries. By the grace of Thy mercies make me worthy of pardon of offences and remission of sins

In this Liturgy, which is, in part, of remote antiquity, as being made up partially of the Liturgy of the Blessed Apostles, a norm ascribed to St. Maris and St. Adæus, two of the Seventy, there are two or three Post-Communion prayers directed to the Son, similar in character to those already referred to; but the just cited address made by the deacon to the congregation is the most important item contributed by this class of liturgies to the subject, as it clearly brings in the fresh idea of worship directed by the Heavenly host to Christ present in the Sacrament, a notion which is, doubtless, discoverable by inference in other rites, but is nowhere else so definitely expressed.

IV. The Coptic Liturgies next claim attention. The Anaphora of St. Gregory presents the singular peculiarity of being addressed throughout to the Second Person of the Holy Trinity, both before and after the Consecration, so that the mere fact of the Great Intercession after Consecration being addressed to Christ, would not of itself prove Eucharistic adoration; and the same holds good, for this reason, of the remarkable Prayer of the Fraction addressed to the Son. But the Confession which the priest makes, before the Communion, is too strongly worded to have its meaning diluted by any such explanation. Here it is:

The Holy Body and the Precious Blood of Jesus Christ, the Son of our God. Amen. The Holy precious Body, and very Blood of Jesus Christ. Amen. It is the Body and the Blood of Emmanuel, our God in truth. Amen. I believe, I believe, I believe, and I confess to my last breath that this is the life-giving Flesh which Thou didst take, O Jesu Christ our God, from the Lady of us all, the pure mother of God, the Holy Mary, which Thou didst unite with Thy Deity, without commixture, or confusion, or change. Thou didst confess a good confession before Pontius Pilate. Thou didst give It for us upon the holy Tree of the Cross, of thine own will. I believe that Thy Divinity is not separated from Thy manhood for a moment, or the twinkling of an eye, being given for us as the salvation and forgiveness of sins, and the eternal life of those who partake thereof. I believe that this is It of a truth. Amen.

This same confession, with but minute verbal difference, occurs also in the Coptic St. Basil and St. Cyril.

In the Universal Canon of the Ethiopic Church, the congregation responds, led by the subdeacon, after the prayer of the Fraction:

The Angelic armies of the Saviour of the world stand before Him and compass around the Body and Blood of our Lord and Saviour Jesus Christ; let us come before His face, and in faith worship Christ.

Deacon.—Adore God with awe.

The priest, a little later, makes a confession of the Real Presence, in nearly the same terms as those cited above from the Coptic St. Gregory,

slightly amplified in one or two of its phrases, but not sufficiently to require independent citation.

In the Ethiopic Liturgy of Our Lady, the following prayer immediately succeeds that of the Fraction:

To our latest breath let us hear this word of Eucharistic Consecration. In it let us seek a refuge. In it let us find reconciliation. In it let us make our boast. For it is the coming of the Son out of the Heaven of Heavens on high, for judgment and for mercy; so that this Bread is at once a refuge and a tribunal—and the merciful One. At this perturbing word the soul trembleth, and my members quake, and the doors of my heart within me are opened. Lo! this Bread is broken! Lo! this Table is prepared! Let him that will receive come, and delay not; but first of all humble your souls and purify your hearts.

In the Ethiopic Liturgy of Dioscorus, the following curious clause occurs, immediately after the Consecration:

Let it not seem to any of us as though the Body which he eateth were a body without blood or spirit. And while he drinketh this Cup, let it not seem as if it were blood alone, without body and spirit. But it is Body Blood, and Spirit, just as it is His Godhead, which is one with His Manhood.

So far the Coptic and Ethiopic Liturgies.

V. The Armenian Office may now be cited. At the Elevation, accompanied by the words, "Holy things for holy persons," the choir responds, as in some of the Greek Offices already given, "One Holy, One Lord, Jesus Christ, to the glory of God the Father." Somewhat later, the priest recites the prayer, common to the liturgies of St. Basil and St. Chrysostom: "Advance, O Lord Jesu Christ, from Thy sanctuary in heaven," etc. (See page.

At a second elevation, following the liturgical commixture, the priest says, with a loud voice to the people:

Let us in holiness taste of the Holy Thing, the Holy and Precious Body and Blood of our Saviour Jesus Christ. Who hath descended from Heaven and is distributed amongst us. He is the Life, the Hope, the Resurrection, the Atonement, and the Pardon of Sins. Sing psalms to the Lord our God with a sweet sound, make spiritual hymns to be heard, because Him befit psalms and benedictions, Alleluias, and spiritual hymns. Utter, O ministers, psalms with singing, and bless the Lord of Heaven.

Then the curtain is drawn, and the priest, holding the sacred Host in his hand, kisses it, and says:

What blessing or what thanksgiving can I repay for this Bread and this Cup? Thee, Christ alone, we bless, with Thy Father, and Thy Holy Spirit, now, etc. . . I confess and believe that Thou art Christ the Son of God, Who hast borne the sins of the world.

While he is thus employed, and as he is making the commixture, the choir sings:

Christ sacrificed is distributed amongst us. Alleluia.
He gives His Body here for food and sprinkles His holy Blood upon us. Alleluia.
Draw ye near unto the Lord, and be ye filled with His light. Alleluia.
O taste and see how sweet the Lord is. Alleluia.
Bless the Lord of Heaven. Alleluia.
Bless Him in the Height. Alleluia.
Bless Him all ye angels of His. Alleluia
Bless Him all ye His hosts. Alleluia.

This canticle is sung at every celebration of the Eucharist; and there is subjoined to it an additional one for each of the weekdays, all of them acts of Eucharistic worship, of which it will suffice to give one as an example. That for Tuesday runs as follows:

O Bread of Life and Immortality, Holy and Ineffable Food, which hast come down from Heaven to give new life to men; Living and Quickening Life, give to us that hunger the food of Thy sweetness. Have mercy.

When the priest communicates himself, he says:

Let Thy Incorruptible Body be life unto me, and Thy sacred Blood, propitiation and remission of sins.

Then the people are directed to draw near, and the choir begins to sing:

Our God, our Lord hath appeared to us. Blessed is He that cometh in the Name of the Lord.

In the Armenian Office for communicating the sick, after the canticle quoted above has been recited, the priest, giving the Sacrament to the invalid, says:

Thou Who didst prepare the table of the Sacrament, and gavest Thine Apostles to drink of the Immortal Chalice in the holy Upper Chamber, this day, we beseech Thee, Saviour, have mercy.

Cleanse our minds and thoughts, that we too may communicate in holiness, with Thine Apostles.

We are filled with Thy bounty, O Lord, tasting Thy Body and Blood; glory in the highest to Thee, Who hast fed us.

Thou Who ever feedest us, send us Thy spiritual might: glory in the highest to Thee Who hast fed us

We give thanks to Thee, O Lord, Who hast fed us from Thine immortal table, distributing Thy Body and Blood for the redemption of the world and the life of our souls.

This concludes the testimony so far as the venerable Churches of the East, in their various rites and languages, touch on the question of Eucharistic adoration; and it is clear that from the evidence of St. Mark and St. Clement, which represents the tradition of at least the second century, down to Gregory Abulfaraj in the twelfth century, the witness is precise, homogeneous, and indisputable. The circumstances of Western Christendom have been much less favourable to variety of rite, and the ancient Gallican Liturgies have so completely disappeared except in some minor fragments not touching the question, that no information can be derived from them; while as regards the Teutonic peoples, their conversion was effected under conditions which made the introduction of the Roman rite at a very early time a practical necessity; and we have nothing but conjecture to go upon as regards the ancient British liturgy before the arrival of St. Augustine. There are thus only two sources whence we can derive corroborative evidence as to Western usage, apart from that supplied by the Roman Missal itself. These are the Mozarabic Rite, which, though seriously affected by attempts to bring it into nearer conformity with the Petrine Liturgy, has still many peculiarities which mark it off as belonging to a distinct family, one or two of which supply items of evidence; while, on the other hand, the Ambrosian Missal, though little more than a variant of the Roman Liturgy, has yet existed so long on a semi-independent footing as to throw back to a remote date any matter which it either possesses peculiar to itself, or in which its deviations from the Roman text in similar subject-matter are somewhat more than verbal. In both these cases, however, as in that of the Roman Missal itself, the amount of evidence in favour of Eucharistic Adoration is very much smaller than that obtainable from every one of the Eastern families. The polemical value of this fact is considerable, because it at once disposes of the argument which would undoubtedly be adduced to discredit the testimony of the Western Liturgies, were they at all as emphatic on this subject as those of the East. It would be maintained by that numerous body of insufficiently equipped controversialists who believe that the new terminology employed for the

first time in the West during the ninth century, to meet the rationalising glosses of Scotus Erigena, represented an innovation in doctrine, (instead of being in truth, like the *Homoousion* of five centuries earlier, a weapon of resistance to such innovation,) so that any strong language of Eucharistic devotion found prevailing in Latin Christendom must necessarily belong to a comparatively late age, and be the result of a doctrinal development unknown to the early Church.

But, as a fact, there is very much less to be gathered from the three surviving Western Rites than might fairly be looked for by any one who should judge either from the analogy of the Eastern Liturgies, or from the actually received doctrine and practice of the Latin Obedience at the present day. There is, in truth, but just enough evidence on the subject to enable us to say that no divergence of theological opinion on this head existed between East and West; and, perhaps, to make a speculation that there may once have been more than can now be found, not altogether improbable.

VI. The items of evidence producible from the Mozarabic Liturgy, are as follows: After the Consecration Prayer, and just before the exclamation "Holy Things for holy persons," which this Liturgy retains from Eastern use, the priest, taking that special particle of the Host, which in this rite is called the "Kingdom," places it over the chalice, and says thrice:

The Lion of the tribe of Judah, the root of David, hath conquered. Alleluia.

To which the choir responds thrice, in like manner:

Who sittest upon the Cherubim, Root of David. Alleluia.

At his own Communion, the priest recites the orison:

Hail for evermore, most Holy Flesh of Christ, highest sweetness for ever.

And so, at the communion of the chalice, he also says:

Hail for evermore, most holy Drink, which art to me for ever sweet before all things and above all things.

It is not a little curious that these two ejaculations, though not occurring in the Roman Missal, are found in the Anglican Rites of Sarum and Bangor, which most assuredly never borrowed directly from the Mozarabic office, and they are thus probably a survival of that almost extinct liturgical family, once prevalent in Gaul as well as Spain, which has been styled Ephesine, and attributed to the Apostle John.

In the Ambrosian Missal, as the priest, after consecrating, makes the fraction, he says:

Thy Body, O Christ, is broken, the chalice is blessed.

And immediately after he adds, before making the commixture:

Let Thy Blood be unto us always for life, and the salvation of souls, O our God.

The other prayers which have any relation to the subject are the same as in the Roman Missal, at which we now arrive as the last item of testimony to be produced. The first noteworthy fact in it is that immediately after the commixture, the priest, bending before the Sacrament, says:

Lamb of God, that takest away the sins of the world, have mercy upon us.
Lamb of God, that takest away the sins of the world, have mercy upon us.
Lamb of God, that takest away the sins of the world, grant us peace.

To this succeed three Collects, all addressed to the Son, the first for the peace and unity of the Church; the second for deliverance from evil; and the third for worthy communion; but it is noticeable that, apart from their ritual adjuncts, viz., that the priest is in the actual presence of the Sacrament, bending before It, and having his joined hands resting on the

altar, there is nothing in the absolute wording of these prayers to imply Eucharistical Adoration; and if transferred, as they might readily be, with the omission of the single word *hoc* in the second collect—"Deliver me, through *this*, Thy sacred Body and Blood, from all evil"—to an earlier part of the office, there is nothing in them from which any argument either way could be drawn. And this also holds good of the short prayer which the celebrant recites at the ablutions.

The strongest passage in the whole rite is that which occurs just at the priest's own Communion, as he takes the Host in his hands:

> Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my soul shall be healed.

It just barely supplies the needful proof, and no more.

Whatever prayers or hymns used in the Roman Church of the present day go beyond this, have no liturgical or authoritative character, but are simply offered as private helps to the private devotions of the faithful, for even the world-famed *Tantum Ergo* and *O Salutaris* are only centos from Breviary, not Missal hymns, while *Lauda Sion*, which is a Missal sequence, is not strictly an act of worship at all, while, being a sequence, it occurs before the Gospel, and long before Consecration. And such usages as Benediction of the Blessed Sacrament and the Forty Hours' Adoration, stand on a different footing from the Canon of the Mass, being in truth rather private expressions of piety, informally begun and gradually allowed recognition and sanction, than deliberate ordinances of the Roman Church in its corporate capacity and authority. This circumstance effectually disposes, as we have said, of the objection that Eucharistic Adoration is a corollary from any exclusively Roman doctrine touching the Sacrament, or that it has anything to do either with the Paschasian or Berengarian controversies. On the contrary, the notable fact must be clear to all who have perused the citations in this paper, that it is exactly the Petrine Liturgy which is least clear and emphatic in its expressions of Eucharistic worship directed to the Son; and, therefore, that the mass of testimony on the other side suggests the possibility that the Petrine Rite suffered at some very early date a loss in this respect, which it has since the Reformation informally made good, by supplementing the Missal with the Rite of Benediction, which, though in its liturgical aspect undoubtedly a modern innovation, yet, in its doctrinal aspect, appears to be the redressing of a balance which became unduly depressed, possibly under African influence, at a comparatively early period.

The conclusions, then, which we are justified in drawing from the evidence collected and set forth in the preceding citations, are that Eucharistic Adoration is in no sense bound up with any tenets which may be supposed peculiarly Roman, since the Roman Liturgy is weakest of all in this respect; and next, that whatever other arguments may be adduced against the practice by those who are opposed to it, they are at least estopped from pleading in their favour the silence of the Ancient Liturgies, whose voice, on the contrary, is singularly clear and explicit. R. F. L.

SHEFFIELD CHURCH CONGRESS.

HON. C. L. WOOD'S PAPER.

SUBJECT—*The Just Limits of Comprehensiveness in the National Church.*

Since the national Church is the Church of God sent to the nation, not some merely human compromise of Parliamentary origin, as Mr. Hughes would have us believe, invented by the nation—since this claim involves of necessity the further assertion that none but those who acknowledge the authority of the Catholic Church have any right within her borders, the just limits of comprehensiveness in the national Church must be decided not by what may happen to please the fluctuations of public opinion, or even the wishes of the Crown and the Houses of Parliament, but by recourse to those principles of Divine appointment which are to be sought for at the hands of the Church herself.

The principle, then, upon which we must approach the subject of comprehensiveness in the first instance is clear and distinct. In regard to dogma, to that faith which before all things it is necessary that a man should keep whole and undefiled, the national Chnrch must be just as comprehensive as the Catholic Church herself, neither more nor less. In such matters there can be no question of a greater or less degree of comprehension. The truth once for all delivered to the Church from the beginning, everywhere and by all taught and acknowledged, that truth the Church proposes to her children, and if they reject it they reject it at their peril. It is necessary to insist upon this because, by a strange inversion of the maxim, "*In necessariis unitas, in dubiis libertas*," there is in certain quarters a tendency to look with approval upon the existence of the most diametrically opposite teaching in the matter of dogma, while insisting upon a rigid uniformity in the matters of ritual.

There cannot be a more vicious principle. It is the Church's office to teach the truth. Nothing can relieve her from this responsibility. It is the reason why she exists, and in the discharge of this office the *quod semper*, the *quod ubique*, and the *quod ab omnibus*, as is witnessed to by Abp. Bramhall in speaking of the Thirty-nine Articles, is the one test by which the limits of comprehension in the national Church in regard to matters of faith can be determined. There may be more or less difficulty, owing to the divisions of Christendom, in applying this principle to errors that have arisen since the great schism of East and West. There can be none in its application to such questions as those which were raised not long ago by the invitation addressed to a Socinian to communicate at the Altar of Westminster Abbey, or to the teaching of those who do not hesitate to deny the reality of the supernatural life that is derived from the Head to the members, through the sacraments of the Church. If in such matters there is toleration of error amongst us, the only excuse that can be made for it is the hope we entertain that such toleration may in the long run win back to the faith those who, to their infinite loss at present, often unconsciously reject any portion of it.

In regard to matters of discipline, such as questions of ceremonial and questions relating to the spiritual tribunals of the Church, upon which every provincial or national Church has great authority, the case is somewhat different, though even here in such matters some are of Divine appointment, and are therefore immutable, and others are of such universal and immemorial use as to make it probable that they are Apostolic. Among

ourselves, just limits of comprehensibility, and the latitude that can be allowed by the Church of England in respect to such questions, must be largely influenced by the peculiar circumstances of her history. In the crisis through which the Church passed in the sixteenth century, the justification of Elizabeth and those who acted with her is to be found in the need of reform witnessed to by the councils of Constance and Trent, and in the fact that the actual changes, much as Catholics may have disliked some of them, did not, apart from special theories as to the prerogatives of the Roman see, forfeit the claims of the Church, so long bound up with the national life, upon their allegiance. On the other hand, a justification for the Roman party is to be discovered in the fact that if the changes did not necessarily involve a rejection of Catholicism, they were carried out in many churches and parishes as if they did. We can imagine the feelings of Churchmen, then, when they saw their churches ravaged, and the holiest ordinances of religion reviled, with the connivance of such bishops as many of Elizabeth's prelates were, by referring to our own feelings when we saw Mr. Tooth driven out of his church at Hatcham; a congregation like St. Matthias', Stoke Newington, and St. Mary's, Crown Street, scattered; a church like St. Raphael's, Bristol, closed; or a devout layman repelled from Communion by a priest like the Rev. Mr. Jolley of St. John's, Birkenhead. This double aspect of what took place under Elizabeth is witnessed to on the Roman side by such writers as Mr. Simpson, who, in his "Life of Edmund Campion"—a book full of information in regard to the Church history of the day—points out that in many places "there was positively no change but the not unpopular substitution of the English for the Latin Service," and, on the other, by such facts as the history of Abp. Grindal, whose patronage of the liberty of prophesying (that is, of the preaching of Puritan ranters), so exasperated the Catholics that it ultimately led to his disgrace.

Facts like these explain the subsequent history of the Church of England, and determine the just limits of comprehension in regard to matters of discipline within her borders. To be just to all parties, then as now, we must distinguish between the actual changes themselves and the way in which they were carried out. We must remember that the English and Latin Services, by whatever name they might be called, were in all essentials the same, and that the difference between them was held to be only a matter of form. We must remember that even in regard to that section of Catholics who were unwilling to use the English Service, it was not till the pretensions of the Pope to depose Elisabeth, and absolve her subjects from their allegiance, had made the use of the Latin Service almost synonymous with political treason that the Mass in Latin was prohibited in chapels and oratories so long as it was also said in English in the parish church. What stereotyped differences which otherwise might have been healed over was the attitude of the Papacy, the political necessities of Elizabeth's position, and the recollection of the persecution under Mary. These combined to throw the government of the Church into the hands of men who had brought back from exile a determination to Protestantize the Church, as far as they could do so with safety, and to interpret the Prayer Book not by the traditional observances of the Church, but by the models they had been brought in contact with at Geneva. It is true that they were never strong enough to obtain an alteration of the Church's rules and formularies—witness the retention of the Ornaments Rubric; but they were strong enough then, as now, to neglect them with impunity, and in the paralysis of the Church's life which ensued, what with the divisions and disgust of Catholics on the one side, the lawlessness of the Puritans, and the

subsequent revolution brought about by their means, on the other, Catholic tradition and practice all but died away. The result was that, when it pleased God again to breathe upon the dry bones, and Catholics—roused from that lowest depth of degradation reached by the Church in the last century, after the expulsion of the Nonjurors, when its Convocations were suppressed, and all belief in the supernatural character of the Church and the sacraments seemed to have disappeared—began again to assert their rights, and to claim their inheritance, they found themselves looked upon as aliens and interlopers in the house that was their own.

Assuredly we do claim the restoration of these rights everywhere and at once without respect to time and place. Catholics have been forgetful of their own duties for too long to give them the right to make any such claim. But what we do claim, and what we have a right to expect, where the rules and ritual of the Church have been revived with the good will of all concerned, is to be left in peace ourselves. With the formularies of the Church in our hands—in the face of the declarations of the civil power—"That no new faith, no new religion was set up in England;" "That the Crown claimed no superiority to change any ancient ceremony of the Church from the form before received and observed by the Catholic and Apostolic Church"—I, for one, entirely decline, in respect to those questions relating to Catholic ceremonial and freedom of the Church from the interference of the Privy Council, to discuss the just limits of comprehension, as if there was any need of asking for toleration for ourselves. These things are our rights, and the world will one day acknowledge them. But I do ask, on what principles of natural justice those who can tolerate the working of the Divorce Act—who can witness without protest the blessing of the Church being given to the marriage of a Christian and a Jew; who decline to condemn, if they do not encourage, the schism of such a person as Bishop Beckles; who openly decline to hear confessions and to give absolution; and who in a thousand ways disregard the plainest instructions of the Prayer Book—can justify such license on one side, with the prosecution on the other of clergy whose only crime is that they wear the vestments admittedly covered by the words of a rubric the force of which can only be got rid of by reading into it the words of another document, itself of most questionable authority, and which cannot even be produced? Justice requires that the scales should be held with an even hand; but I fail to see the even-handedness of such proceedings, or upon what theory it can be right that a single parishioner, who, as in the case of St. Alban's, Holborn, before the church was built, declared he never would enter it, should have the power to persecute an entire congregation in a place where, beside himself, not a single person can be found to move against the priest they love so well.

But it will be said, perhaps, that a large portion of the nation is outside the Church, that within the Church there are so many whose sympathies lie in a Protestant direction that, if the Church is to retain her present position, it would be expedient, even at the expense of strict justice, to lighten the ship by the sacrifice of a few ecclesiastical Jonahs. The line of argument is by no means a new one. The fear "lest the Romans take away our place and our nation," whatever form it takes, is always prompting men to unworthy actions, which in the end are apt to produce the result they were intended to stave off; but in this case expediency is clearly on the same side as justice, and I ask, can it be wise, in the interests no less of expediency than of justice, that the worst features of the reign of Elizabeth should be revived without their political excuse, and priests and congregations be exposed to the mercy of paid informers, in or-

der to deprive them of observances intimately connected with doctrines that are dearer to them than their lives? Consider the history of the last ten years. Is it encouraging for such an undertaking? Has the success which has attended the Public Worship Regulation Act been such as to justify a lively hope that the real object for which that measure was passed —namely, to bind the yoke of the Privy Council tighter upon our necks— is likely to be accomplished? Has the attempt hitherto strengthened the relations of Church and State, or has it—witness the words that dropped from Lord Hartington last year in reference to the Public Worship Regulation Act in Scotland—only widened the crack already visible in the wall? Absolute identity of doctrine and discipline does not in Scotland prevent the Free Church and the United Presbyterians from desiring and endeavouring to compass the downfall of the Scotch Establishment. Is it more likely to do so in England, even if you could obliterate all external distinctions between the Church and Dissent?

But there is another class of considerations which, in the interests of peace, I should like to press upon the congress. That restoration of Catholic doctrine and practice which, on the admission of papers like the *Pall Mall*, has made the Church interesting, is in process of reversing the state of things the Church had to encounter at the last great crisis in her history to which our present troubles can be compared. Then the strength of the Church lay in the country rather than in towns. London was the headquarters of Puritanism. To-day the real strength of the Church is in towns. Then it was the middle class which was chiefly infected with Protestantism. To-day it is in the middle class that the Catholic revival is making its most numerous recruits. Then it was chiefly the young who were the strength of the Puritan party; to-day, amid the mass of infidelity and indifference which surrounds us, I will venture to say that in nine cases out of ten, if a young man is in earnest, he is to be found on the Catholic rather than on the Protestant side. What do such facts mean, except that the future is ours, and that however violent the development of persecution may be, for the moment it is only violent because it is the last expiring effort of a party conscious, as Lord Beaconsfield has expressed it, (if I may invert his words,) "that they cannot afford to wait?" The truth is, we are in a state of transition, and what is wanted on the part of our rulers is the wisdom to see in what way the world is moving, and the tact to accommodate the course of the great religious revival going on in our midst, so as to minimise the friction inseparable from times of progress. Such times are critical, and a mistake may set a ball rolling which nothing afterwards can stop. Insist, as far as in you lies, upon a rigid uniformity in obedience to a tribunal men are prepared to make any sacrifice rather than acknowledge. Render penal the expression of all outward symbols which give expression to our community in doctrine and practice with the great founders and saints of the Church in England. And to accomplish this, consider, as the Lord Chief Justice has recently said, "that there is no need to be over-nice in dealing with these troublesome Ritualists." Override the plain directions of the Prayer Book—adopt the opposite of the maxim, *In dubiis libertas, in omnibus caritas*, (for where has been the liberty which it has been sought to concede in matters which the Privy Council admits to be doubtful, and where is the charity of persecutions that have worried one priest, illegally as it has turned out, into his grave—I mean Mr. Purchas— which has illegally imprisoned another, and equally illegally suspended a third and a fourth?) and you will not put down Ritualism. On the contrary, as has recently been pointed out by the *Times*, it will take a deeper hold if exposed to such persecutions; but you will create in some minds a

feeling of soreness and hostility in respect to a state of affairs in which such things are possible, and in others of indifference whether they stand or fall, which will paralyse the defences of the Church against the attacks of those who are already counting up her spoils, and make what, if we had peace among ourselves, might yet be averted, disestablishment and disendowment, certain.

On the other hand, frankly admit what, with our Prayer Book in hand, you can hardly deny that the old ritual of the Church of England, of Augustine, of Lanfranc, of Anselm—limited only by what was forbidden in the second year of Edward VI.—is still our rightful possession—not that it should be forced upon unwilling congregations, but that it should not be taken from us—and I will venture to say that much will have been done to solve our existing difficulties. It is not an ideal state of things, I know; but under existing circumstances there is much to be said for allowing a very considerable latitude to individual congregations. Admit the fact by a frank recognition of the principle adopted by the late Bishop of Lichfield, and sanctioned by the Archbishop of Canterbury, in the case of Mr. Bodington, and I will venture to say, with a little good will on both sides, which certainly would not be wanting in ours, peace might be restored in a very short time to the Church.

One thing more. If Lord Bacon, in the interests of comprehension, could in his day urge the folly of enforcing the Oath of Supremacy upon those whose consciences were troubled at the prerogative it might seem to attribute to the Sovereign in spirituals, what would he say, were he alive to-day, in the interests of the just limits of the comprehensiveness of the national Church, as to the injustice and folly of persecuting those who only ask to be allowed to obey the rubrics of the Book of Common Prayer, free from the unconstitutional interference of the Judicial Committee, and of Lord Penzance, in peace? We cannot, I will add we dare not, surrender the ritual and ceremonial of the Church, which experience has shown to be so necessary a bulwark of the faith, where it has been restored with the good will of all concerned, at the bidding of courts whose existence, so far as they touch spiritual matters, is an insult to all Catholic principles, or in deference—I will not shrink from saying here what I said elsewhere—even to Episcopal authority placing itself avowedly at the disposal of the civil power. In conclusion, I would feign express a hope that the recent decision of the Lord Chief Justice, damaging as it must be, whatever the result of the appeal now pending, to the character and procedure of the Judicial Committee, and of the courts subject to its jurisdiction, may teach even the most unwilling, before it is too late, the danger of trying to govern the Church by unconstitutional means, and in the interests of the just limits of comprehension, how all-important it is to realize that a great historical Church like the Church of England can never consent, in the interests of popular Protestantism, to be treated like a department of the civil service, or to surrender, even in externals, the common use and practice of the Catholic Church.

PAPER OF REV. GEORGE F. MACLEAR, D. D.

SUBJECT—*Foreign and Colonial Missions; their Condition, Organization, and Prospects.*

The point to which I propose to address myself in this paper is *The Bearing of the History of the Missions of the Past on the Prospects of the Missions of the Present Age.*

I have chosen this point for more than one reason. In the first place, while there are many who, to use the words of Bishop Butler, "require in regard to Missions, more than either experience or Scripture give ground to hope for in the present course of the world" (Bishop Butler's Sermon before the Society for the Propagation of the Gospel, Steere's *Sermons and Remains*, p. 223), there are also a still larger number, who never tire of magnifying difficulties, of reckoning up discouragements and discrediting success. The history of past efforts has a lesson for both of these classes of persons. While, on the one hand, it corrects extravagant expectations, on the other it is eminently calculated to sustain a failing courage.

But I have another reason for my choice. If any Church in Christendom has much to learn from the past, it is the Church of England. Three separate epochs contribute their quota for her instruction. First (*a*), there is the epoch of her own foundation; then (*b*) that of her labours for the conversion of a great portion of Europe; and, thirdly (*c*), that of her more recent efforts for the conversion of the heathen world.

I. First, I say, there is *the story of her own foundation.* Do men complain of the slow progress of modern Missions? We point in reply to the fact that from the time when the Apostle of Ireland commenced his labours till the day when the men of Sussex were gathered into the Christian fold upwards of 250 years passed away. Do men point to the inequalities of progress which attend modern efforts, to their frequent alternations of success and failure? We ask again, were there no vicissitudes, no impediments, no interruptions, no wearisome delays, in the progress of the evangelisation of our own land? Were the prospects of the Church never darkened by pagan reactions? Were saintly, zealous, and energetic workers, like Laurence and Aidan, Paulinus and Chad, Wilfrid and Cuthbert, never tempted to depression and grave misgiving? Again, do we hear much of the divisions and disunion which characterise the Missions of the present day? We ask, in reply, were there no differences between the Celtic and Roman missionaries? Did *they* all speak exactly alike or think the same thing? Were there no heartburnings, no controversies amongst them respecting points, which seem to us now of trivial importance, though then they stirred angry discussions? But were not these very differences overruled for good, and was not disorder gradually made to give place to order? Lastly, are we sometimes told of people who, while they have gained much on bowing to the yoke of Christ, yet at the same time have let go something which they might have kept? (Archbishop Trench's *Mediæval Church History*, p. 40.) Then we can point to the instance of the conversion of Angles and Saxons, and can say that, though this in their case seemed to be true, yet the Providence of God so ordered it that the stern but needful discipline of the Dane first, and the Norman after him, restored what otherwise might have been lacking, and redressed the balance which appeared to have been disturbed.

2. Besides, however, the story of her own foundation, the Church of England can look back upon the *record of her own efforts for the conversion of the once heathen world of Switzerland and Germany, of Holland and Belgium.* How would modern Christendom have been realised at all had it not been for the labours of enthusiastic Celtic pioneers like Columbanus and St. Gall, followed up by the more practical exertions of a Willibord and a Winfrid?

But even when Teutons went forth as the "Apostles of Teutons," when differences of dialect and language did little to hamper the work, when the principle of "Associated Missions" was carried out to its utmost extent, when central authority, becoming each successive century more

increasingly dominant, controlled and directed Missionary movements, did our English forefathers find the work of evangelisation an easy one, even amongst their own kith and kin? There was much to warrant the expectation of speedy results. Seldom was greater energy, more complete self-devotion, more burning zeal, displayed than in the history of many of the early Continental Missions.

And yet were the results achieved with that celerity which so many demand now?

The answer is ready to hand. The tenth century did not see even half the work accomplished. Fifteen centuries were destined to run their course before the whole of Europe could be said to be even nominally Christian, and in the extreme north of Europe Christianity did not become the popular religion till the sixteenth, and even the seventeenth century. (See Hardwicke's *Church History, Middle Age*, p. 314.) A retrospect, then, of past efforts, made under the most favourable circumstances, reminds the sons of the Church of England now that "while the life of the individual man is reckoned by decades, that of nations is estimated by centuries, that of collective humanity by thousands of years. (Carl Heinrich Plath's *Missions under Three New Aspects*, p. 83.)

But if the retrospect of the period when England was the missionary Church of Europe teaches us that "the Christian body is enlarged by growth and stationariness combined" (Mozley's *Bampton Lectures*, p. 112), and that inexhaustible patience must be our watchword, it reminds us also of something more. When we look back upon the record of the contact of Christianity with the peoples of Europe, we cannot fail to see that as each nation has preserved through the centuries many peculiar characteristics corresponding to the speciality and the idiosyncrasies of the country where it has its dwelling, so it has been with the various branches of the one Catholic Church established amongst these nations. Each nation has had something to give to the Church as well as to receive in the matter of faith and worship, and the experience of the past has shown that the Body of Christ, as St. Paul says, is "compacted by that which *every joint* supplieth."

Surely, then, in looking forward to the future, we must get out of the habit of thinking to extend only the English Church into other countries, instead of planting in each country its own proper branch of the Church of Christ. We must remember that the Italian did not cease to be an Italian, or the German a German, or the Northman a Northman, when he became a Christian. We need not marvel, therefore, as if it were "some strange thing," but rather expect that, as it has been well said, we must become as Indians to the Indian, and as Africans to the African, if we would win India or Africa to Christ. In every country the Church must be truly a native Church, if it is to become the Church of the people; and if it is to be a native Church it must be expected to have its own special characteristics, and instead of being moulded into one uniform, exotic, Western plan, allowances must be made for peculiarities of race and character, and the unity of the Church will be no more lost amidst diversities of usages and forms of devotion than the unity of the human race is lost amidst differences of language, of customs, and of dress in different parts of the world.

3. But it remains for me to glance at the third, or *modern epoch of missionary progress*. It is a rare privilege, granted to few Churches and nations, to be twice summoned to the most momentous spiritual enterprise. But this is what has happened to the Church of England. Once largely instrumental in the conversion of Europe, she is now called to win over to the fold of Christ nations and peoples of the most diverse character and

modes of life in the farthest corners of the world. Now, in reference to these recent efforts, I admit to the full the charge of apathy and indifference which seem to succeed to the epoch of the Reformation. I admit that the records of the seventeenth do not fulfill the early promise of the sixteenth century, and that the first half of the eighteenth century is not a period we can look back upon otherwise than with confusion of face. Still I do not think we sufficiently estimate the need of time for the calming down of the agitated waters of society, and I do not think we always adequately appreciate the special grounds for encouragement which the experience of the last hundred years affords. When has it been more signally proved than during these years that a period of delay often precedes a period of conspicuous progress? When did things look darker as regards Missionary work than in 1747, about which year Bishop Butler is said to have declined the Archbishopric of Canterbury on the ground that it was "too late for him to try and support a falling Church?" (Steere's *Sermons and Remains of Bishop Butler*, p. xxix.; Fitzgerald's *Life*, p. lx., lxi.)

"*It was too late!*" The aspect of religion at home was mournful, and suggested many misgivings. What was the outlook abroad? Where, save on the smallest scale, and amidst constant discouragements, was any zeal for the cause of Missions to be detected?

But was it too late? The presence of the Bishop of Pennyslvania amongst us to-day supplies the answer. Forty years had not passed away, after the great author of the *Analogy* uttered these boding words, before the first American Bishop, whose mitre is preserved an honoured relic in the library of Trinity College, Toronto, was consecrated at Aberdeen.

That was in 1784. It is now, not 1884, but 1878, and what have we not seen since then? The seed sown in faith has grown into a "great tree." In what were once "feeble, struggling communities, without a native Episcopacy, divided in religious belief, and unconscious of their destiny, we behold a Church, vast in extent, considerable in numbers, with sixty Bishops, some of them missionary Bishops, with more than four thousand clergy, with multitudes of highly educated men who have passed into her fold, with converts from all sides, a Church thoroughly organized and synodically compacted." (*Other Little Ships*, a Sermon at Exeter Cathedral, by the Bishop of Fredericton, Aug. 13, 1878.)

And what has been accomplished in the land whence the Bishop of Pennsylvania has come to us, has been accomplished in a greater or less degree in British North America, Australia, New Zealand, Africa, and the "isles of the sea." The Bishoprics of the English Colonial and Missionary Churches amount to sixty-five, and names of which the author of the *Analogy* never heard—Henry Martyn and Heber, Mountain and Field, Stewart and Venables, Cotton and Milman, Armstrong and Gray, Selwyn and Patteson—are known wherever the story of missionary enterprise has gone forth.

As to India, where Christianity once made its appearance as an alien, hardly venturing to raise its head, distinguished administrators (See Sir Bartle Frere's *Lecture*, delivered July 9, 1872; Lord Napier's Speech at Tanjore, October 26, 1871; the Statement presented to Parliament in 1873, exhibiting the Moral and Material Progress of India) now vie with each other in testifying to the changes, moral, social, and political, which have been brought about, while 10,000 native converts came in 1875 to welcome the arrival of the Prince of Wales in Tinnevelly. Nay, since then what have we seen? The grievous famine, of which we were hearing last year with bated breath, was followed by an exhibition of Christian

charity on an unprecedented scale, and—the story of Wilfrid and the starving natives of Sussex (Bede *H. E.* iv. 13) almost repeating itself—an ingathering has followed of upwards of 20,000 into the Church of Southern India, the scene of the labours of Bishop Caldwell. (See the *Harvest. A new Movement in Tinnevelly*, S. P. G. publications, March 30, 1878; and the *Extension of the Movement in Tinnevelly*, August 1, 1878.)

These facts, as it seems to me, are not, on the one hand, to be *over*-estimated, and, on the other hand, are not to be *under*-estimated. They stand forth as distinct encouragements, and remind us that, however imposing the apparent unity of the religious life of the Middle Ages may be, what has been realised during the last hundred years is a signal proof of the continued potency of missionary zeal, and that we may "lose the sense of the general action of the principles of Christianity in the variety of the forms through which they work." Whatever men may say, the growth of the Colonial Churches during the last fifty years is one of the most cheering and convincing signs that God has not forsaken us. Their progress has not been unimpeded. On the contrary, it has been a matter of persistent struggle against opposition and difficulties of all kinds. Yet, in spite of all, the work has been carried out to a successful issue, and it is not too much to assert that the conduct and example of those who have gone forth to the arduous task of founding or building up new Churches of our communion, acting on the Church which they have left behind, have raised, almost at a bound, the level of ministerial obligation.

The retrospect of past efforts is not then, I think, without its valuable lessons. It teaches us to remember that the dealings of God's Providence, especially in mission work, are by gradual steps. It reminds us that long delay and apparent failure may often precede a period of signal success.[1] It bids us not misunderstand periods of transition or despair if forms of Deism or scepticism take possession for a while of minds, which a popular mythology has failed to satisfy. It warns us against hastily determining the future of Christianity and of our race by our own limited anticipations, or imagining that "the specualtive East and the practical West can be made to think and express themselves exactly after the same fashion."

Whatever may be the deficiencies—and they are not a few—of modern efforts, we have on our side much to encourage, much to nerve us for greater exertions—an energy at least equal to that of former ages, a success beyond former precedent, historical knowledge and experience, and lastly the varied influences of superior intelligence and power, of commerce and emigration, those "mixing wheels of nations."

These make up to us for much that was given in larger measure to earlier and simpler times.

Undoubtedly the older the Church grows, the more serious and difficult becomes her work—her *Diaspora* work amongst her own scattered children, her *Mission* work amongst non-Christian peoples.

Still, what our own eyes have seen and our own ears have heard in our own generation ought to inspire hopefulness.

It is only forty years since a cloud of smoke, seen on the distant horizon from the Hudson shore, New York, told of the first steamship (the *Sirius*, which started from Cork April 5, and reached New York April 23, 1838) that ever crossed the Atlantic Ocean.

Since then a complete revolution has taken place before our eyes, and commerce has been mixing and shaking the mass of society as it never was

[1] "In the case of men and of nations, the longest training and the dreariest period of abeyance of spiritual life are often preparations for its fullest growth."—*Hutton's Essays*, p. 122.

shaken before. "Almost all the rivers of the earth have begun," to use Karl Ritter's expression, "to run in double currents, and nearly all the seas and rivers have become the seas and rivers of civilisation." (C. H. Plath, p. 90.)

How missionary enterprise shall follow in its wake is the problem of the day. But whether it does this effectually sooner or later, the history of the past assures us that it must have its tales of lights kindled and then quenched, and then relumed *quo minime reris;* its tales of "instruments changed with startling suddenness;" its tales of "hopes realised in forms far out of calculation." (Bright's *Early English Church History*, p. 52.) To the end it will stand in awe of the Divine Plan which so far transcends its agents, and be ever ready to take up the words—

Lord! who Thy thousand years dost wait
To work the thousandth part
Of thy vast plan, for us create
With zeal a patient heart.

PROF. WATKINS' PAPER.

SUBJECT—*Modern Doubts and Difficulties in Relation to Revealed Religion.*

* * * The words which I have already spoken have taken more of your time than I had foreseen. In the minutes that are left to me let me dwell upon some of our own weak points, where doubts and difficulties are chiefly lodged, and which form, therefore, the real strength of our foes.

The chief of these is the old truth, which we need to take afresh to heart—that our whole conception of a revelation is too often that of the written Word alone, and that we are content with that written Word without ever grasping the power of its inner meaning. Now revelation is, as the very word implies, a drawing back of a veil. What veil? Not one which covers the Divine Being, but one which rests upon the heart of man. And the man whose inner being has not been brought face to face with the Divine Being has yet to learn what the very essence of Revelation is. Apply this simple test, and ask how far the England of an open Bible and free Christianity has ever received a revelation from God. It is, to put the same truth in another form, if I lay stress upon the fact that the great source of our danger is the wholly inadequate teaching of the young in the simplest elements of religious truth. A knowledge of the outer form in which the revelation is contained they have; of the great truths of the revelation itself they are for the most part wholly ignorant. If I were to examine an ordinary middle class school—and the same remark applies with equal force to schools of lower grade, and with, it may be, greater force to schools of a higher grade—the boys would be able to tell me all the names of the kings of Israel and Judah, and would perhaps say them backwards as well as forwards, but there would be scarcely an answer if I asked them of the revelation of God to David, by which he passed from sin to holiness. They could all, perhaps, draw for me a map of St. Paul's missionary journeys without a mistake; but there would hardly be a reply if I asked them of the wondrous truths which he preached wherever he went, and which were a revelation to the heathen world. If I were to examine an ordinary class in a theological college I should find that they knew the last views of the last commentator much better than they knew the text of the Bible itself, and that they knew the text much better than the spiritual truth contained in it. If I were to examine the books on an ordinary drawing-room table, I should find the last quarter-

lies and the last monthlies, with a criticism, perhaps, on the Fourth Gospel, or the method of Butler's *Analogy*, and I should find young men and young women reading and discussing these who had never understood either St. John or the *Analogy*, and could not, therefore, possibly judge whether their critics had. All this is not to be wondered at when the nurse-maid and the tutor and the schoolmaster are employed to do what from their very position the natural or spiritual parents alone can do—to train the child whom God has given them, and whom God will require at their hands. If children grow up with a mere form which is called religion, or with a caricature of religion, worse even than a mere negation, it is no matter for wonder that in the crises of their lives this form or caricature gives way, and they become the bitterest foes of that in which they trusted and found it did not sustain them. The remedy is in the hands of the mothers and fathers of England, in the hands of every woman or man to whom God has given the greatest of all privileges and the greatest of all responsibilities—that of moulding the character of a child. They can not indeed feed a child with spiritual meat, but they can watch and pray that the milk be pure and free from the poison of deceit. They can teach in their power and not in form the simple truths of the Gospel which the very relation of child and parent will make clear, and those truths will prove an invulnerable armour for the child they love in the after battle of life. That youth will need no dark cloud of Agnosticism to deliver him from all thought of God who has been really taught that in Jesus Christ God is his father, loving and caring for and forgiving him, and that if he sins Jesus Christ is the propitiation for his sins, and is an advocate with the Father. That man will feel no difficulty in the wider spread of some gleams of light who has been taught that there is a Light which lighteth every man, and that the Great Shepherd has sheep in other folds whom he is ever leading, that there may be one Shepherd and one flock. He will rather regard every ray of the many-coloured lights which meet him in nature, in history, in the religions of the world as parts of the great whole, which are to be combined in the pure light of the Eternal Day. He will claim all light and all life, and all love as Christian, because Christ is the Light and the Life of the world and Love is the nature of God. He will believe that those who have only the light of a star in the depth of their darkness will, if they follow that light, be guided to the place where the Child lies, and to offer their homage to the Incarnate Son of God revealing the Father to man.

Another of our weak points is that our teaching is too negative. We allow the enemy to fight upon our ground; we ought rather to fight upon his. It is a dangerous sign when the apologetic literature of a country is stronger than its dogmatic, and when a large proportion of the sermons we hear have for their chief aim to prove the truth of Christianity or meet the objection of the last German critic, which the preacher knows perchance only by hearsay. Our commission is to preach the Gospel; we may safely leave the results in God's hands. The strength of our position is in the power of Christianity over the minds of men and the reformation of the world by its means. When did Apostle reach or write without setting forth the death and resurrection of our Lord Jesus Christ? We may count on our fingers the great successful religious teachers of our own day. They are not the men who deal most with the modern doubts and difficulties in relation to revealed religion, but they are those who deal most with the grand old certainties and blessings which it has brought to man.

Another, and the last of our weak points which I shall dwell upon, and that but for a moment, is the small degree in which we prove to the world

by singleness of purpose and devotion of life that we have ourselves received, and therefore can declare to others, a revelation from God. It is now more than twelve years ago since Keshub Chunder Sen, while lecturing in Calcutta, used these words:—"I regard every European settler in India as a missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. But alas! owing to the reckless conduct of a number of pseudo-Christians Christianity has failed to produce any wholesome moral influence on my countrymen." That remark was cheered to the echo; and the world will always feel that it has a right to make a like demand of us and a right to exaggerate our failures. If we could, clergy and laity, speaker and hearer alike, go forth from this Church Congress filled with thert ue spirit of Christianity, living it and in our lives declaring it, we should carry with us the most powerful evidence of a revealed religion—evidence before which all doubts and difficulties have vanished in the past, do vanish in the present, and will vanish to the end of time.

Rev. Brownlow Maitland said:

* * * If we had to frame an idea of revelation for ourselves, very probably we should conceive of it as a communication of pure, unmixed, Divine truth, all on a level, absolutely perfect and everlastingly authoritative in every part. Knowing that God is light, and in Him is no darkness at all, His Word coming to men might be likened by us to a celestial light shining with pure, unmixed radiance on the darkness of mankind, undimmed by their atmosphere, unqualified by their perceptions. And then, as the Bible is the record of revelation, we might go on to attribute to it this unmixed, perfect character, and to ascribe to every part of it equal and perpetual authority. In this way we might come to use about revelation and the Bible language which would turn out to be seriously at variance with fact. Now, something of this kind has been done by many popular defenders of revelation, and with great mischief to their cause; for the sceptic, examining the Bible with cool, critical eyes, discovers that it does not agree with this description. Instead of finding it all on a level, all of equal and absolute perfection in every part, he sees that it is marked by progress and growth, by a continual ascent from lower to higher levels, from less to more perfect representations of Divine things; and, therefore, he is able to turn round on his teachers and retort that, if as they say revelation is simply a message from heaven of pure, unmixed, absolute truth, the Bible, whatever it may be, is certainly not that. Hence it is of the first importance to put our idea of revelation in a form which the sceptic will not find to be contradicted by facts. How this may be done is strikingly shown in the last and ripest work of that distinguished theologian, the late Canon Mozley, who has been called the Butler of the century, and whose orthodoxy was as unimpeachable as his high intellectual power. In that work, *Ruling Ideas in Early Ages*, he emphatically asserts the progressive and conditional character of revelation. His whole defence of the Old Testament is based on the position that revelation must always accommodate itself to the recipients, start from their standpoint, build on their conceptions, and thus in its earlier stages incorporate for a time much that is transient and imperfect, and afterwards to be rejected. When confronted by the common objection that there is much imperfect religion and morality taught or sanctioned in the earlier parts of the Bible, he does not deny or try to get rid of the fact; he frankly allows it, and maintains that the real morality and religion of the Bible are not those of any earlier age, but those of the Gospel and the kingdom of Heaven, and that by this

final and perfect issue alone the Bible can be fairly judged. This idea of revelation is plainly different from the popular one, which conceives it to be all on a level throughout, and suggests as its emblem, not so much a celestial light of perfect radiance as a leaven infused unto humanity and gradually leavening it with purity and truth. And it is this view alone which we shall find effective in this debate. Against the other view the Bible itself furnishes the sceptic with invincible arguments. But let him be familiarised with the idea of the Divine Spirit informing and guiding men by slow degrees, stooping to their ignorance and grossness, sanctioning for a time a lower morality in order gradually to lead them to a higher, content to use very imperfect and partially-true representations of Divine things till they were prepared for such as were truer and more perfect, and thus leading them on through long ages of twilight till the true sun arose in his full-orbed strength and brightness,—and then the sceptic will be prepared for what he will find in the sacred pages, and the mixed and progressive character of the Bible will no longer be a stumblingblock to him, or a contradiction of its claim to be indeed of God. * * *

The Rev. R. B. Girdlestone (Oxford) said he would not have ventured to come forward that evening were it not that he deeply felt the power of unbelief, living as we did in an atmosphere of doubt and scepticism. It had fallen to his lot to take part in some of the discussions with infidels, which took place in Mr. Bradlaugh's Hall, in London, of late years, and it had brought to his mind the thoughts and ideas which working men possessed with regard to the subject which was now before them. Man was a very composite creature, and he approached infidelity from very various points of view. Some infidels were purely sensualists; their God was their belly. Some infidels were intellectual; they were by force of power and reason, as they supposed, brought to certain conclusions inconsistent with the great faith. Some infidels had senses so highly developed that they saw moral difficulties with such clearness that they felt unable to hold what others held, in consequence of certain scriptural difficulties. But it was quite plain that those various classes of persons could not be dealt with exactly in the same way. Looking back to Scripture they found that our Lord was surrounded with infidels, who had doubts and difficulties such as existed now. They could not read the 15th chapter, 1st Corinthians, without seeing that there were in the Corinth Church grave doubts on certain fundamental doctrines. They ought never to cast aside these three lines of argument, namely, analogy, Scripture, and whatever testimonies they could find in their own experience of the power of God. (Hear.) With regard to Butler's *Analogy*, it was surely a cheering thing, after all they had heard of late, to find that the publishers had such a demand for their book that an admirably edited copy of it could be bought for one shilling; and the same might be said with regard to *Paley's Evidences.* He wished working men could be encouraged by the clergy to read those two books, and try and study and master them. He, however, felt convinced that it would be a long time before any two such books as those could be found to help them in their conflict with unbelief. With regard to Scripture, he asked, Had the day come when the law and the prophets were to pass away? All men were agreed that they could not give up the Gospels; but were all Christian men agreed as to the Old Testament? (Hear, hear.) Surely the day had not come for the Old Testament to be given up? (Cheers.) They had not yet secured for the Old Testament that which they had for the New. The materials did not exist so far as they knew at present; but they were daily rising upon their hands

from the Land of Midian, the Palestine Exploration, Assyria, and the Euphrates. They had such men as Canon Rawlinson, who were spending their time in working out cuneiform inscriptions, showing not against the Old Testament, but for it. Then they surely saw strong reasons to hold fast to the Old Testament, as well as to the New. (Cheers.) The New Testament and the Old were bound together in more senses than one. (Applause.) The prophecies in the Old Testament were necessary to their faith, for they were referred to in the New Testament as part of the line of God's providence which was destined to be carried out, and they could not extract the Old Testament from the New, either with regard to prophecy, history, or doctrine, without doing to the New Testament an irreparable damage. (Hear, hear.) Then there was another line of argument which they saw was used by our Saviour himself. He appealed to the power of God. Had they now no proof of God's power to which they could appeal? Men of science would say, "You have no miracles." They answered, "No, we have not, and therefore you men of science can not tell how to explain them." Science only could explain what it got hold of; it could not explain anything which it could not get sight of, or hold of, in some way or other. If men of science could have miracles submitted to them, what would be the results? Simply that they would have to enlarge their views of the laws of science—the facts would remain. They spoke of the miracle as true on historical evidence, and those facts would remain, and men of science would so enlarge their knowledge of the laws of nature as to include those new classes of facts that would be submitted to them. But although they had not proof of the way in which God could step out of the ordinary bounds of nature to show the myriad resources at His command, yet they had other proofs. They had the history of the work of Christ and Him crucified from the day on which He died up to now, both in England and all the countries of the world. In the back streets of London, where Christian men were at work teaching Christ and Him crucified, they had the roughest of the rough and the lowest of the low being brought out of darkness into God's marvellous light. Was not this power? And, if there was power to do this, might they not appeal to the inner man, to those who were compassed about with doubts and difficulties, and say "Go to the Living Being who died and rose again, and try if He has not something for you." If a minister or the Christian working man went to his fellow man in such a spirit, and said, "I have tasted, come and taste too; I know in whom I have believed, come and believe too," was there not something there which might reach, by God's mercy, the sin-stricken and bewildered, and bring them to peace, comfort, and to rest? Those were things to which their strength must be given, not, of course, despising science, but keeping in the forefront of the battle what Christ did, and what St. Paul did—the arguments from Scripture, from the practical power of God as exerted in the human soul, and arguments from analogy. (Cheers.)

For The Church Eclectic.

CHRISTIANITY, OR THE CHURCH OF CHRIST.

(*Continued from November number.*)

Christianity has been long enough in the world to justify us in dealing with it as a fact in the world's history. Its genius and character, its doctrines, precepts, and objects cannot be treated as matters of private opinion

or deduction, unless we may reasonably so regard the Spartan institutions or the religion of Mahomet. All questions concerning Christianity relate to a fact, they turn to an admitted fact, which must be ascertained as other facts, unless the testimony of so many centuries is to go for nothing. Christianity is no dream of the study or the cloister. It has long since passed beyond the letter of documents and the reasonings of individual minds, and has become public property. Its "sound has gone out into all lands," and its "words unto the ends of the world." It has from the first had an objective existence, and has thrown itself upon the great concourse of men. Its home is the world; and to know what it is, we must seek it in the world, and hear the world's witness of it.

Till it will be shown why we should view the matter differently, it is natural, or rather necessary, it is agreeable to our modes of proceeding in parallel cases, to consider that the society of Christians which the Apostles left on earth were of that religion to which the Apostles had converted them; that the external continuity of name, profession, and communion is a *prima facie* argument for a real continuity of doctrine; that, as Christianity began by manifesting itself to all mankind, therefore it went on to manifest itself; and that the more, considering that prophecy had already determined that it was to be a power visible in the world and sovereign over it, characters which are accurately fulfilled in that Historical Christianity to which we commonly give the name. It is not a great assumption, but rather mere abstinence from the wanton admission of a principle which would necessarily lead to the most vexatious and preposterous scepticism, to take it for granted that the Christianity of the second, fourth, seventh, twelfth, sixteenth and intermediate centuries is in its substance the very religion which Christ and his Apostles taught in the first, whatever may be the modifications for good or for evil which lapse of years, or the vicissitudes of human affairs have impressed upon it.

An inquirer, coming to history, will obtain a certain definite impression what Christianity was, and certain general views of its doctrines, principles and characteristics. The nature and temper of the religion, as a matter of fact, no one can mistake, whether he accept it or stumble at it. No one, for instance, will say that Christianity has not always taught benevolence and mercy; that it has sanctioned injustice, or made light of impurity; that its spirit has been sceptical; that it has discountenanced what is called the sacramental principle, or the principle of mystery. Bold outlines, which cannot be disregarded, rise out of the records of the past, when we look to see what it will give up to us: they may be dim; they may be incomplete; but they are definite;—there is that which they are not, which they cannot be. Whatever be historical Christianity, it is not Protestantism. If ever there was a safe truth, it is this. And Protestantism has ever felt it. I do not mean that every Protestant writer has felt it; for it was the fashion at first, at least as a rhetorical argument against Rome, to appeal to past ages, or to some of them; but Protestantism, as a whole, feels it, and

has felt it. This is shown in the determination of dispensing with historical Christianity altogether, and of forming a Christianity from the Bible alone: men never would have put it aside, unless they had despaired of it. It is shown by the long neglect of ecclesiastical history which prevails among all Protestants. Our popular religion scarcely recognises the fact of the twelve long ages which lie between the Councils of Nicæa and Trent, except as affording one or two passages to illustrate its wild interpretations of certain prophecies of St. Paul and St. John. It is melancholy to say it, but the chief, perhaps the only English writer who has any claim to be considered an ecclesiastical historian, is the infidel Gibbon. German Protestantism, on the other hand, has been of a bolder character; it has calmly faced and carefully surveyed the Christianity of eighteen hundred years, and it frankly avows that it is a mere religion of man and the accident of a period. German Protestants consider it a syncretism of various opinions springing up in time and place, and forming such combinations one with another as their respective characters admitted; they consider it as the religion of the childhood of the human mind, and curious to the philosopher as a phenomenon.

And the utter incongruity between Protestantism and historical Christianity is true whether the latter be regarded in its earlier or in its later centuries. Protestants can as little bear its Ante-Nicene as its Post-Tridentine period. So much must the Protestant grant that, if such a system of doctrine as he would now introduce ever existed in early times, it has been clean swept away as if by a deluge, suddenly, silently, and without memorial; by a deluge coming in a night, and utterly soaking, rotting, heaving up, and hurrying off every vestige of what it found in the Church, before cock-crowing: so that "when they rose in the morning" her true seed "were all dead corpses"—nay dead and buried—and without grave-stone. "The waters went over them; there was not one of them left; they sunk like lead in the mighty waters." Strange antitype, indeed, to the early fortunes of Israel!—then, the enemy was drowned, and "Israel saw them dead upon the seashore." But, now, it would seem, water proceeded as a flood "out of the serpent's mouth," and covered all the witnesses, so that not even their dead bodies "lay in the streets of the great city." Let him take which of his doctrines he will, his peculiar view of self-righteousness, of formality, of superstition; his notion of faith, or of spirituality in religious worship; his denial of the virtue of the sacraments, or of the ministerial commission, or of the visible Church; his doctrine of justification, or that of the creation of the first man; or his doctrine of the Divine efficacy of the Scriptures as the one only appointed instrument of religious teaching: and let him consider how far antiquity, as it has come down to us, will countenance him in it. No; he must allow that the alleged deluge has done its work; yes, and has in turn disappeared itself, it has been swallowed up in the earth mercilessly as itself was merciless.

That Protestantism, then, is not the Christianity of history, it is easy to determine; but there is a determination which is difficult. It is difficult to complete, to finish from history that picture of the Divine religion which, even in its outlines, is sufficient to condemn Protestantism, though not sufficient to imprint upon our minds the living image of Christianity distinct in all its features and complete in every part of its structure.

The Church is everywhere, but is one; sects are everywhere, but they are many, indpendent, and discordant. Catholicity is the attribute of the Church; independency that of sectaries. The Church may be evanescent or lost for a while in particular countries, or it may be levelled and buried among sects, when the eye is confined to one spot, or it may be confronted

by the one and same heresy in various places; but, on looking round the orbis terrarum, there is no mistaking that body which, and which alone, has possession of the doctrine and fellowship of the Apostles of the Lord. The Church is a Kingdom; a heresy is a family rather than a kingdom, and as a family continually divides and sends out branches, founding new houses, and propagating itself in colonies, each of them as independent as its original head. This is the history of every heresy. Heresy, by its very nature, is its own master, free to change, self-sufficient; and, having thrown off the yoke of the Church, it is little likely to submit to any usurped and spurious authority.

In one point alone heresies seem universally to agree at all times,—in hatred to the Church. This may be considered one of her sure and obvious signs. The Church is that body of which all sects, however divided among themselves, speak ill; according to the prophecy: "If they have called the Master of the house Beelzebub, how much more them of His household." They dislike and they fear the Church; they do their utmost to overcome their mutual differences, in order to unite against her. Their utmost indeed is little, for independency is the law of their being; they cannot exert themselves without fresh quarrels, both in the bosom of each, and one with another. They feel the great desirableness of union against the only body which is the natural antagonist of them all, and various are the instances which occur in ecclesiastical history of attempted coalitions. A short time ago they met in the city of New York to form an "Evangelical Alliance," and when they left the place they were more separate and discordant than before. It has been so from the beginning. "They huddle up a peace with all everywhere," says Tertullian, "for it maketh no matter to them, although they hold different doctriues, so long as they conspire together in their siege against the one thing, Truth." (*De Præscr. Hær.* 41.) And though active coöperation be impracticable, at least hard words cost nothing, and can express their common hatred at all times. In ancient times, accordingly, Montanists called the Catholics "the carnal," Novatians called them "the apostates;" Valentinians "the worldly;" Manichees "the simple;" Aërians "the ephemeral;" Apollinarians "the man-worshippers;" Origenists "the flesh-lovers," and "the slimy;" Nestorians "the Egyptians;" Monophysites "the Chalcedonians;" Donatists "the traitors," and "the sinners," and "the servants of Antichrist;" Luciferians called the Church "a brothel," and "the devil's harlot," and "the synagogue of Satan." It was, then, almost a note of the Church, for the use of the most busy and the most ignorant, that she was on one side, and all other bodies on the other.

Yet, strange as it may appear, there is one title of the Church of a very different character from those which have been enumerated, a title of honour, in which all heretics have agreed in all places and at all times; this title furnishes a still more simple direction for the busy and the ignorant to find her and to know where she is; and it was used by the Fathers for that purpose. It is one which sects cannot claim for themselves, and which they cannot help giving to its rightful owner, though it seems at once to surrender the whole controversy between them and the Church. Balaam could not keep from blessing *the people of God;* and the whole world, heresies inclusive, have irresistibly been constrained to call God's second election by its prophetical title, "THE CATHOLIC CHURCH." St. Paul tells us that the heretic is "condemned by himself;" and no clearer witness against the sects of the earlier centuries, as well as of all later centuries, is needed by the Church, than their own testimony to the fact of her actual position and their own. Sects, say the Fathers, are called after

the name of their founders, or from their locality, or from their peculiar doctrine. So it was from the beginning; so it is on this day. "I am of Paul, and I of Apollos, and I of Kephas," they said in the time of the Apostles; "We adhere to Luther," "God's word and Luther's doctrine will never perish," "we follow Calvin," "we are Methodists," "we believe in the Evangelical party," "I am a Protestant," "the Reformers mrde the light of truth to shine all over the world, and they have recovered for man his liberty and his rights," "I am a Lutheran," "I am a Baptist as was St. John the Baptist," etc., etc. It was promised to the Church, and to her alone, that she should have no master upon earth, and that she should "gather together in one the children of God that were scattered abroad." Her every-day name, which is understood in the market-place and used in the palace, which the first comer knows, and which State-edicts always have recognised, has always been, and is now, "THE CATHOLIC CHURCH." This was the very description of Christianity during the first five centuries. And it had been recognised as such from the beginning. The name of the fact is put forth by St. Ignatius, St. Justin, St. Clement; the Church of Smyrna, St. Irenæus, Rhodon, Tertullian, Origen, St. Cyprian, St. Cornelius; the Martyrs, Pionius, Sabina, Asclepiades; by Lactantius, Eusebius, Adimantius, St. Athanasius, St. Pacian, St. Optatus, St. Epiphanius, St. Cyril, St. Basil, St. Ambrose, St. Chrysostom, St. Jerome, St. Augustine, and Facundus. St. Clement uses it as an argument against the Gnostics; St. Augustine against the Donatists and Manichees; St. Serome against the Luciferians; St. Pacian against the Novatians.

It always has been an argument for educated and simple. When St. Ambrose woula convert the cultivated Augustine, he bade him study the book of Isaiah, who is the prophet, as of the Messiah, so of the calling of the Gentiles and of the Sovereign Power of the Church. And when St. Cyril would give a rule to his crowd of Catechumens, "If ever thou art sojourning in any city," he says, "inquire not simply where the Lord's house is, (for the sects of the profane also make an attempt to call their own dens houses of the Lord,) nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the Mother of us all, which is the Spouse of our Lord Jesns Christ." (*Cat.* xviii. 26.)

[*To be continued.*]

WHY RITUALISTS DO NOT BECOME ROMAN CATHOLICS.

A REPLY TO THE ABBE MARTIN.

> *Haud facile emergunt, quorum virtutibus obstat*
> *Res augusta domi:* sed Romæ durior illis
> Conatus.
>
> JUVENALIS SATIRÆ, iii. 164.

The Church of England, like the English Constitution, and not a few other national products, is of such a complex nature, and so perplexing as a problem even to Englishmen who have not given special attention to its history and peculiarities, that it is not wonderful to find almost total misconception, where there is not mere blank ignorance, prevalent concerning it amongst foreigners in general, but little aided in their search after information by the commoner sort of Anglican chapels and chaplains on the Continent. When, therefore, a foreign ecclesiastic is found like the Abbé

Martin, who has not contented himself with accepting without inquiry the popular caricatures of the Anglican system, but has evidently given much time and pains to study the question at first hand and independently, his views and criticisms are entitled to a degree of attention and respect which cannot be often accorded to the sterreotyped objections of the ordinary French or Italian controversialist. And the query he has put in the August number of this *Review* is undoubtedly entitled to a reply, which I will now attempt to give.

I may be pardoned for remarking at the outset that to myself and others who tried to read between the lines of a former communication by the Abbé Martin to another Review last February on a cognate subject, it appeared that he was in truth uttering a veiled censure on the policy and language of the Ultramontane faction now dominant in the Church of France. And it is just possible, it seems to me now, that his meaning was sufficiently obvious to those in authority to draw forth a hint of the expediency of purging himself from the suspicion of too much liberality and toleration, viewed as disaffection, by means of a polemical diversion against the Church of England, which we have just seen made in no incapable fashion.

For it must not be forgotten that the Abbé Martin's paper, albeit nominally dealing with Ritualists alone, is really a quasi-retraction of that earlier essay, shaped into a clever indictment against the English Church in general, as undeserving the attachment and allegiance of its members, and as being in truth so manifest a failure, if not imposture, that no men so far versed in theology and in ecclesiastical history as the Ritualist leaders are, can possibly put any faith in its claims, or resist in their hearts the overwhelming evidence in favour of the Church of Rome, so that they must in consequence be held back by motives more or less ignoble from acknowledging and following out their inner convictions. This assumption underlies the whole article, and no courteousness of mere phrase avails to cloak its real character, on which some further light is thrown by a series of Lectures on Ritualism, now in course of publication by the Rev. F. Gallwey, S. J., to which I shall have occasion to advert slightly hereafter.

I must begin by traversing the position taken up by the Abbé Martin in his introductory remarks, wherein, after sketching graphically enough the unrestful, inquiring, anarchic temper of the present day, and the rival action of the two great religious currents of thought, he assumes that when the goal of Rome—Catholicism, as he names it—has been attained, the problem of the age has been solved in one direction at least, and truth with rest acquired by those who have so ended their wanderings. I wish to point out that he arrives at this demonstration by leaving all Roman Catholic countries and populations out of account, and confining himself to those communities which are outside the pale of the Latin obedience. Doubtless it is true enough that the massive conservatism of the Roman Church exercises a powerful attraction on those who are weary and bewildered with the conflicts of opinion, theistic and atheistic, in Protestantism, and who are ready to turn to the Vatican as the one haven where the strife of tongues is hushed in submission to a voice which asserts its own infallibility. But what of the religious and mental condition of the once docile children of the Latin Church? What of France, Spain, Portugal, Austria, Italy, even Belgium itself? Suppose some particular region were extolled by physicians as a health-resort of exceptional virtues, and the many cures effected by even a brief sojourn there were trumpted everywhere; what would be the effect on public opinion of a discovery that the indigenous population was stunted, unhealthy, and constantly thinned by em-

igration in search of health, and by the very diseases for which their home was alleged as a specific? Clearly, the value of Roman Catholicism as a remedy for the spiritual ailments of our time must be tested, not by the mere handful of proselytes who declare themselves to have found their cure there, and who as often as not really mean no more than that they have given up thinking about the problems which once occupied their attention, and are content to sit in the dark without any longer calling for candles, but by the power it exercises in checking the generation of doubt amongst its own children. And the broad fact is that the Latin area of absolute infidelity and of revolt from the Roman aspect of Christianity contains at least twice as large a number of millions as is to be found ranked under the banners of Protestant scepticism. Not to go further than France itself, it is speaking within bounds to say that the Abbé will find three disbelievers in Christianity amongst his own fellow-countrymen for every one he could discover in England. And this not because of any such confusing rivalry of sects as may be pleaded amongst us, seeing that Roman Catholics in France are more than 98 per cent. of the population, and that the tiny Protestant minority was diminished further between the census periods of 1866 and 1872; while the Italian ratio is 99¾ per cent., Spain has about one Protestant in every three hundred of the population, and Portugal one in every eight thousand. There is consequently no such simple issue existing as he alleges, for the alienation from Christianity is most intense in those countries where the Roman Church has exercised undisputed monopoly ever since the dawn of the Reformation; and it is therefore wholly misleading to assure us that if we desire to escape the advance of Rationalism, there is a safe refuge to be found in the Latin obedience; and to represent the widespread apathy and indifference to theological speculation which characterizes the vast majority of the Roman Catholic clergy, and practically the whole body of the laity, as identical with the attainment of religious certitude on all debateable questions. I am not, even in thought, charging the Abbé with designed misrepresentation, but I believe him to labour under that very disadvantage of traditional and prejudiced education which he assigns as the main cause of Ritualist impenitence, and that to a far greater degree than those whom he criticises.

For while he is quite right in alleging that a violent and mainly unreasoning prejudice against Roman Catholicism, which Dr. Newman has termed the "Great Protestant Tradition," has long existed amongst Englishmen, chiefly of the less cultured classes, he appears unable to observe, first, that this tradition is bifurcated, and consists far more largely in glorifying the characters and defending the acts of the chief promoters of the Reformation under the Tudors than in directly censuring or vilifying Roman Catholicism; and next, that there is a positive historical basis for much of the distrust and disapproval which takes the latter form. The Abbé groups together as amongst the stock themes of Protestant reproach, and apparently as equally unjustifiable for use in argument, the Massacre of St. Bartholomew, the Inquisition, the Dragonnades, and the False Decretals. He tells us that "the Catholic Church is not responsible for the faults committed by her children, that she has disavowed all the crimes committed in her name, that she has denounced every abuse of things sacred," &c. I accept his own repudiation, but does he seriously mean to tell us that he can appeal to any genuine, authoritative, and efficacious repudiation of all those things by the rulers of the Roman Church? I have at this moment before me, as I write, an exact copy in silver, made by the facsimilist employed at the British Museum, of the medal struck at Rome in honor of the St. Bartholomew. It bears on the obverse the bust of the

reigning Pope, with the inscription "GREGORIVS XIII. PONT. MAX. AN. I.;" on the reverse, three dead bodies lying amidst scattered weapons on the ground, one armed soldier with broken sword just falling, two figures taking to flight, and most conspicuous of all, a winged and aureoled angel, with a cross in the left hand and a drawn sword in the right, advancing swiftly to stab one of the fugitives in the back, the legend being "VGONOTTORVM STRAGES, 1572." I remember that one of the last important public acts of Pius IX. was to canonize Peter d'Arbues, a man of whose personal character for holiness absolutely nothing is known, and whose one claim to notice is that he was slain by the friends of some victims to his ruthlessness as an inquisitor; and I have never yet found any formal disclaimer or censure of the Holy Office for its acts in Spain. As to the dragonnades, it is true that Innocent XI. expressed no approval of them, but neither did he censure them, and St. Simon, whom I have just consulted, declares that he was on far too bad terms with Louis XIV., by reason of the dispute as to the *regale* and the five Gallican Articles of 1682, to be inclined to bless what he regarded as a mere political measure to suppress a civil difficulty. But when the *last* of the dragonnades began, at the date of the Cevenol revolt of 1703, not only did the French bishops preach a crusade against the heretics, but Clement XI. granted a plenary indulgence to all Catholics who should take up arms for that purpose, and the barbarous atrocities committed by those volunteers, who styled themselves *Enfants de la Croix*, were something startling even in that intolerant era. As to the False Decretals, the Abbé Martin is so far right that their factitious character is now admitted in all companies where it would be useless to maintain the contrary thesis; but I have before me the Ultramontane "Dictionnarie des Sciences Ecclésiastiques," by the Abbé J. B. Glaire (Paris, 1868), in which I find gravely laid down that

> "It is quite wrongly that many historians, theologians, and canonists have asserted that they [the False Decretals] had overthrown all the ancient discipline of the Church. The thoughts, the principles, the rules, the teachings, and the counsels they contain are excellent; they are a tissue of passages borrowed from Scripture, from the Fathers of the Church, from Councils, from ecclesiastical writers, from the legislation of the Emperors, in sum, from special and competent authorities, from the Council of Elvira, held in 305, to the Council of Paris, in the year 829."

But there is a much graver fact yet to be adduced than this attempted rehabilitation, which is, that though a large portion of the Roman Canon Law and of the Papal claims has absolutely no other basis whatever than these False Decretals, nothing has been given up or even modified since or because of the exposure of the forgery. I apprehend that if the Abbé Martin knew some landed proprietor who was in possession of an estate unjustly obtained by his grandfather by forging a will to the exclusion of the lawful heirs, he would not rate the grandson's honesty very high if he were to say, "Oh yes, I know my grandfather did forge the will, and got the estate that way; and it is very candid and noble of me to say so. But it happened seventy years ago, and the property has been in our family ever since, while the other people are either dead or not stirring in the matter, so I shall hold on still."

No doubt, it would be a very partial and misleading view to take of the Roman Church that these and like matters constitute the whole of her system and actual working; but so long as repudiation of them is left to private unofficial persons, while authority is at best silent, and more often approving, the Abbé Martin is not quite logical in requiring that our acknowledgment of the personal virtues of individual Roman Catholics,

and our admission of them to equality in civil rights by the repeal of all disabling penal laws, shall be taken to involve confession that we were entirely in the wrong in our judgment as to the working of the Roman Church when it can have its own way.

Once more, the Abbé deceives himself as to the scope, intentions, and desires of the Association for Promoting the Unity of Christendom. In his eyes it denotes loss of sympathy with the English Church, and ardent desire for fellowship and absorption of Rome. But just as he uses the phrase "Catholicism" as interchangeable and identical with Romanism (and most curiously alleges that Ritualists object to call themselves Catholics), so he here instinctively narrows the range of Christendom in the same manner. The aim of the A. P. U. C. is to bring about the reunion of *all* now divided Christians, beginning first with the four old historical Churches, Greek, Armenian, Latin, and English, but going on to include all Protestant bodies which still hold by the Creeds. And the proof that the idea of the Association is not what the Abbé supposes is to be found in the fact that a Papal Rescript, promulgated by Cardinal Patrizi in 1864, at the instance of a leading convert, directed all Roman Catholics to abandon its membership as altogether infected with heresy, and necessarily leading to latitudinarian indifference in religion. The continued existence of the A. P. U. C. in the face of such a rebuff as this proves that the Ritualists are no more inclined to accept the Roman programme of reunion than Rome was to allow that of the Association.

The truth is that the Abbé Martin, with all his painstaking diligence, is thirty years in the rear of English Church history. According to his view, sheer ignorance is the main deterrent of wholesale conversion, and as this ignorance disappears gradually before the light of inquiry, and the Roman Church becomes daily better known, the prospects of the Holy See will brighten in England. Now what he augurs for the future really belongs to the domain of the past—I will add, of the unreturnable. In the first revulsion of the discovery how unlike the real Church of Rome is to the traditional Protestant bugbear, what treasures are enshrined in her liturgical books, her hymnody, her devotional treatises, with the revived taste for mediæval art and literature, the power of appreciating the saints she has reared and the missions she has established, everything belonging to her seemed enveloped in a golden cloud of glory; and entranced devotees, in most cases repelled by the scandals and abuses of the Church of England, which they were close enough to see accurately, and driven further still by the bitter hostility of their ecclesiastical superiors. flocked eagerly into that which seemed to them a very Land of Promise. Men famous for learning, for ability, for zeal, for piety, abandoned the Church of England in crowds, and two great epochs of secession, in 1844 and 1851, seemed to foreshadow the drain of all the true vitality to be found amongst us into an alien stream. These men threw themselves into their new system with fervid enthusiasm, and have themselves or by their pupils been for thirty years busied in controverting publicly and privately that Protestant tradition of which the Abbè Martin complains, and have at any rate succeeded in making the Anglo-Roman community a much more prominent, noticeable, and influential member of the English body politic than it has been since the accession of Elizabeth. But how has that operated in the interests of proselytism? Thus, that since the year 1857 scarcely one clergyman of intellectual distinction or personal influence sufficient to produce so much as a passing ripple on the surface of Church life by his secession, has quitted the communion of England for that of Rome. It is not merely that the seceders have been numerically much

fewer than in the earlier period, but that they have been personally and collectively insignificant and unregretted. Clearly, there is a flaw in the Abbé's reasoning here, and it is, to say the least, more than likely that the greatly increased knowledge now possessed by English Churchmen of the real character of practical Romanism helps to deter them from seceding, because they know that the difficulties and abuses they must encounter in their new communion are certainly as great, and probably greater, than those they are familiar with at home; with this additional consideration, to which no light weight attaches, that they see the visible progress of wholesome reform in the Church of England, the steady abatement of nuisances, extinction of abuses, establishment of new or revival of disused agencies for good; while they perceive that in the Roman Church, contrariwise, the man who chafes against scandals may not even hope to see them removed, but must choose sullen and dumb acquiescence, or else the title of "bad Catholic" as his reward for remonstrance.

I come now to consider the three reasons which the Abbé Martin has assigned as mainly deterring Ritualists from entering the Roman Church. And first he places interested motives. Now as to this, the reply seems to be very conclusive. The Church of England may be compared to a great scalene triangle, bounded on its longest side by the other ancient historical Churches of Christendom, with which its polity and doctrine have the largest amount of common matter; on the second side by so-called Orthodox Protestantism; and on the shortest side by Rationalism. Necessarily, those who occupy the actual frontier line in any of these three directions are under the temptation to cross into the adjoining territory, and so to transgress their own assigned limits. As a fact, the thing does happen, and has happened now and for three centuries past. Some leakage in each direction is to be looked for, so long as human nature continues what it is. But although there have been, at the lowest computation, proportionably as many Evangelican clergyman in our time whose sympathies were entirely with Dissent, and Broad Churchmen who preferred Unitarianism and Deism, as High Churchmen who leant towards Rome, it is only the last-named who have had to any practical extent the courage of their opinions, and readiness to make great sacrifices in order to follow their consciences. I am unable, speaking under correction, to name ten men in either of the two former schools who have abandoned their clerical position under circumstances involving them in poverty, but those of the thrid section who went out to begin life over again with no settled prospects can be counted by the hundred. And as to be a pronounced Ritualist now is to voluntarily abandon all hopes of professional advancement; to be pelted with defamatory epithets by bishops, newspapers, and parliamentary orators; to be at the mercy of any three lewd fellows of the baser sort whom a wealthy and unscrupulous faction may hire as spies, informers, and prosecutors; to be the sport of biased tribunals which (as the Lord Chief Justice has explained) do not care to observe even the forms of law, not to say the spirit of justice, when dealing with him; to give his days and nights for many years together to unremitting and unrewarded toil, and in a great proportion of instances to derive either nothing at all or the barest pittance from his calling,—I see no reason for believing that the spirit of self-sacrifice is less awake and vigorous now than it was in 1851, or that the call of conscience, were it in the direction of Rome, would be less courageously obeyed. It would be difficult indeed to find at this moment ten Ritualists of mark who gain anything by their connexion with the Established Church, while nothing would be easier than to count many who not only derive nought from ecclesiastical

funds, but freely pour their own private resources into the treasury of the Church. As to the married clergy, it is a notable proof of the strength of hibitual prejudice that the Abbé Martin does not see how his reference to this subject causes a really sound and tangible argument against the Roman Church to present itself. According to his view, a married English clergyman who begins to doubt the validity of his position is gravely in error if he allow his family ties to affect his decision at all.

He quite fails to take account of this aspect of the question: that a married clergyman becoming a Roman Catholic can never hope to be employed in ecclesiastical work again. He may be, as one whom I knew well was, an unusually profound and brilliant preacher, he may be a wise and skilful director of consciencies, he may be an indefatigable visitor of the sick and aged, he may be heart and soul, in every fibre of his body, in every cell of his brain, an ecclesiastic, a minister of God, and yearning to spend and be spent in His service. But Rome can and will give him nothing to do (though she has acknowledged the permissibility of a married clergy in the Uniat Churches); she condemns him perforce to lay communion; to the continuous breach of pledges made solemnly to God, and not to this or that particular human society; to be a house-decorator, as in one instance known to me, a low-comedy reciter and author, as in another, a mere loafer about billiard-rooms and the like, as a third I could name, and so forth. Is not a broad fact in the direction of deterioration like this, so abject a failure in utilizing material far superior to the average hedge-priest, lifted morally much above the celibate clergy of Spanish and Portuguese America, not to probe sores nearer home, entirely against the Abbé Martin's reasoning? What is the special attraction in being told "Because you have entered into a state of life which the Church accounts as holy, and done so by means of a Christian sacrament, you shall not be permitted to serve God any longer, but must be expelled from His ministry (though the Prince of the Apostles, St. Peter himself, was chosen to his office as a married man), while men who are more than suspected of immorality, but who have not formed any hallowed domestic ties, may be found by scores and hundreds amongst our clergy?" No doubt it looks very suspicious to urge secession upon married clergymen on the plea that the very completeness of the sacrifice it involves points it out as the higher way, and therefore to be followed; but I have much reason to believe that in not a few instances the motive which has prompted the secession of such men has been the wish to be permanently free from the moral and religious checks of the clerical profession, and to be at liberty to adopt uncensured the habits of a fast layman; while as regards the destruction of worldly prospects, considered as a test of sincerity and as a proof of being in the right way, the Abbé must see that a Roman Catholic clergyman who should think it right to get married, as a forcible protest against the unhealthy working of the law of celibacy, would ruin himself just as effectually, and, by parity of reasoning, would be bound in conscience to do so. It is a mere matter of detail to add that the induction as to the Eves who hold back our ecclesiastical Adams from the right path is imperfect, for several Ritualist leaders are unmarried men; others have private incomes, and spend far more on the Church than they have ever received from its funds; and in some instances Eve has plucked the forbidden fruit alone, and has gone over to the Roman Church, leaving Adam behind unseduced, but with the difficulties of his position indefinitely aggravated.

Let us come now to the motives of sentiment or feeling, next alleged as deterrents. These are, the Abbé tells us, vanity, self-love, affection. Vanity prevents a man from resigning a leading position, and forfeiting the

regard of a large congregation which he has drawn together; self-love represents as a disgrace the painful avowal of having been in error for "thirty, forty, fifty years," and of having helped to mislead others during that time, while to follow conscience and reason rather than passion and interest, through pain and humiliation, to the great and noble goal of conversion, is a difficult thing, though an evidence of uprightness and force of character; and lastly, the close ties of personal friendship, nowhere so strong as in England, and regard for a Church which "represents all that is beautiful, noble, grand, which has produced so many great writers, has formed so many noble characters, is so blended with the whole national life of the people, that it has become, as it were, the living embodiment of every high and holy thought, memory, purpose, life," prevent a man from abandoning that which has "blessed his cradle, moulded his young life, appealed in after-years to his generosity and to his heart, to aid in ameliorating and reforming society, which is, in short, his mother and bosom friend." All this tempts them, we are told, to deceive themselves, to resist conscience, to avoid sacrifices, and to endeavour to think it their duty to stay where they are, continuing to reform a communion on which, in these latter days, Providence has seemed to pour down blessings. Accordingly, they invent theories of the "primitive and undivided Church," of "branches of the Church," of the origin of Christianity, and of the character of the Reformation in England, and so forth, spending time, money, effort, learning, in propping up systems which have no foundation in fact, and are perpetually contradicted by history.

Well, as regards the two former reasons here assigned, the same reply is obvious as that made to the earlier count of the indictment, as to interested motives. Men did go out thirty years ago under just the circumstances detailed, did forsake important spheres of labour and attached congregations, did confess themselves to have been blind leaders of the blind, did pass through the disgrace and humiliation of conversion. What has there been in the thirty years since to make the position of advanced High Churchmen in the clerical ranks personally easier than it was then, so as to lull them into the morbid repose of a drugged conscience? Has the offence of the Cross ceased for them, does their religion walk now in silver slippers, and no longer barefoot along a flinty road? The answer is plain, that they are still the one school which is yet reviled and baited on all sides, and not less now, after its loyalty and its wisdom have been proved by forty years of brilliant and unexampled Church revival, due absolutely and indivisibly to its unaided toil, than when it first broke the slumbers of an episcopate reared in Hanoverian traditions, and desiring nothing less than to be forced to confront new problems, and essay paths untried for ten generations.

Were all this changed, were its unexampled services to the Church of England (which, to use the phrase of the *Pall Mall Gazette*, it has made "interesting") frankly recognised, and were simple toleration granted to its members, not to say gratitude, rewards, dignities, showered upon them, it would be plausible, even if it were unjust, to suggest that vanity and self-interest keep them where they are. But denounced by one of their ecclesiastical rulers as "conspirators," by another as guilty of *anomia*, by a third as "traitors" who are to be "squeezed out,"—the accusers in all three cases being men who have, to say the least, not been zealous champions of the English Church, whether doctrine, discipline, or morals be taken into account;—pointedly excluded from even the minor distinctions and prizes of the Church, and harassed by incessant worrying, from the petty baiting of ill-conditioned parishioners, to the unconstitutional and

illegal ukases of the revived Star Chamber, their lines have not fallen in such pleasant places as to tempt them to remain where they are for any cause save that of duty. . They have practically far more to bear than their predecessors who seceded in despair of reform in 1844 and 1851; and I admit that the Abbè Martin is not justified by facts in assuming that their consciences are duller and their self-sacrifice less than was the case with members of the same school thirty years ago.

There is, besides, another rejoinder which rebuts the argument. By speaking of men who have been in the advanced High Church ranks for "thirty, forty, fifty years," the Abbé has barred himself from considering the case of the younger members of the Ritualist school, those who have been born into a comparatively late stage of the movement, and know nothing personally of its earlier struggles, vicissitudes, and conquests. He is dealing with men of fifty, sixty, and seventy years of age. Now, the simple fact is that while men of the "mere Anglican" type have, in a great multitude of cases, remained all these several terms of years exactly at their starting-point of 1828, 1838, 1848, and have never progressed an inch, even in power of comprehending the religious changes of the times; contrariwise, every Ritualist clergyman over fifty years of age—I might almost say every one over forty—has had to confess himself to have been in error, to acknowledge that he has begun only at a comparatively late period to realize the logical necessities of his doctrinal position, to apologise to his people and to the Church at large for having been so long halting between two opinions, and to expose himself to ridicule, misrepresentation, and positive suffering in defence of these his finally matured convictions. And I may cite, in illustration, names made familiar by recent events—Mr. Bennett, Mr. Rodwell, Mr. Pelham Dale, Mr. Ben Oliel, and last, but very far from least, Archdeacon Denison, whose "Notes of my Life" I recommend to the Abbé Martin's attentive perusal.

I do not propose to traverse the main outlines of the third clause in this count of the Abbé's indictment, that which deals with the clinging affection felt by Englishmen for their national Church. But I would ask him, if it be really an institution such as he has described it in the paragraphs I have honestly summarized without inserting a syllable of my own, does it not look very much as if God Almighty were in the plot against the Roman mission in England? Is there any other religious communion in the world, outside the Latin pale, to whichthe Abbé Martin thinks such language of unwilling eulogy fairly applicabl e, any other so startlingly like a real Chnrch as to deceive the very elect? Nay, could he truly say so much for the Latin Church itself at this moment in Portugal, in Austria, in Bavaria, in Mexico, in Brazil? Surely, on his own showing, even if the Ritualists be in error when yielding to the glamour of such an unique society, their mistake is a noble and pardonable one, and not justly to be qualified with the injurious motives he has ascribed to them. Those of us who have least sympathy with Lacedæmonian policy can yet admire that old saying of the Laconian mother to her son going to battle, *Σπάρταν ἔλαχες, ταύταν κοσμεῖ.*[1]

It is true that in his very next paragraphs the Abbé Martin assails the Church of England forcibly, and holds the reverse of the medal up to public view. He complains, as indeed F. Gallwey does also, of Ritualism as a more "subtle and dangerous" form of the Anglican tradition (by which I understand him to mean that it is a more effectual barrier against secession, which is perfectly true in fact), and speaks of the seductiveness

[1] "Sparta is thy lot, adorn her."

of its picture of the Church as originally a federation of patriarchates, and of Catholicity as the basis of all true doctrine; but, he asks, what are these save specious and delusive semblances and mirages, which, when closely examined, prove contrary to the Gospel, to the practice of primitive ages, and even to reason and good sense? And then, in a sentence I do not pretend to understand, he adds, this theory "has produced the Eastern Churches, almost all of them dead or dying for the last many centuries; it has produced the Church of England, which is to-day that which it has been often described in language not more severe than just, as 'a monstrous anomaly,' a 'monstrous failure,' a 'stupendous self-contradiction,' a 'practical failure,' a 'scene of utter disorder,' &c."

I would fain say a few words on this paragraph before I proceed to cite the yet more trenchant phrases in which the indictment shifts from the Ritualists to the Church of England as a whole. As regards the theory that the Christian Church was organized at an early time in the form of a federation of patriarchates, I fail to see how it can be contrary to the Gospel, for the obvious reason that all four Gospels end their narrative at a date anterior to the formal organization of the Christian Church, as something apart from and independent of Judaism, while even the Acts and Epistles scarcely carry us down to the first beginnings of a diocesan episcopate, discoverable in the Pastoral Epistles. But the Abbé Martin knows as well as I do that the idea he dismisses so airily was not merely present to the minds of those eminent divines of early Christendom who defined the Creed and shaped the polity of the Church, but that it is actually embodied with singular precision of statement in the sixth Canon of the Œcumenical Council of Nicæa; the second and third Canons of the Œcumenical Council of Constantinople; implicitly, though not verbally, in the eighth Canon of the Œcumenical Council of Ephesus; and in the twenty-eighth Canon of the Œcumenical Council of Chalcedon; those four chief synods of ancient Christendom of which St. Gregory the Great, in language now and for many centuries embodied in the Roman Canon Law, says: "As the four books of the Holy Gospel, so I acknowledge that I receive and venerate the Four Councils: to wit, the Nicene, . . . the Constantinopolitan, . . . further, the first of Ephesus, . . . and also Chalcedon. . . . I embrace them with entire devotion, I maintain them with the fullest approval, because upon these, as on a squared stone, the building of the Holy Faith arises, and in them consists the rule for each man's life and conduct" (Lib. I. Regest. Epist. xxiv. cited in Corpus Juris Canonici, Decret. I. xv. 2). And each Pope at his coronation is obliged to swear that he will keep the teaching of these four Councils, "*usque ad unum apicem immutilata servari*" (Decret. I. xvi. 8). As to Catholicity of doctrine, rather than submission to the Roman Pontiff, being the basis of Christian solidarity in the Church, I now adduce another authority, by which the Abbé Martin is equally bound. The Fathers of the Council of Trent, in their Decree on the Symbol of Faith, enacted in the third session, February 4, 1546, speak thus: "Wherefore it [the Council] has decided to have set forth, in the very same words as those wherein it is read in all churches, the Symbol of Faith which the Holy Roman Church uses, as that first principle wherein all who profess the Christian faith necessarily agree, *and the firm and only foundation against which the gates of hell shall never prevail*, which is of this sort: 'I believe in one God the Father Almighty,' &c."—the Nicene Creed being quoted in full.

What he means by the Anglican theory (which to his mind must imply a post-Reformation date) having *produced* the Eastern Churches, which are older than Rome itself, I confess I do not understand. Perhaps what he

does mean is, that if these Churches, which in early Christian days were far more populous, important, and full of intellectual life, than the depopulated provinces which then composed the Roman patriarchate, had submitted to the Roman claims, yielded up their primeval independence, and recognized the Pope, not the Creed, as the centre and bond of Christian union, the course of history would have been signally altered, and Islam would not have displaced Christianity in so many Oriental regions. If this be what the Abbè intends, I have only to say that it belongs to the sphere of unsupported conjectures, and not to that of ascertained fact, capable of serving as material for solid argument.

His charge against the English Church collectively, is that it works badly, and never so badly as when it puts forth a little fresh life and vigour; that the bishops for three hundred years past have never proved equal to their duty, notably just now, and for the last fifty years—a proposition I, for one, do not dream of disputing; that there has never been quietness, peace, and order in the Church of England save when tied hand and foot by the civil power, and when the Sovereign has gagged bishops and Convocation, and brought about thereby an interval of order and peace, which is also that of nothingness; that every attempt to infuse new life has produced schisms and convulsions which have nearly destroyed the Church; that even now Ritualism, and Ritualism alone, is compromising the very existence of the Establishment; while the universal condemnation of the efforts of Ritualists in the direction of Catholicism, despite the acknowledged zeal, self-denial, and devotedness which mark them, show that they are working against the very principles of Anglicanism itself.

I must be permitted to offer my compliments to the Abbé for the skill and adroitness with which these cuts and thrusts are made. It is a real intellectual pleasure to contrast his delicate rapier-play with the clumsy bludgeon-flourishing of Mr. Edward Jenkins, for example. But he is wasting his science of fence by assailing the wrong persons. To show the purely insular Churchman, the mere Anglican, that there are grave faults, startling anomalies, and notorious abuses of theory and practice in a communion which he has taught himself to regard as an improved edition of Apostolic Christianity, is effective enough, but the whole *raison d'être* of the Ritualist movement—taking it in the widest sense as denoting the energizing vanguard of the entire Catholic Revival in each stage of its forty years' onward progress—is the reform of abuses and the development of efficiency in the Church of England. I doubt if the Abbé Martin can tell us anything in this direction which Ritualists do not know already; but if he can unearth any scandal, or disclose any weak point which has escaped their detection, I can assure him that they will thank him for his help, and simply remark, "Here is another piece of work cut out for us."

Before touching on the Abbé's broader charges against Anglicanism, it is desirable to correct two errors of fact into which he has pardonably fallen. In the first place, it is not only incorrect to say that Ritualism is the single cause of the present peril of the Establishment, but it is not even indirectly one of the causes. The Abbé is so far right in making the statement that it has been made before, and that very loudly, by two classes of persons. In the first place, the extreme Puritan school has incessantly repeated it to the bishops, whom it believes to be collectively much more concerned for the Establishment than for the Church, in order that they may be induced to employ severer measures of repression against the Ritualists, in the hope of thereby maintaining their own civil privileges; and in the next place, the bishops have in many instances repeated it in their turn, with the hope of inducing the moderate High Church school, which

is conservative above all things, to join them in the raid upon Ritualists, regarded as the inbringers of revolutionary change. But if he will look into the facts for himself, he will notice that the agitation for disestablishment is due to causes which are operating in every country where there is an Established Church; that the main influence at work here and now is Nonconformist hostility to the very notion of any State Church, quickened by the sense of social inferiority which Dissenters feel and resent very keenly; that the particular shape the agitation is taking at present has nothing whatever to do with Ritualism, but is a struggle of Nonconformists for superior burial rights over the clergy in the churchyards of the Establishment—superior, not merely equal, in these salient respects: free choice of the bodies to be interred, free choice of the person to officiate, free choice of the service to be used, whereas the Church is tied down strictly by law in all three—with avowed intention to claim similarly superior rights in the churches, declared to be national property, when the churchyards shall have been conquered; and, finally, that the three branches of the Anglican communion in which disestablishment has already been effected, Ireland, Canada, and the West Indies, are all markedly non-ritualistic, while all things point to the Presbyterian Establishment in Scotland as the next subject for operation. Doubtless it is true enough that a small section of the Ritualists has been so aggrieved by the recent lawless encroachments of the civil power on the spiritual domain, that it is now lending its aid to the forces at work to separate Church and State, but it has come up as a late ally. In the next place, the Abbé, when alleging that Ritualists are working against Anglicanism itself, and cannot justify their position, does but echo, as he truly says, a whole chorus of English objectors, from the bishops downwards, who assert the very same thing; and it is not surprising that he should use such a weapon when put into his hand. I might traverse the statement generally by simply replying that the cardinal principle of Anglicanism, as laid down in formulary after formulary, in Prayer Book, Articles, Canons, Acts of Parliament, and so forth, whether sincerely or not, is appeal to the early Church of the first five centuries as the standard of doctrine and practice, and that Ritualists are trying to make this appeal a fact and not a theory. But I will take up broader ground, and put the matter to a practical issue. The Abbé will admit, as a logician, that enfeeblement or failure must be the unvarying result of any course of action which conflicts with the requirements and nature of the body acted on. Let an agriculturist use a dry and thirsty soil for crops which need abundant moisture, such as rice; let him feed his graminivorous animals on meat; let him sow his corn when the ground is bound hard as iron with keen frost, and what will come of it? Now Ritualism, in that extended sense of which I have previously spoken, has been at work for more than forty years in the Church of England, and has grown from very small beginnings to be the most active and energizing of its factors. If it have been an alien and hostile element, the results of its introduction must needs be marked by enfeeblement and decay of the whole body it has affected. But the precise contrary is the most patent of facts. It is not Ritualists alone who say so, but their most embittered and persistent enemies and detractors. In the opening sentences of the joint Allocution against the Ritualists put forth by all the English archbishops and bishops, save those of Durham and Sarum, on March 1, 1875, they say: "We acknowledge, humbly and thankfully, the mercies vouchsafed by Almighty God to the Church of England. By his blessing on the labours of the clergy and laity, our Church has of late been enabled in a marvellous manner to promote His glory and to advance His kingdom,

both at home and abroad. If we judge by external signs,—the churches built, restored, and endowed *during the last forty years;* the new parishes formed in that time, especially in our great towns and cities; the vast sums of money voluntarily contributed for the promotion of religious education; the extension of the Church in the colonies and in foreign countries, including the foundation of more than fifty new sees; the great increase in the number of persons of all classes who by prayers and labour assist in the work of converting souls to Christ,—all bear witness to the zeal and earnestness of the clergy and laity of the English Church." And then, *more suo,* they turn round in the very next paragraph to revile and blacken the only people who have brought this state of things about. Next, there has been a representative gathering of the Low Church clergy held yearly for the last half century, and known as the Islington Conference. In every recent meeting of that assembly, one or other of the speakers has adverted to the marvellous change for the better which has come over the whole Church of England as a corporate institution, and has incidentally brought in the date of the revival as about *forty years* in operation. Now, the only new factor which was introduced at that period was the Oxford movement of 1833, which has been influencing the country ever since. The Broad Church school had its innings from the death of Queen Anne till the French Revolution, and as nearly as possible killed the Church of England in its religious aspect, besides making it a very sink of jobs and abuses. The Evangelical school, taking its rise after Wesley and Whitfield had made its work easy, did a great deal for the revival of personal religion, yet not only essayed no corporate reforms whatever within the Church, but actually created modern Dissent, which it fostered, till, from one-seventh at most of the population as it was at the close of the last century, it is now about three-eighths, and the most powerful rival and thwarter of the Church. And the large central mass then, as now, and as always, was mainly inert, and quite incapable of originating movement. Therefore it follows that the present conspicuous revival is due exclusively to the forlorn hope of the High Church school; and the inference from this fact must be drawn in one of two ways. Either Ritualism is the only true and genuine Anglicanism, under which alone the Church of England can really thrive and prosper; or it is so much better, tested by its results, than Anglicanism, that it ought, on the mere ground of practical expediency, to be substituted for it. The Ritualists themselves take the former view, and the objection to the latter is that already stated, that an element out of harmony with the body into which it is introduced cannot tend to the strength or healthy development of that body.

Now to return to the Abbé's charges against the Church of England generally, as a monstrous anomaly and failure, which never knows order and quiet save in a drowsy trance, which buys life at the price of schism and disorder. I would ask the reader, in the first place, to compare this language with that which I have cited above, as to the fascination exerted by the English Church upon its sincere adherents, and to see how far the two are capable of being reconciled when placed side by side. Nobody cared about the Church of England, save as a source of income, when it was in Broad Church hands a hundred years ago; few people caerd about it in the earlier part of this century, and Cobbett's "Legacy to Parsons" will help to tell why; but the attractiveness about it now is that it *does* work, and that with marked vigour, under exceptional disabilities imposed from without; while its anomalies, like those of the English Constitution itself, are due to an intricate series of counter-checks, preventing more evil and friction than they cause, but which are, I well know, peculiarly

unintelligible and exasperating to the French mind, which attaches far more value to symmetry of construction than to efficiency of working just as in French literature finish of style is set incomparably above intrinsic weight of matter. But I desire to point out that the circumstance to which the Abbé draws particular attention as the one fatal blot peculiar to the Church of England, that it never is quiet and orderly without being half dead, and that whenever it is alive and vigorous, it is also full of strife and disturbance, holds good of the Church Universal all through ecclesiastical history, from the earliest times down to our own day. The three great eras of Church life and of theological literature—the fourth, the period which bridges the twelfth and thirteenth, and the sixteenth centuries—are all times of conflict. The golden age of the later French Church was when Louis XIV., aided by Bossuet and De Marca, was struggling to wrest the *regale* from the Pope, and when the Jansenist controversy was occupying all the keenest intellects in his kingdom; while the first half of the third century, the tenth, and the eighteenth, the three chief eras of ecclesiastical peace, are the least active and honourable in the annals of Christendom. The Abbé has come upon a general law, and has thought to restrict its incidence to one solitary example.

Next in order of the charge comes the statement of the intellectual reasons which the Abbé regards as deterrents. He is far less clear and precise on this head than on the two former, and the sum of what he has got to say is that Ritualists do not look at [Roman] Catholicism as a whole, so as to get a full view of its harmonious unity and other transcendent merits, but take it piecemeal, and so do not see the true connexion of its parts; that they do not read history with the predetermination to disbelieve everything alleged against Rome, to make the fullest allowances for incontestable objections, as due to individual faults, not to corporate blameworthiness,—that is, that they wrongly fail to do in the case of Rome what he forbids them to do in the case of England,—and to acknowledge as the inevitable conclusion that not only does the Roman Church work well, but that it is the only communion which does work well.

To my apprehension, this passage, which I have abridged, but not consciously coloured, is not in the least a statement of the intellectual reasons which impede secession; it is a complaint that Ritualists do not enter on the inquiry by "sacrificing their intellect," and begging the question they are supposed to be proving; it is, in short, an averment that they have no business to have any intellectual reasons at all against conversion. I should be glad to have the process of survey which the Abbé suggests somewhat more clearly indicated, as also the observatory from which the bird's-eye view he recommends can be obtained, for I cannot discover the least clue to either in his remarks. As to the main issue raised here, I will touch on it by-and-by.

He does, however, adduce in a subsequent division of his argument a real intellectual difficulty, which he has classified separately, under the head of moral and disciplinary questions: namely, the Roman doctrine of Authority. And here, while putting his finger with prompt accuracy on the weakest point of Anglicanism, its laxity of discipline, he is yet conscious that he, as a Frenchman, in magnifying authority as the root-principle of all religion, views the matter from a standpoint widely different from that of England, accustomed to constitutional liberty, a plant which has never thriven in France, and of which France has never even had a near view, save under the huckstering, priggish, and Philistine rule of Louis Philippe. The truth is, not only that every Frenchman regards government as an end and good in itself, and the citizen first and chiefly

as a governable entity; but that modern Roman theology, forsaking even mediæval teaching, has come round to the Lutheran heresy of the total and unmixed depravity of human nature, and goes on the principle that the smallest relaxation of restraint on the intellect straightway brings in unbelief, and the slightest liberty of the will means vice; so that the only way to keep the Church and Society from chaos and dissolution is to tie every one up tight, except a very few rulers and a few more spies, and to let both rulers and spies feel that they are watched and punishable in their turn. What this comes to in Roman Catholic school discipline the Hon. and Rev. William Petre has been telling the English public lately; what it comes to in the ecclesiastical and political spheres I will cite from the pregnant words of Pomponio Leto, which are believed to convey the sentiments of the late Cardinal Nobili-Vitelleschi, since an Italian prelate can not be charged with viewing the question through the spectacles of an impenitent English Liberal like myself.

Pomponio Leto, asking why it is that Catholic societies exclusively in modern times are agitated by the spirit of violent, brutal, and envious revolution, from which Germany, England, Switzerland, and America are free, declares that the only possible answer is the exaggeration of the principle of Authority, forcibly inculcated by the Latin Church ever since the Reformation, and still more since the French Revolution.

> This thirst for authority, called forth in the first instance by the insubordination of the age, and kept up with the view of maintaining order and unity in the Church, too often results in destroying the first and impairing the second. . . . Moreover, the excessive use of authority in relation to the masses has the result of weakening and sometimes of suppressing the working of individual consciences, by absorbing their sense of personal responsibility in the sole conscience of Church authority, and so the perception of good and evil ceases to be personal and spontaneous. . . . It often happens that the Catholic, unless gifted with unusual superiority of mind, *has no knowledge of good and evil* other than that which he derives from the external authority, which in many cases is represented by any chance individual. . . . The consequence of such an excessive submission to authority is that the human conscience, being often ill-guided, is likely to go astray; at any rate, having never learnt to judge for itself, it loses the capacity for so doing, grows gradually weaker, and at last becomes impotent. . . . The recoil from such a despotism in the present day frequently throws the pupils of the Jesuits into revolutionary excesses. . . . Hence arise the subleties, the mental compromises, and the disingenuousness, too frequently met with, amongst our people. . . . All countries governed by the Ultra-Catholic *régime* are without any appreciation of the real nature of authority, which is alternately adored with servility and subjected to outrage. [1]

The Abbé complains because English journals still quote the words of Cardinal Bonnechose in the Senate, though uttered more than a dozen years ago, "My clergy is a regiment; when I say, March, it marches." Surely, the point is not how long ago they were uttered, but their truth, whether they did not compress into epigram the whole policy of the French episcopate, and whether that policy has not remained unaltered since, to the serious injury of the French Church. And in a clever but thoroughly unsubstantial defence of that Church as it now is, he has made certain statements which I am going to dispute. He says first, that if the Church were left free by the State to act, the ecclesiastical despotism now existing would be relaxed, and the old provisions of the Canon Law touching collation to benefices and the irremovability of the clergy would be restored. I reply (1) that the existing state of affairs is due to the plot of Pius VII. with Napoleon I. against the liberties of the Gallican Church, and therefore has the highest possible Roman Catholic sanction; (2) that

[1] Otto Mesi a Roma: Febbrajo.

the same policy is being carried out more and more in the Anglo-Roman body, where the State does not meddle at all; (3) that the Bishops in Belgium extort bonds of resignation from the beneficed clergy; (4) that the Vatican decrees, by annulling episcopal independence, and giving the Pope direct and immediate jurisdiction in every diocese, have extended the very same principle much more widely and in a higher sphere, so that it is now an integral part of the whole Roman system.

When he urges that the unpopularity of the Church in France, as contrasted with the popularity of the Church in England, is due to the firmer attitude of the former in never paltering with the right, or sacrificing its independence, I simply ask him if he remember—he cannot forget—how and why it was that the French clergy, when Louis Napoleon was making his way to imperial power through treason and massacre, and when their decision might have turned the wavering scale, blessed the Man of December, and won for themselves the undying hatred of his victims and their friends? Was it not a bargain as to the occupation of Rome, entered into with certain bishops, who then put the screw on their subordinates? And it is still believed that the disastrous war of 1870 was prompted by clerical intrigue far more than by dynastic motives; so that the clergy are even now much more unpopular than the Empire.

And as to the peasant level of the French clergy, and the excuse that the absence of gentlemen from their body is merely in consequence of the similar disappearance of gentlemen from democratized civil society, I really must say that the Abbé is playing with us, and relying on our unfamiliarity with the France of to-day. It was a remark of a duke elected as a deputy to the Assembly not long ago that he never met so many brother-dukes in his life as he did amongst his colleagues; and whatever may be the effect of the abolition of privileges, and of the rise of a shoddy aristocracy with sham names and forged titles, now swarming in every department of France, nevertheless the fact is that the *noblesse* are still a very powerful factor, numerically and influentially, in French rural society, and not without their weight in all save the Radical manufacturing centres. There are sixty thousand (?) French priests out of a total of a hundred and fifty thousand ecclesiastics, and on any reasonable estimate of the proportion of gentlefolks in the nation, there ought to be at least three or four thousand priests drawn from the higher social grades. As a fact, it would be difficult to find ten, outside the Jesuit body. Nay, the Abbé Bougaud's statistics now tell us that so far from the nobility alone being absent from the French clerical ranks, there is scarcely a fraction of the priesthood drawn from the middle class, whether professional or commercial, and that even the supply of peasants has fallen off to such an extent that every diocese in France save Paris is undermanned, that three thousand benefices are vacant and cannot be filled, and that three thousand parishes besides have neither priests nor church. Two more remarks may fitly end this negative portion of my reply; first, that I must offer the correction that English Ritualists are not so enamoured of the practical working of Infallibility in the Roman Church as to desire its introduction here, any more than English Liberals covet the institutions of Spanish American republics in exchange for their own monarchical form of government; and next, that the Abbé has laid undue stress on the circumstance that Dr. Pusey has translated and adapted a work on confession by Mgr. Gaume. The truth is that Ritualists, in considering how they may best strengthen and adorn the Church of England, act in the spirit of the old Peruvians, who held that gold, wherever or with whomsoever found, belonged to the Sun-God and the Inca. The modern Ritualist is entirely free from the straight-

laced prejudices of his Anglican brother, and is perfectly ready to take a hint or adopt a useful addition from any quarter whatsoever, and does not care a straw whether a Roman cardinal or a Baptist minister be its original parent, whether it be a Jesuit invention, like the Ignatian retreat, or a Nonconformist one, like the mothers' meeting; no more thinking himself bound to copy everything where he has found something, than his countrymen feel any obligation to import Chinese manners into England along with their tea.

It will not be inexpedient, for the sake of narrowing the issue, to preface the positive division of this reply by stating what the reasons are why some few Ritualists, clerical and lay, do become Roman Catholics, before explaining the reasons why the main body do not. I have had unusual facilities for coming to distinct conclusions on this subject, having had much conversation with persons who have afterwards seceded, besides having read most of the manifestoes which the seceders have in a great number of cases published, either as their own justification, or in the hope that the arguments which prevailed with themselves may equally influence others. And first, I have never yet, in the whole course of my experience, known one person who has been brought over to the Church of Rome as the result of such a dispassionate, historical, and theological course of study of its claims and system as the Abbé Martin recommends to the Ritualists. I am not asserting the thing to be impossible in itself. That would be begging the whole question at issue. I am merely stating the fact for what it is worth, and do not forget that Cardinal Manning, who is probably more familiar than any man living with the art of proselytism, has denounced the "appeal to history" in questions of religion as "heresy and treason" —a tolerably sufficient proof as to the sort of evidence he thinks discoverable by that process. I should classify nearly all the converts with whom I have had any acquaintance under three heads—(1) those who have seceded from causes of temperament; (2) those who have done so from sentimental motives; and (3) those who have gone on what I may call practical grounds.

By the first class I mean persons like the late F. W. Faber, to whom, from their natural disposition, the Roman system is powerfully attractive, who make no pretence at all of inquiry into its merits, but accept it eagerly because they like it; just as they might like oysters or pastry, without caring to know anything about the nutritive value of those articles of food. So, too, there are minds whose bias is just in the opposite direction, which are innately Evangelical or Rationalist in tone, and are never easy till they find their congenial atmosphere, in which alone they can breathe with comfort to themselves. But there is no evidential value in cases of this sort, and they form but a small percentage of the whole.

I may illustrate the next class by a story I once found in some Roman Catholic book of religious anecdotes, whose name I have forgotten. A married pair—they were French Protestants—were driving in an open carriage through a street where the gentleman had some business to transact. He pulled up at the door he wanted, which happened to be just opposite a beautiful old Gothic church, and entered the house, leaving his wife behind in the carriage for about twenty minutes. When he returned, she said to him, "My dear, I am a Catholic, and desire to be received into the One Church. I have been looking across at that lovely building there, and am convinced that the religion which its builders professed must be the true one, and far superior to that of the people who built our Protestant temple." And accordingly she was received within a few days, followed, if my memory be not at fault, by her husband, overpowered by the

cogency of the lady's argument. It is something that the building did not happen to be the cathedral of Cordova, or the Jumna Musjid of Delhi, for then the pair might have turned Mohammedans. There is so much which is august and stately, so much which is graceful and picturesque, so much which is profound and mysterious, so much which is heroic and romantic, in the history and aspect of the Church of Rome, that minds which have more imagination than judgment, more emotion than logic, are apt to be carried away by the sheer impulse of admiration, and to believe on trust that what held good of the twelfth century, for instance, is equally discoverable now, that the exceptional splendours which have arrested their attention are mere average specimens of pervading glory. I can do no better here than to quote the words of one who in his degree did as much as any one to foster this mode of thought, the late Augustus Welby Pugin, written long after he became a Roman Catholic:—

> All anterior to the Reformation is regarded and described as a sort of Utopia—pleasant meadows, happy peasants, merry England—according to Cobbett; bread cheap and beef for nothing, all holy monks, all holy priests—holy everybody. Such charity, and such hospitality, and such unity, when every man was a Catholic. I once believed in Utopia myself, but when tested by stern facts and history, it all melts away like a dream.[2]

The sentimental attraction takes, however, a comparative form more frequently than a positive one; by which I mean that persons who are keenly alive to certain obvious faults in the Church of England, often weak just where Rome is strong, are indisposed either to make the best of these defects, or to labour personally for their correction, but secede for the sake of finding the contradictory of that which has displeased them, and that without inquiring whether it is really to be had where they seek it, or whether there may not be counterbalancing disadvantages of which they are unaware. The commonest of all these motives is the notion carefully inculcated by Roman controversialists, and accepted without examination by the mass of ordinary people, that there is absolute harmony and unity of doctrinal teaching within the Roman pale, as contrasted with the strife and conflict of opinions in the Church of England. Theologians who have tested the matter know better, of course, but they are always a slender minority. Or it may be weariness at being worried, and scolded, and hustled, and rabbled, whether as cleric or laic, for divergence from the standards of popular irreligion; but this is akin to a boy's enlisting as a soldier when made uncomfortable at home. Chief of all the sentimental reasons, however, is disgust at the almost unbroken and unvaried misconduct of the collective English bishops; their lack of moral courage, their servility to the civil power, nay, to mere popular opinion, however crude, ignorant, and even openly irreligious; and, above all, their uniform failure to regard themselves and to act as the natural heads, and therefore as the natural leaders, champions, and protectors, of the clerical body, as the Judges do for the Bar, and the Horse Guards does for the army.

I am simply putting down here complaints which have been made to myself, and which have usually been directed far more against bishops who lay claim to High Churchmanship than against open and professed Evangelicals who know no better. The charge is not, so far as I have ever heard it made, that the bishops do not encourage and lead the Catholic Revival, instead of always acting as drags upon its wheels; much less that they, like the Crown, will not promote Ritualists (since these regard themselves as the constitutional Opposition, not yet entitled to the good things of the Ministry); but that they never come forward to correct any popular

[2] Pugin's Earnest Address on the Establishment of the Hierarchy, 1850.

misapprehension, to allay any wild panic, of which the clergy are the objects, but themselves swell the chorus of vituperation at the top of their voices, lest they should incur any share of the passing unpopularity. This was notably the case quite lately when the storm was raging about the "Priest in Absolution." Not one bishop had the boldness to say plainly that the Church of England teaches auricular confession in its Prayer Book, and that clergymen who were simply carrying out its directions, are more honest, loyal, and consistent, than those who not merely neglected but reviled the practice, and ought accordingly to be let alone. What is perhaps worse in this connexion was that the specific charge made at the time was that certain Ritualistic clergymen had wantonly put a book, declared to be obscene, into public circulation, the actual fact being that they had bought up the book with the express purpose of *withdrawing* it from circulation, and that so effectually, that the copy which Lord Redesdale produced as his brief in the House of Lords had, as Mr. Collette, the well-known Evangelical solicitor and controversialist, has incautiously told us, to be———well, informally conveyed, by the person to whom its publicity is due. The story has been denied since, but it came from a friendly pen, and has every mark of probability about it. Now, not only did no bishop attempt to rebut the false accusation, but several of them repeated it. And lastly in this category, the complaint is often heard that Ritualism, which is at the worst a devout and earnest movement, erring if you please, but ardently Christian and missionary, is the *only* kind of clerical action with which a bishop will interfere penally. Open depravation of Christianity itself in the pulpit, personal immorality of life, daring nonconformity in public worship, gross neglect of pastoral duties, illegally exacted fees for gratuitous offices, deliberate sordidness and irreverence in the ministration of sacraments; all these I have myself known to have been laid before bishop after bishop, with no result whatever save a snubbing to the complainant, while the slightest hint of Ritualism was sure to meet with immediate attention and expression of readiness to suppress and punish it if possible. That sort of thing sends men over to Rome.

It may seem somewhat curious if I put, as I now do, doubts as to the validity of Anglican Orders, as to the canonical jurisdiction of the English Episcopate, and, above all, as to the fatal character of the interference of the State, whether in Parliament or in the Law Courts, in the spiritual domain, under the head of sentimental reasons for secession, as they certainly have caused many to secede. But I do so because my experience is that they are almost never the original moving causes, but are simply caught up subsequently, in nineteen cases out of twenty, as a justification for seceding, by those who have first been carried away by their emotions, and then try to persuade themselves and others that they have been actuated by reason and study alone, an assumption disproved by ten minutes' conversation with any one versed in the subjects named, and by the fact that the seceders never so much as inquire whether things are any better in these respects in the Roman Church, but take on trust there what they demand to have proved here by tests which are asked for in no other case.

Last come the practical reasons. These rank under three clearly marked heads. First is the wish to be free from clerical obligations, and to enjoy the unrestraint of laymanship. This, though not covering a very large number of cases, does unquestionably account for an appreciable fraction. Next—and this chiefly affects lay folk,—residence in some part of the country not yet covered by the rising waters of the Catholic Revival, or where neglect, sordidness, or a narrow and illiterate Puritanism, are still dominant. It has often happened that persons who have found religious

privileges, which ought to be accessible to every member of the Church, denied even to their earnest entreaty, who have been shocked and revolted by wanton irreverence and profanity in word and act by some clergyman,[3] certain to be condoned by his bishop if invoked; or equally alienated by the timorous refusal of an incumbent to do what he knows and confesses to be his duty, lest he should compromise himself; have cut the knot by secession, even though involving themselves in the difficulty of having to make long journeys, at infrequent intervals, to obtain their new ministrations. And finally in this category come what are in my experience the immense majority of cases, namely, those who, from motives of sheer mental laziness and sloth, and of unwillingness to face the spiritual problems of the day for themselves, go out of a communion which bids them "prove all things, and hold fast that which is good," into one whose easier counsel is to use their intellect only so long and so far as it may lead them into the haven of Rome, and thenceforward to abandon all the trouble and sin o thinking, which will be much better done for them by the Church, acting through the agency of a qualified director. I am bold to say that this is, beyond all others, the chief motive and incentive to secession, so far as I have ever been able to examine and test the matter. What its moral value is, I leave my readers to decide.

I now come to offer my own account, by no means minutely exhaustive, of Ritualistic stubbornness and tenacity in continuing within a Church whose rulers either actively persecute or passively disapprove men of that school, in which they receive hard blows and scanty or no pay, where every man's tongue and hand are against them.

1. The first and most obvious consideration is that the Ritualists find themselves by no act or choice of their own, but by the circumstances of their birth, education, and surroundings, members of the Church of England, and that the presumption so far is that it is God's will that they should stay where He has placed them. Of course this argument can be met by the objection that the same holds good of the most degraded paganries in the world, and that, on this showing, men ought to remain Thugs or cannibals. But the conditions of change are very unlike in the several cases. Roman Catholicism, take it at its best, is only a variety, and not a very remote variety, of the same creed and polity already held by English Churchmen, and is not all so plainly and obviously a step upward and for the better as any form of Christianity is when compared with any form of savage cults. It is a question of degree, not of kind. If it can prove its claims, well and good; but the contention of the ordinary Roman controversialist is that the presumption must be always held to be in favour of Rome, and the burden of proof to lie with those who dispute her

[3] It is not a little curious how there is an actual craving in certain types of Protestantism to exhibit irreverence quite gratuitously, and where there is nothing to testify against. I will give an instance from my own experience, which occurred when I was a mere boy, not yet even an undergraduate, and reared amidst the ordinary Irish Protestant surroundings of thirty years ago. It so happened that my tutor, a pious, but Orange clergyman, was asked to administer the Holy Communion to a sick person in the house. He agreed to do so, but of course had no altar-plate for the purpose. I, knowing then nothing of the dignity or of the suitable decencies of the rite, but moved by instinct alone, procured a silver goblet and small salver for his use. He bade me never to do so again, but to bring him a common wine glass and cheese-plate, saying that he strongly objected to such fuss and ceremony, and that the commoner things were for the purpose, the better. I said nothing, but was secretly shocked, and now believe that I then received the first impetus which urged me on by degrees from my traditional beliefs to my present theological standpoint.

title, not with those who press it. This, however, is the reverse of the process in all other cases of claim by outsiders, and it is not the duty of English Churchmen, any more than it is of Italian or Spanish Churchmen, to take for granted that their position is untenable, and to endeavour to prove it such. As well call on the owner of an old entailed estate to give up possession to any claimant who may allege a flaw in the title-deeds, without clearly establishing his own superior right.

2. Next comes the fact acknowledged by several candid Roman Catholics, by Welby Pugin, by Dr. Newman, and by the Abbé Martin himself in that former paper of his on Ritualism, that the Church of England, whatever its defects may be, is *the* great "breakwater" against the progress of infidelity in this country, and is thus discharging an important national work more successfully by far, be it said with submission, than the Latin Church is doing in France, Spain, and Italy. There is no proof to say the least, that a transfer of allegiance, by removing a number of stones, would strengthen this breakwater, or help to erect another as serviceable. For no fact is better established than the scantiness, poverty, and ineffectiveness of Roman Catholic apologetic literature or efforts against Rationalism and infidelity. If the Abbé Martin cite Dr. Pusey's version of Mgr. Gaume's manual on confession, as showing how England is forced to borrow from Rome, I would refer him in turn to the "Démonstrations Evangeliques" of the Abbé Migne, where he will find the Anglican names of Locke, Burnet, Leslie, Clarke, Stanhope, Tillotson, Warburton, Bentley, Lyttelton, Butler, Porteus, Milner, Paley, and Buckland, to cite no more, in the list of authors included, and remind him further that at the epoch of the great Deistical assault on Christianity in the last century, it was England, not Rome, which routed the assailants; while if there be any eminent and successful Roman apologists for Christianity against the newer forms of unbelief living now, I am not fortunate enough to be acquainted with their names, save the possible exceptions of Hettinger and Reusch.

2. There is, so far as I can see, no evidence that the Roman Church in her own lands is doing what I may call aggressive missionary work at all so vigorously or successfully as the Church of England. I do not forget that in France the evil wrought by the disastrous interlude of Atheism under the first Republic has never yet been wholly undone; but no such plea can be entered in palliation of the Church's failure in the two great southern peninsulas. The educated classes are in open revolt everywhere; the boasted hold on the lower classes, as Fenianism in Ireland, and Garibaldism in Naples and Sicily, have demonstrated, is precarious in the extreme. Even here in England, despite of proselytism, aided by Irish and Continental immigration, the Roman Church, as the marriage returns prove, does not hold its own, and cannot maintain its natural ratio of increase (4.50 per cent.) compared with the total population,[4] lavish though it be in establishing clerical plant. Still less is it effective as a missionary agency amongst those unattached waifs and strays who profess no creed, nor does it practically influence the Dissenting bodies, and indeed its Welsh mission is a complete and abject failure. On the other hand, I myself ministered for years to a congregation of which the majority had been Methodists, Baptists, and Independents, and I know of several others similar in various towns. It is not a very unreasonable deduction from these

[4] The ratio of Roman Catholic marriages to the total number was 2.65 per cent. in 1848. Then came the great wave of Irish emigration, which sent the rate up to 4.26 in 1851. The No-Popery agitation of that year showed its result in 1853 by a rate of 5.09. Under Ritualism, it had dwindled in 1874 to 4.00 per cent., and the Public Worship Act has raised it again to 4.26, the proportion of 1851.

premises that the Roman Church, from whatever cause, cannot do the work in England that Ritualists can and do.

4. Not only does the missionary Roman Church in Great Britain fail, except so far as it poaches on Anglican preserves, but its value as a moral educator is open to grave question. Those who are familiar with its system are aware that the amount of direct control and influence exercised by its clergy over those who in any practical way admit their claims is very much greater than that which Anglican or Protestant ministers commonly enjoy. But in England the number of Roman Catholics convicted of criminal offences is enormously out of proportion to their ratio of the population, and very far exceeds that of the Church of England, though the latter is held accountable for every one who does not definitely avow himself as a member of another society.[5] And in Ireland no reasonable doubt exists that if the Roman clergy chose to deal as promptly and forcibly with agrarian murders (exclusively a Roman Catholic crime) as they do with mixed marriages, or with voting for wrong candidates at elections, they could destroy that combination of the peasantry to shelter assassins which makes their capture and conviction well-nigh impossible. Orangemen are bad enough, Heaven knows, but at least they do not shoot their opponents from behind a hedge. The deduction from these facts is that the Roman clergy either cannot or will not press the moral law adequately on their flocks. Why should a Ritualist, who does press it, sit down humbly at the feet of such teachers to learn their method?

5. Next, it is to be remembered that the Emancipation Act, which helped to draw the English Roman Catholics out of their long retirement, very shortly preceded the Oxford movement; and since that time, notably since the impetus given them by the convert element, they have been familiar figures in general society. We know all about them now, they are no longer shrouded in mystery; and the impression they create, on the whole (I have no wish to word it offensively), although the Roman Church shows at its very best in England, where it is forced to be cautious and moderate, is not that of superiority to English Church people. They are distinctly more narrow, apathetic, and negative, more incapable of interest in higher thought, even on religious topics, less earnest and willing—apart from those who devote themselves directly to clerical or conventual life—to work in and for their Church. Indeed, the complaint I hear from Roman Catholics is, "We can get money enough for almost any scheme we start, but they drop through one after another, because we cannot get the men." My own belief is that the fault of this, too, lies with the Latin clergy, in their craving to officialize everything, and to keep the reins of power in their own hands, reducing the laity to mere passivity. Ritualists, whose strength lies in an attached and coöperating laity, do not see how they would gain by the wholesale clericalization which would follow on submission to Rome.

6. I come now to a sorer place, but I am bound to probe it. Our general experience is that conversion to Rome involves, in a large majority of instances, sudden, serious, and permanent intellectual and moral deteriora-

[5] There are about 1,000,000 Roman Catholics in England and Wales, out of 24,000 000,=4.50 per cent. But the criminal Protestant children, boys and girls, detained in English reformatories on Dec. 31, 1877, were 4,289, and the Roman Catholic ones 1,346, or more than 24 per cent. of the whole number, *i. e.* nearly *six times* their proper ratio. Yet, while there is but one Anglican clergyman for every 1,044 of the whole population for which the Established Church is responsible, there is a Roman Catholic priest for every 555 of his co-religionists in England and Wales, without counting members of active religious orders of both sexes, who have greatly increased of late years, and share the work.

tion, especially as to the quality of truthfulness. I allow the exceptions to the full. I count not a few converts amongst my own personal friends; there is one convert at least, *clarum et venerabile nomen*, who enjoys, in his enforced retreat at Edgbaston, a far higher degree of love and reverence amongst us Anglicans than he receives from his present co-religionists. But the broad fact is as I say, and the most conspicuous example of all is the best proof of it. I had the moral beauty of conversion brought home to me not very long ago by learning that an educated professional man of my acquaintance, on the evening of the very day when he was received, with all a neophyte's tender graces still freshly clinging round him, was locked up for getting drunk and assaulting the police; a thing which had never happened in his Anglican days. I will cite another instance, which I regard as graver, because deliberate, and adopted under very high Roman authority and counsel indeed. A sisterhood with which I had some relations of occasional service was got at and tampered with, so that about two-thirds of the whole body seceded in mass to the Roman Church. Of course, as usual in such communities, the property, whether realty or personalty, belonged to all the members jointly. Each had a common right and interest in it, and most of it had been given to the Sisters as an Anglican body. But the seceders took everything, the whole of the furniture, bedding, linen, plate, glass, books, &c., except a few English Bibles and some personal articles which could be directly identified, and summarily turned the non-seceders out of the house, to shift for themselves as best they might. This was not all. The bills for the past quarter came in soon after, for the meat, bread, groceries, and the like, which the whole community had been consuming. The seceders refused to pay any part whatever of the debts, though they had consumed the far larger share of the goods, alleging that they, as Catholics, were not bound to pay the debts of Protestants. It was not long after the Saurin *v.* Starr trial that all this happened, and the Superior of the steadfast minority consulted the Superior-general of her society, asking her what she should do. "Your claim," was the noble Christian reply, "would stand good at once in law, but it is better that you should put up with the loss than give the world the sorry sight of Sisters quarrelling with one another about money." Which does the Abbé Martin prefer of these two lines of conduct, of which the former, I must repeat, was not spontaneous like the latter, but advised by the very highly-placed Roman ecclesiastics indeed? I could add some more facts, well-nigh as telling, but I have said enough to show that the new convert does not necessarily rise into a higher moral sphere. As for the intellectual question, one fact with which experience makes me familiar, is that the very first thing most new converts do is to sell off their books,—not merely those Anglican volumes which have perhaps ceased to be useful; but general literature, and even Roman Catholic theology itself. This I have noticed scores of times; as also that most lay male converts sink into cold religious indifference, scarcely distinguishable from scepticism.

7. Once more, Ritualists fail to see that fellowship in the Roman Church has proved any warrant or safeguard against doctrinal or moral error in the past. The English Church has, at the worst, originated but two sects,[6] Quakers and Methodists: of whom the former have won an honorable name for unbroken peacefulness and unremitting charity; while the latter have diverged less from Catholic standards of doctrine than almost any

[6] Plymouth Brethrenism arose in Ireland, and its original parent, the learned John Walker, became a Presbyterian before he founded the sect whence Mr. Darby borrowed his chief ideas.

other large Protestant body. But Rome not only has caused the separation of the East and the revolt of all Northern Europe, but is the parent or grandparent of every other Western sect, from Socinians to Mormons inclusive, save the secret remnant of the Albigensian Gnostics, and even they were largely recruited from the Franciscans of the fourteenth and fifteenth centuries. It is all very well to quote: "They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us" (1 St. John ii. 19, Douai version); but an infallible society which cannot prevent formidable schisms and heresies from growing in its own bosom, and issuing thence to spread themselves outside, does not seem to possess any clear advantage over a fallible one, which has never given rise to one-fiftieth of the mischief, even if charged with that wrought here in England by ex-Roman bishops and priests, under pretext of reformation, in Tudor days.

8. An issue which is broader and more visible than any yet discussed is the wonderful revival of the Church of England itself under Ritualist influence, to which the Abbé Martin has borne generous testimony in that other paper of his, wherein he observes quite truly that the most striking peculiarity about it is that, unlike all merely sectional movements, this one has been and is powerful not only within its own immediate area, nay, its own communion, but is telling strongly on the separatist bodies themselves. His words are:—

> The rising tide is not limited to the members of the Anglican Church; it has even extended to the Dissenting communities, and to the Wesleyans in particular, ... and it is not one of the least curious and least consoling symptoms, that we find the most implacable enemies of Ritualism carried away by the movement which they wish to oppose. Progress is made in everything: in doctrine, in worship, in charitable works and institutions, and in religious practices; all have been drawn into the Anglo-Catholic current.

Now, a Christian can explain an unparalleled and varied movement like this only on the hypothesis of Divine grace. That grace, as theologians agree, may be ordinary or extraordinary in its channels and manifestations. If it be ordinary here in England, then it must prove that the Church of England is a true Catholic body, drawing grace from valid orders and sacraments, to abandon which would be schism. If it be extraordinary, then God is dealing with us by miracle, and under a special dispensation, as when he sent Elijah and Elisha to minister in the northern kingdom of Israel, with no hint in their teaching that its citizens were bound to go south and be reconciled to the High Priest in Jerusalem; and it is our duty to wait God's pleasure so long as He is plainly working amongst us, with us as His instruments; and not to go elsewhere, with, to say the least, small prospect of finding the like tokens of spiritual revival; and none at all of being allowed to undertake like reforms of evils.

9. On this follows a consideration which is perhaps even weightier. While the English Church has during forty years been drawing ever closer to ancient standards of belief and practice—very much as still needs to be done—the Church of Rome has, contrariwise, not only made a brand-new creed with only one article, "I believe in the Pope" (whereas Ritualists prefer a religion more than eight years old), besides upsetting the moral law by making Liguori a Doctor of the Church, and his "probabilism" her accredited doctrine, but has been deteriorating into gross and puerile superstition (Montalembert called it "idolatry") of the most mechanical type during the same period. The popular cults which, eagerly pushed on by authority, have well-nigh supplanted the religion of the Missal and Breviary, are as thoroughly Pagan in spirit as the revived culture-worship which is

the last gospel of Materialism. I tabulated some results of inquiries I made on this head in a paper on Ultramontane Popular Literature in this *Review* for January, 1876, and those who would like a convenient manual of the subject may be referred to "L'Arsenal de la Dévotion, Notes pour servir à l'Histoire des Superstitions," par Paul Parfait (Paris, Georges Decaux). Old-fashioned English Roman Catholics were much exercised in their minds thirty years ago by the new-fangled Italian devotions and cults thrust upon them, some of which Dr. Newman has described as "like a bad dream," but even such a dream is a Paradisaic vision compared with the ghastly nightmares I refer to. Now, I do not profess to say what is the duty of a born Roman Catholic, who finds these things in his Church under high sanction, and who knows that he is expected to be at least silent concerning them, if he cannot openly yield them his assent. But there is no question at all that an English clergyman voluntarily taking office in a Church which permits such usages and tenets to be recommended to the faithful, becomes as guilty and responsible as if he had invented them every one himself. And I, for one, have no mind for such accountability.

10. Further, no one can be reconciled to the Roman Church, without (*a*) submitting to one thing which involves express disobedience to a Divine command, the refusal of the Eucharistic chalice to the laity, so that the lay convert cuts himself off for life from whatever special grace or benefit is derivable thence, and the convert who takes Orders binds himself to mutilate the administration of the Sacrament; (*b*) accepting the doctrine of the Immaculate Conception, which, however innocent it might be as a mere speculative opinion, explicitly contradicts the well-nigh unanimous teaching of ancient Christendom, and (*c*) the tenet of Papal Infallibility, which all who have even cursorily examined the evidence know to be a shameless and indefensible figment, repudiated till the other day by many of the greatest Roman Catholic divines, and whose recent promulgation cost the Roman Church many of her most distinguished and faithful sons. Some ten years back, a fervent Catholic was arguing with a Protestant on the claims of the Roman Church as evidenced by the great men she continues to produce and attach, and he cited as palmary instances three living names, the first that of a theologian of rare learning, acumen, orthodoxy, and lofty personal character; the second that of a famous lawyer and canonist; the third that of a brilliantly eloquent preacher. They were Döllinger, Schulte, and Hyacinthe. We are bound to keep the faith once delivered to the saints, and these unhappy accretions under the late disastrous Pontificate are no part of that faith, while its last achievement makes the permanence of any ancient dogma whatever in the Romish Church altogether precarious for the future.

11. Next in order comes that very principle, the lack of which is constantly urged against the Ritualists by all their opponents, and notably by the Abbe Martin himself and Father Gallwey, namely, respect for constitutional authority. In the Roman Church this is gone, deliberately abolished by the suicidal act of the bishops at the Vatican Council, which did away with the rights of the whole over a mere part, and substituted a sheer human despotism, held in check, no doubt, but not by recognized and lawful means, for a Divine order. In the English Church authority is dormant and in abeyance, partly from civil encroachments, partly from episcopal unfaithfulness, but it is being struggled for and will be won back and then put on a firm constitutional basis. The Ritualist view, is that old Aristotelian one (Pol. iii. 12), that the whole Church binds the local Church, that the law is above the executive, that autocracy and personal caprice have no place in a true Christian polity. And the first step towards

recovery now being made is the reëstablishment of diocesan synods, the most ancient tribunals known to the Church Catholic, which, I need hardly remind the Abbe Martin, have been systematically neglected by the Latin episcopate, despite the injunctions of many Councils, for the last seven centuries, and have now been made practically superfluous by the decrees of 1870. Constitutional order, hateful alike to despots and to mobs, such is the authority we recognize and will obey; but it is in England, not in Rome, far less in an outlying dependency and mere colony of Rome in England, that we must seek it.

12. Once more, if the Roman Church be indeed so far superior to the English, its distinctive merits ought at once to shine more clearly in, and be more powerfully influential over, its clerical members. I will ask the Abbe Martin to tell us whether he sincerely think the moral standard of the Latin clergy to be as high as that of the English. It is true that there is too much domesticity and too little missionary zeal in the average Anglican parsonage. But what of the relative numbers of black sheep? My own inquiries, made in no unfriendly spirit, have received very gloomy replies indeed from earnest Roman Catholics. And it is matter of notoriety that the prelates of the Roman Curia,who drink daily at the very fountainhead of Ultramontane inspiration, are about as unspiritual a body of men as can be found anywhere. Of what highly-placed Anglican dignitary is it possible to say truly what every one said uncontradicted of two men who lately held the second post in Latin Christendom, Cardinals Antonelli and Franchi, to cite no others? And, to touch on another side of the same topic; I learn that, without counting ecclesiastics degraded as a punishment for misconduct, at least one hundred French priests, and a still larger number of Italian ones, abandon their clerical life yearly, and retire into a lay position. This, even allowing for the far smaller numbers of the Anglican clergy, is about ten or twelve times the ratio of such secessions here, albeit encouraged by law since 1870, and argues, I apprehend, either loss of faith, despair of reform, or at the very least, thorough disenchantment with the Latin Church when seen too close. Ritualists think that the communion which holds the affection and loyalty of its own officers more surely is likely to be the healthier of the two.

13. There is, besides, the constantly recurring proof of bad faith in nearly all Roman controversy. My own experience of it is large, and I am continually met, not merely by marks of disingenuous artifice in proselytism, nor yet by biassed premises and illogical conclusions, which may be set down to unintentional error, but by unquestionably misleading statements as to matters of historical fact, garbled quotations, incorrect renderings, unverifiable references, and the like, proceeding from persons whom I believe to be quite well aware of the real truth. I have no reason to suppose the experience of others who take nothing for granted, but insist on testing every statement, to be different from my own. And the natural conclusion is that if the cause could be adequately supported by true evidence, there would be no inducement to manufacture that which is false. Ritualists do not find it necessary to use such weapons in arguing with their proselytes or opponents, and are therefore justified in believing their position to be morally stronger than the Roman one, though far less imposing, just as a mere humble earthwork surpasses in military value a vast and stately mediæval castle, which one modern siege piece could easily destroy.

14. Last of all, I would end with one word. The Abbé Martin has spoken truly in saying that the lack of enthusiasm and of the heroic and apostolic spirit has been the most crying defect of the Church of England.

He has generously said that Ritualists have got just this very apostolic spirit. There is no doubt at this moment that Roman Catholics in England, and especially Roman Catholic clergymen, are much safer from hostility and molestation than the Ritualist ecclesiastic, who is the one exception made to the equal protection and incidence of the law. For a Ritualist to become a Roman Catholic, is to pass from the van of battle to the rear, to exchange the cross for the olive-branch. On any theory of Christian conflict, of self-sacrifice and devotion, his nobler and truer post is where the blows are falling thickest, for in that part of the battle is the King. RICHARD F. LITTLEDALE.

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DR. EWER'S "CONFERENCES."

About ten years ago, Dr. Ewer startled the religious world with his course of sermons on "*The Failure of Protestantism.*" The splendid boldness of the attack, the fearlessness and thoroughness with which it was maintained, and the way in which it was received, all marked it as an epoch in the history of religious thought in this country. It was met, very much as a stone is met, when it is hurled against a nest of hornets. To use Dr. Ewer's own language, it "was met not by argument, but only by a gale of holy malediction and impotent scorn." With the confidence growing out of conscious mastery of the subject, Dr. Ewer silently bided the storm; the reading public has absorbed edition after editton of his book; the movement has quietly but steadily gone on; and now, in these six "Conferences," Dr. Ewer has pushed his original attack home with a trenchant vigor and power, which are a presage of victory all along the line. And the way in which these "Conferences" are produced is no less significant than their substance. If Dr. Ewer had preached them in his own parish church, at his own suggestion, as he did the first series ten years ago, even then they would have been remarkable enough. But they were delivered, not in his own church, but in Newark; not on Sundays, but on Wednesday evenings; not at his own suggestion, but by special request; and that request was not from Clergymen, but "from some thirty laymen," who so far represented others, that crowded congregations came to hear these striking "Conferences," even on those week-day evenings. And now that they are out, edition after edition will be digested by a public that evidently has a growing appetite for this kind of reading.

At the opening of the first Conference, Dr. Ewer thus notices the only direction in which there was any *attempt* to answer his first book:

> If any one claims again that steamboats and cotton mills are Protestantism, one can only say that the claim calls for no notice. Protestantism a failure? Why, look at your lucifer matches, your locomotives and suspension bridges! And one, gazing with sad eye upon the five points of Calvinism, upon the Lutheran dogma of

justification by faith, upon the rule of private Scriptural interpretation, upon absolute predestination, effectual grace, final perseverance, and infant damnation, looked away from Protestantism as he was bidden, and observed the patent reapers and sewing machines, and failed to see the connection. No one ever charged the inventive faculty of man with being a failure when acting in the natural realm. It was the inventive faculty of fallible man operating in the *supernatural* realm, and substituting there a human for a Divine contrivance of salvation, that had failed.

In short, the attempt was made to identify Protestantism with the Nineteenth Century; and, because the Nineteenth Century was clearly a success, to non suit the indictment against Protestantism. This was shrewd, but not sagacious. With many it succeeded for a time. Grave critics in newspaper and magazine flew at the volume of sermons entitled "The Failure of Protestantism," condemned it out and out, declaring in the same breath that they had not even read it, and did not need to. One eminent New York clergyman received a service of silver plate from his parishioners, for proving that the Nineteenth Century was not a failure, and that Romanism was an error; neither pastor nor people having the slightest conception of the comical attitude in which they had placed themselves.

After a brilliant review of the great branches of intellectual progress during the four hundred years previous to the Reformation, including architecture, paper-making, banks of exchange and discount, the making of gunpowder, the invention of printing, the discovery of the mariner's compass, painting in oils, and numerous other things, including the establishment of so many famous Universities, Dr. Ewer continues:

> No, the cause of the light and advance of modern times was this general awakening and ever increasing activity of mind; an activity which began far back in the tenth century or earlier; which not only brought out all this that I have mentioned, but more also; which has been bringing out new blessings to man ever since; which has rolled up and out a thousand things—most of them good, some of them bad; which, after a while, rolled up the Protestant dogma as one of its many and varied inventions; and which is rolling up to-day in England and America the solemn presentment of that dogma and of its disastrous fruits at the bar of this enlightened century.
>
> Now there are those who would have one think that Protestantism is not merely one of the heterogeneous mixture of things, which awakening mind, in its power, but also in its fallibility, turned up, six hundred years after that mind had begun to produce its marvellous fruits, but that it really is, somehow or other the *cause* of all the good of modern times, gunpowder, glass, paper, printing, painting, telescopes, astronomy, algebra, Magna Charta, and everything else. This were to suppose a mother producing children before she was born. Protestantism was but one of the *effects* of the general awakening of mind, not its cause; and our charge is, that it happened to be one of the bad effects,—not in that it struck at Roman error, but because it has destroyed Catholic truth also. "Where Protestantism prevails, there everything prevails which blesses mankind; *ergo*, Protestantism is true." This is the argument. Nay, it should have been said that where *active mind* prevails, there thousands of things prevail which bless mankind, and some things that are curses. Where Protestantism prevails, quotha? Why one might as well say, where Spiritualism prevails, where infidelity prevails, there everything prevails that blesses mankind: *ergo*, infidelity is true.

This is simply unanswerable. It disposes of all the twaddle that was so abundantly vented upon the original attack ten years ago.

But before we enter more fully upon the consideration of these "Conferences," let us notice a few points in which they seem to us to be open, more or less, to criticism.

In the first place, Dr. Ewer's vivid energy of rhetoric sometimes carries him a little beyond the limits of good taste; as in the following:

> They tell us that mediævalism is dead beyond resurrection. So it is. But the Sixteenth Century is just as dead, too. Begone, sheeted and *stinking* corpse! The Nineteenth Century has come. We will live with the living, and not in tombs.

Several other expressions of needless strength might be pointed out, which are natural enough in the fervor of oral delivery, but are not so

seemly in cold print. In the part which touches upon the human element in Holy Scripture, Dr. Ewer goes entirely too far. Few Churchmen will go with him when he says:

> St. Paul's Epistle to the Laodiceans is gone from It; passages are in It which all agree should be out of It; one half of the Christian world—more than one half of the Catholic world even—hold that the Epistle to the Hebrews, St. James's Epistle, St. Jude's, the Second and Third of St. John, the Second of St. Peter, the verses from the 9th to the 20th in the XVIth Chapter of St, Mark, the statement concerning the bloody sweat in St. Luke, and other passages here and there, are not fully canonical.

Not a single clause of this paragraph can we endorse, unless only the general agreement of critics that 1 John v. 7 is an interpolation. That "more than one half of the Catholic world" hold what is stated above, is an error which we cannot account for, since *no* branch of the Catholic Church—Oriental, Latin, or Anglican—has ever committed itself to any thing of the sort.

There is one other point which can not be passed by. It is not altogether an omission, but rather an insufficient assertion: and is, we are sure, due to an inadvertence merely—an inadvertence, possible, we are confident, only from the fact that the truth insufficiently stated is one which has not been brought so directly into the controversy with which Dr. Ewer is mainly concerned. But nevertheless it is a truth of such infinite importance that it ought always to be held up in its full proportion. We refer to the deficiency in the allusions to the Personal work of the Holy Ghost in connection with the statement concerning the Incarnation and its extension through the Sacraments, and operation in the Body of the Church. To give an example: On page 52 is a beautiful and striking figure of a large lake far away in the high mountains, the water flowing from it into a second, third, and fourth lake, and thence issuing in innumerable rills and streams:

> You have here in these four lakes, one below the other, and the luxuriant plain spread out at their foot, an apt illustration of life and grace issuing as a motion from God the Father, and reaching at last by Mediation the lowlands of poor humanity, to turn them from a desert into a garden. Life and grace, which we all need in place of death and weakness, issue from God the Father, their original Fountain and fall first into God the Son. They next fall into the Man's Nature of Jesus Christ. From this they descended on Pentecost into the great lake of the Catholic Church, filling its enormous basin; whence they issue finally and flow, through the openings of the Sacraments, into the many stream-beds of human lives, and fill the world with the flowers of sanctity and the fruits of good works. God the Father is the starting point of this life. God the Son, in His Catholic Church and through Its Sacraments, is the mediatory receptacle, from whom this overflowing life and grace reach humanity, which is the term of all.

Now in this striking figure, the only allusion to the Holy Ghost, in the whole work of Redemption, is the phrase "on Pentecost," which may be understood as a mere date; and in the closing summary the omission of allusion to the Holy Ghost is total. And again, on page 53, we read:

> The Creed is nothing less and nothing more than a history of the course which life and grace take from stage to stage, as they issue from God the Father, and, passing through the Godhead, and the Body Natural and Mystical of the Son, reach at last, through Baptism, human beings that need them.

Here there is no *direct* reference to the Holy Spirit, though of course the theologian knows that it is *implied* in the mention of Baptism. The ordinary reader would not get the full impression of the truth in its entire proportion. And here again, on page 60, is another very forcible passage, with only one passing allusion to the Holy Spirit, as connected with Baptism; but nothing else:

He that first took our human nature, binding it to Himself in the womb of the Virgin, goes on taking our human nature to Himself till the number of the elect is made up. The Incarnation is a perpetual fact. What is the supernatural law, then, under which His own Personal Body continues to expand? It is this: human beings are baptized into Christ, according as it is said, "We are members of His Body, of His flesh and of His bones." Human beings, sprouting like so many separate branches from the poisoned root of Adam, are plucked thence by the Holy Ghost, and, in Baptism, grafted into the new tree, Christ; our bodies into His, our souls into His, our hopes, our imaginations, our passions, our reason, into His; and so the Tree enlarges; so His Body visible expands; so "the Stone grows and becomes a great Mountain and fills the whole earth;" according as it is said, "Ye are the Body of Christ and members in particular." Branch after branch being thus grafted into the Vine, Christ then sends forth through the Eucharist His one Body and Blood into all the branches simultaneously, and binds them up together into His own visible Catholic Body; according as it is said, "For we being many, are one bread and one body, for we are all partakers of that one bread." And so, since the Resurrection and until the end of time, it is life that still playeth in His Body on the earth. The Catholic life is among us; the life that centralizes, organizes, integrates, harmonizes, beautifies, builds and sustains that Body.

We might go on to give other similar extracts, showing either a slight allusion to the work of the Holy Ghost, or a total silence in regard to it. And yet there are other places where it is clearly stated, though these are much fewer in number, and even in these it is hardly as full as the true proportion requires. We are far from even intimating that there is any doctrinal unsoundness on this point. By no means! It is only that the stress laid upon that part of the truth is so far short of the due proportion, that the ordinary reader would be likely to miss the full and rounded impression that he ought to gain in regard to the marvellously correlated work of God the Son incarnate, and God the Holy Ghost. The very Incarnation itself was "by the Holy Ghost." Jesus is "the Christ" because He was "anointed with the Holy Ghost," in such wise that God "gave not the Spirit by measure unto Him." The Dove that "descended," also "*abode* upon Him." It is true that He was to be made perfect through suffering and temptation; yet not without the Spirit, for "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." At Nazareth, in the synagogue, He read and applied to Himself the prophecy of Esaias, "The Spirit of the Lord is upon Me, because He appointed Me to preach the gospel to the poor," &c. But time would fail to quote all the passages referring to this great truth. If the Apostles exercised the power of Christ as given unto them by Christ, it is because He breathed upon them, and said unto them, "Receive ye the Holy Ghost." As the Incarnation itself was by the Holy Ghost, so every extension of the Incarnation, through and by the Sacraments, is by the same Holy Ghost. The Baptism that makes us "members of Christ," "of His flesh and of His bones," is the new birth of "water and the Spirit," for "by one Spirit are we all baptized into one Body." Confirmation is the special gift of the Spirit. The Holy Eucharist is not to us, what Christ made it to be, unless God the Father vouchsafe to "bless and sanctify," with His "Word and Holy Spirit," the "gifts and creatures of Bread and Wine." The Bishop has spiritual power from Christ to ordain and rule, because it was said to him, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God." The Priest has power from Christ to offer the Eucharistic Sacrifice and to convey the pardon of sins, because it has been said to him, "Receive the Holy Ghost for the office and work of a Priest in the Church of God." The New Testament (as well as the Old) we have from men "moved by the Holy Ghost." "He [the Comforter] shall take of Mine, and shall show it unto you." "He shall teach you all things, and bring all things to your

remembrance, whatsoever I have said unto you." "He dwelleth with you, and shall be in you,"—"that He may abide with you for ever." And St. Paul, in like manner, speaking of unity in the Body of Christ, enlarges specially on the work of the Holy Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost." "The manifestation of the Spirit is given to every man to profit withal." Whether it be the "word of wisdom," or the "word of knowledge," or "faith,"or "gifts of healing," or "the working of miracles," or "prophecy," or "discerning of spirits," or "tongues," or "the interpretation of tongues," all are given by "that one and the selfsame Spirit, dividing to every man severally as He will." The Apostle binds together with the utmost closeness the unity of the Body of Christ and the work of the Spirit: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. *For* by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit . . . . Now we are the body of Christ, and members in particular."

We reiterate, emphatically, that we do not wish even to insinuate that Dr. Ewer has taught defective doctrine, or anything like it: but that only, in a number of striking passages, there is so much less of definiteness, expansion, and insistance upon this portion of the truth, that the untheological reader would be likely to receive an impression rather short of the "proportion of the faith." There are other passages,where it is mentioned, as on page 132, in terms which show the author to be perfectly orthodox: and we suppose that the apparent deficiency, which strikes us, is due simply to inadvertence, from the fact that those who are unsound on the Sacramental system of the Church, are not, formally, unsound in regard to the operation of the Holy Ghost, but lay special stress upon it. For this very reason, however, we regret that deficiency the more. For our opponents too commonly charge us with precisely the error of *substituting* what *they* regard as a mechanical or magical use of the Sacraments, in *place of* the work of the Holy Spirit Himself.

One other criticism, and we turn to pleasanter points. In speaking of the Body of Christ, His "Personal" or "Natural" Body is used commonly, among theologians, not as a synonym for His "Mystical" Body, the Church, but in contradistinction to it. In the fervor of his rhetoric, and his efforts to make his hearers grasp the *reality* of the unity between Christ and His Church, Dr. Ewer says:

> Here, then, stands the Catholic Church with continuous life from the first; here it stands all round the world. In it is God, for It is His *personal Body;* through It He applies Himself by Ministry and Sacraments to poor humanity, &c.

And again, on page 63,—

> These are but limbs of His *Personal* Body *Mystical*, which He stretches forth to us, by which He touches us, &c.

This is pushing rhetoric so far that there is danger of a little confusion of thought: and a similar objection might be made to the expression (page 103), "the marvellous *miracles* of Font and Altar," and to a few others, here and there.

But now for the far more agreeable part of our task,—the pointing out of the beauties, the merits and the strength, of the work of this brave soldier.

There is a close-twisted logical sequence binding the whole together, which a thoughtful mind and an honest heart will find it very hard to resist. The first three Conferences are devoted to Protestantism, and the last three to Romanism, *both* in contrast with true Catholicity. We shall not attempt to give a synopsis of this argument. That can only be appre-

ciated by following the anthor all through, from beginning to end. But we shall pick out some extracts, which, we trust, will give all our readers an appetite for the whole.

One remarkable excellency of Dr. Ewer as a thinker and writer, is his singular power of melting down a whole argument into one sentence,which has the brevity of a proverb, the solidity of an axiom, and the brilliance of an epigram, all in one. For instance, speaking of human infirmities in the Church, after he has shown that it is the Body of Christ, he alludes to the fact that "Man is often compelled to combine many means to produce one end; but God not seldom brings out one single means to accomplish many different ends." And he soon concludes:

> The Catholic Church is, therefore, under one aspect, the Body of God speaking the perfect truth and imparting grace; but It is also, under another aspect, the human race convalescing. And that there shonld be pains during convalescence is not surprising, nay, it is inevitable.

The following statement of the definiteness of Catholicity as against the vagueness of Protestantism, is admirable:

> The Christian's God is a God Incarnate; a God, Who, for our sake, has come forth out of indefiniteness into definiteness. Christianity is not a system that teaches that there is a Church, but no particular Church; and Sacraments, but no particular Sacraments; and a Ministry, but no particular Ministry; and Religious Truth, but no particular Religious Truth; and a Lord's Day, but no particular Lord's Day; and a way of Salvation, but no particular way.

This is a barbed arrow, that strikes the mind and memory, and sticks so fast that no one can get it out again. So, too, the following cannot well be improved:

> As in the solar system there is a centrifugal force to keep the worlds apart and give variety, and a centripetal to bind them, nevertheless, into oneness, so in the domain of the Catholic Church the human spirit of party goes forth into variety. and the Divine power of God goes forth into unity. Protestantism strikes out the Catholic centripetal force, and flies off, and to pieces. Rome strikes out the centrifugal force, and tumbles from the perfect living unit into the unity of simplicity, the unit of the lowest order.

Or the following, still more highly condensed:

> Behold, then, in Catholicity the perfect unit, the unit of the highest order. For while Romanism is simple organic unity without diversity, and while Protestantism is diversity without organic unity, Catholicity is organic unity in diversity.

In stating the relations between the Church and the Individual, Dr. Ewer is peculiarly happy:

> Catholicity is a system which holds all up to God, holds all up to The Life, holds all up to The Truth. While it is, therefore, the great benign, unifying force, it does not at the same time crush the individuality out of any man. For it is to be borne in mind that if the Body Mystical, the Church, is a creature of God and therefore sacred, so, too, is each separate individual a creature of God and therefore sacred. Neither of these sacred creatures must crush the other. If the Church crushes the individual, or the individual the Church, it is murder. If the Church allows itself to be crushed by the individual, or the individual allows himself to be crushed by the Church, it is suicide. In Romanism the Church crushes the individual. In Protestantism the individual kills the Church. He who perverts from Catholicity to Romanism, commits the sin of suicide. He lays himself beneath the wheels of the car of Juggernaut.

And the purely *negative* essence of Protestantism is displayed in Scriptural phrase, likely to be well remembered:

> Cut off by self-action from this grand, unifying Catholic system, Protestantism is left to fly away from the "Yea" of Christianity into a condition of perpetual and uncontrolled fluctuation and instability touching even the very essentials of truth themselves; and finally to drop off into the utter darkness and nothingness of the "Nay" of Christianity; "while the Son of God, Jesus Christ, Who is preached among you by us," His Priests, "is not yea and nay, but in Him is only yea."

Every now and then, in the midst of the rigid logic, and the intense fervor of spiritual earnestness, the poetic imagination sends a beam of sunlight across the page, in the working out of some analogy or comparison with graphic power. Here is one, for instance, setting forth the contrast between the work of Catholicity and that of Protestantism, in forms familiar to Dr. Ewer from his Western experience in earlier years:

In the wonderful land of the West there are two processes going on simultaneously, the one on the lowlands, the other on the uplands. In the serene and sunny valleys of Sonoma and Suisun, of Santa Clara, Los Angeles and Sacramento, those paradises on earth, the vine dresser, the florist and the agriculturist ply their peaceful, kindly crafts; healing all abrasions in the soil, terracing rugged slopes, gathering out unsightly stones, and covering everywhere with verdure and billowy beauty. But high up on the sides of the Sierra there is a different work and a different scene. There, it is the miner that has left his record. With his sluice-heads and the tremendous impact of their out-bounding water-spouts, he has turned up the mountain sides for miles; turf and flower and rounded mound fly to pieces before him; he strips away the soil from the land; he turns the streams from their own sweet ways of mystery; he disembowels the hills; he decomposes them, throwing up great mounds of boulders, and spreading wide expanses of sand in his exploiture of the gold. And he has left behind him, wherever he has trodden, one vast, broken, verdureless scene of desolation and death, which it will take kindly nature centuries to heal, to cure and to cover. One cannot help standing in admiration before this daring and this power of our human nature. Its work on the slopes of the Sierra is, indeed, a mighty work. But, gentlemen, it is a ghastly work.

Another very beautiful figure sets before us the harmonious variety that characterises so wonderfully the true Catholicity:

God's Catholic Church is like a landscape, that comes behind in no gift, to any man. The engineer goes through that landscape; and he sees, and is fed by, what his peculiarities crave. He sees, all along, just where he might put a railroad; just how he will follow the water-courses; just where he is going to get his cuttings for his fillings, and his stone for his culverts, and his wood for his sleepers, and his gravel for his ballast. And the farmer goes through the landscape; and, lo, the landscape is rich to him, too. He gets out of it its capacity for grains and grapes and grasses; not but that the farmer would be the more complete man if he also saw with the engineer's eye; or the engineer, if he saw also with the agriculturist's eye. And the artist goes through it; and, lo, it presents its exquisite bits of scenery to him. And the geologist goes through it; and he reads on its upturned leaves the history of the past. The spirit of Catholicity would cry, "Let it alone: let us each get all out of it we can." But the spirit of sect would go there, and would strip it of its deep and infinite supplies to meet the wants of diverse men, leaving only what would satisfy its own peculiar self.

If there is any choice to be made between the former and the latter half of these "Conferences," we shall give the preference to the latter, as being perhaps the more useful, within the Church, for the allaying of unjust and ignorant prejudice. The attack on Protestantism was made, intelligently enough, ten years ago: but the obstinate error of ill-informed people in confounding true Catholicity with Romanism, is a much harder thing to satisfy than even the outside Protestant mind; and in this direction Dr. Ewer is so clear, so strong, so cutting, that he cannot but have some good effect upon those who read him. Here, for instance, is a well stated principle:

The mistake of Rome is, that she rests the unity of the Church on something that flows from man; namely, the harmony of men's wills and the consenting of their minds with the will and mind of the Pope; and that she no longer rests the unity on something that flows from God. No: a mere consenting together of minds cannot create a supernatural and divine organic unity. For however two men may agree together in certain conclusions, and become *friends*, this cannot create them *brothers* and of one flesh. The uuity of the Church is something that flows not from man or anything man can do, but it is a gift from God. As God alone could make the natural raee of man organically one in Adam, so He alone can make the supernatural Church organically one in Christ. . . . If mere discord

of men's minds could of itself break this organic Churchly unity, then a mere concord of men's wills and minds could of itself create such a unity. But this would make man able to create a Church, to create organic unity, by something going out from himself. And, therefore, a mere human society, a temperance society, a political party, agglomerating together, could become of itself as organically one supernaturally, as the race is organically one naturally. Why, this Roman Catholic theory of unity is the very theory of Protestantism itself; and therefore the Pope is the greatest and most magnificent Protestant of them all. And we are justified in saying that the Catholic Church, as defined by Rome, shrinks into something like a mere sect.

No, the Catholic Church is one like a family, not one like a single individual. The three or four Sisters may unhappily fall out among themselves; they may not speak to each other; they may not eat at the same table with each other; but all this wrangling among the Sisters cannot go down to the foundation of the unity of the Family and break that; they are Sisters still. (God made them so,) though they do not speak to each other. The boughs and branches of the one organic Catholic tree may be tossed by the winds of mutual discussion and flap against each other, but the tree remains one tree, because all hold by the Catholic Sacraments to Christ. . . . . This gift of Sacramental unity to Catholicity is divine. And so long as the Apostolic Ministry and Sacraments continue, man cannot destroy the unity that God makes through them, any more than man can destroy a particle of matter.

And here is a clear and powerful answer to an objection that may be grounded on the above:

But you will say, suppose now, that when Christ in His Catholic Church has cut off a heretic, that heretic carries away with him the Apostolic Orders and Sacrament: what then? Ah, gentlemen, let history answer. When *Christ* has cut off, He has invariably brought to naught a really heretical sect, notwithstanding its Sacraments. History's answer is, It is hopeless thus to attempt to defeat *God* by carrying away the Sacraments. Where are the Arians, the Pelagians, the Apollinarians, the Macedonians, the Nestorians, the Eutychians, and innumerable bodies that went off with the Orders, some of those bodies of vast size, too? God speedily ended them; and their very names are strange to our ears. But compare such rapid death and oblivion of what God hath cut off, with the unharmed and continuous life and vigor through the ages of what the Pope alone has tried to cut off, if you would have a commentary upon a real excommunication from the Catholic Church, in contrast with an excommunication which is a mere sham and travesty.

The fifth "Conference" gives a condensed but telling statement of the true Constitution of the Catholic Church, in its Priestly, Sacrificial, Prophetic and Regal functions, laying great stress on the difference between the Episcopal and the Papal ideas. The three texts on which the Romanists chiefly rely for their pretence of a Scriptural argument, are vigorously analysed by Dr. Ewer, and he concludes thus:

What more miserable attitude for a vast pyramid can be conceived, than for it to be standing balanced on its apex? The vast pyramid of the Papal Supremacy stands upside down, and rests on these three Scripture texts. They are the guarantee of its poise and its security. But, if I mistake not, you have seen that its apex is not granite, but melting ice.

The sixth Conference gives a well digested popular synopsis of the historical argument against Rome, showing the great changes that mark each successive period, until the fatal Vatican council of 1870. And the following anticipation—unhappily too well grounded in antecedent probability—indicates how far Dr. Ewer's mind is tinged with "Romanism;"

May it not be that, as the See of Rome, with a fatal logical momentum, develops doctrine after doctrine and practice after practice, (for how, for instance, can she stop short of Pope olatry?) national Church after national Church, finding the strain becoming too severe, will follow the great example of England, break away from Rome, and pass over to the side of the Catholic Communions, until at last little or nothing is left to adore the Pope; and that so God will at once, in His own deliberate way, eventually purge Catholicity of Popery, "restore Communion between the divided members of the Catholic Church in the East and in the West," and, thus overruling men's errors, cause His Church to stand once more a unit of the

highest order, a unit differentiated within itself into variety and complexity? We know not what is in God's purposes. But to all human ken, it would seem to be as reasonable to anticipate that the Mississippi would pause and return to its source, as that Rome will not go on with gathering momentum till she develops something which neither God nor man can endure.

As to the founding of the Church on S. Peter, Dr. Ewer says, very keenly:

It is, indeed, absurd on the face of it, absurd, *a priori*, absurd at its very first mention, that Christ should have promised to found His Church on a mere man, instead of on the God-Man. It is Protestantism, this founding Churches on men; on Calvin, or Peter, or Luther, or Wesley. And therefore, again, the Pope is simply a superb Protestant clothed in canonicals. Indeed S. Paul, in his celebrated rebuke to the Corinthians, where he says, "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Peter, and I of Christ," makes such very choice of Peter as the one peculiar note and test of Catholic Fellowship and of covenant with God, a mark of schism, rather than of Catholicity.

Well may Dr. Ewer say, in concluding this branch of his subject: "Enough, I trust, has been said to satisfy you, that a *surrender to Rome* is *treason to Catholicity*."

There are two other directions in which Dr. Ewer's words, we trust, may be of some use. One is in regard to those perversions to Rome, of which we have heard so much, for so many years. Each perversion from *us*, indeed, has almost innumerable echoes. The fact is published by all High Church papers, to show that they have no sympathy with such perversions. It is published by all Low Church papers, to "show how these Ritualists are *all* going over to Rome." It is published by all the papers of the Protestant denominations, to show that "the Episcopal Church is in dangerous proximity to Rome." It is published by all the secular papers, because it is of general interest to all the public. And Romish papers parade it more eagerly, perhaps, than any others, to show how fast they are making "converts from Protestantism." By the time the one perversion has gone the rounds of all these, no wonder it seems as if an army had gone over! But when Methodists or Presbyterians or Baptists go over to Rome, who is there to make such a to-do about it? And when a Romish priest comes over to us, how quietly is it managed! Hardly a line appears about it in any direction. The *noise*, therefore, that has been made about these defections, has been incomparably greater than could be justified by their little importance. After mentioning the profound and long continued study necessary for understanding the Romish controversy in its length and breadth, Dr. Ewer says:

Now to any one who knows all these facts, to any one who has, mayhap, studied the question between Rome and Catholicity more or less for twenty-five or thirty years, who has been often puzzled and astonished at false statements on both sides, oftener still disgusted at the confusion, occasionally almost ready to give up the question in despair, to such an one, I say, the sight of young men and women, and of the middle-aged, devoting the mere spare time of a few weeks or months to the reading of two or three popular controversial works, that are placed in their hands by Roman Catholic propagandists, and then leaping to a conclusion on the whole complicated matter, rushing over to Rome, turning instantly, and, with new-born zeal, hurling back hot shots at the Anglican Mother that bore them, and whom they never understood or appreciated in her true Catholicity when they were with her, is saddening indeed, not to say pitiable and contemptible.

In another place he speaks still more stingingly:

The Romanist can always handle a Protestant with great ease; and the reason why the Romanist is so bitter against what are called Ritualists, is because he can not move them an inch; that is to say, if the so called Ritualist is a true Catholic, and not an Evangelical who is temporarily dancing through a little *mere* Ritualism on his steady way from latitudinarianism to the other extreme of Rome. If Catholics are all going to Rome, as is charged by the ignorant, then it is most marvel-

lous that the very points which Catholics hold are the very points which have caused Döllinger, and the Alt-Catholics violently to tear themselves away from Rome, in which they were born and reared, which they have loved, and in which they lived, some of them to ripe and grave old age. Such men as Pusey, Liddon, Carter, and the Catholic school generally, refuse to be judged by the case of a few giddy-headed persons, who, waking up to the misery of Protestantism, stagger, dazzled and blinded, away from Low Churchmanship, caper through a little mere Ritualism, and then tumble over into Rome, enthusiastically sure, superciliously confident, tumultuously certain that they haue gotten at the bottom of this prodigious and complicated question, that, for over a thousand years, has divided the Church.

As to the stock out of which the perverts to Rome have mostly been made, Dr. Ewer—after showing that the Romish and Protestant systems are each easy for the lazy-minded to understand (for the Roman system is, that "one man's will is the law for all others;" and the other is, that "each man's will is a law for himself"), thus continues:

Thus it has happened that Protestantism and Low Church ignorance and prejudice have been, and are, Rome's most powerful friends and allies. From the opening of the nineteenth century Low Churchmanship has been the underlying, prolific and sole cause of perversions to Rome. The gymnastic pirouetting of eventual pervertst hrough a little Ritualism beforehand, does not alter the broad fact. Your speaker has a list of the clerical perversions to Rome that have occurred in the American Church since 1820. "There are one or two cases where the early education of those who perverted could not be traced, and is not known. But with the exception of, perhaps, one other case, in every instance the clergymen who have perverted were reared in Low Church or in Latitudinarian views. The one or two recent American perversions, that have occurred within the past ten years, were no exceptions to this general rule.

The one other subject on which we must make a quotation, and rather a long one, is in regard to our Low Church brethren, who have for so many years been misunderstanding us, and slandering us, and trying to legislate against us, and drive us out of the Church. We are happy to say that Dr. Ewer's tone towards them is perfectly free from anything vindictive,—is in the true spirit of brotherly appreciation and charity:

Let me remind you, then, that in God's great Church the Catholic has no quarrel with the Low Churchman. The *truths* which the Low Churchman holds, he holds in common with us. God bless him as he carries the great truth of the Atonement, the Cross of our Blessed Saviour,without which we are all lost, on and out into a sinful world. God bless him, as full of zeal and of the love of souls, he gathers earnest men around him in his lecture room, that he may exhort them, and that they may exhort each other, and pray with each other. We hold everything which he holds, but we hold a great deal more besides of the great round of Catholic truth. We can join him in his prayer meeting; but let us have no quarrel with him if, after the meeting is over, he will not go with us, besides, to the Altar, and fall down in adoration before our Lord Christ and God. The difficulty comes in where he, instead of being passive as to the additional and not incompatible truths, actually denies them for us as well as for himself, and, in a spirit of sectism, has a fierce quarrel with us for accepting from the Church, and believing, a little more than he does.

Now, my Catholic friends, let us beware on our side of that selfsame spirit of schism, which would prompt us to drive him out of the Church because he holds only a part and not what we claim to be full truth as set forth in the formularies of the Church. For if, like bigoted sectarians, we drive him out, where could he go except into something where he would be actually cut off from learning those blessed truths?

But, besides, there is another reason why we have, on our side, no quarrel either with our Low Church or with our old fashioned High Church brethren; but rejoice rather that they are all in the Church, and hope that one and all will stay. And that is, because, even if we are fully conscious that they have not yet received all the truth which the Church has to impart to them in her Prayer Book,we ourselves, even though we receive a little more than they, are by no means graduates. For we all are learners, as I have said, and always will be, in her vast school of infinite truth. And we shall never, any of us, learn the whole, till we get into that Higher School where we shall see the Lord face to face in Beatific Vision. The

fact is, we are simply all of us, Low, High and Catholic, standing at different positions on an inclined plane of grasp, opportunity and receptiveness; while Christ, through the Church, stands ready to enrich us all in everything, so that we come behind in no gift.

Let us have, I say, no quarrel whatever with them. Let us pray God that they may cease their quarrel with us; and that we may all love each other, and bear with each other, and pray for each other, and work with each other; and think no evil of each other; knowing that we shall all do well, if we only continue sitting in humility and teachableness around the knee of our great, kind, patient Mother, the Church Catholic; and realizing the more fully, the more we learn, how dangerous a little learning is; how full it is apt to be of the spirit of arrogance, bitterness and hardness; for down to a certain point, the less a man knows, alas, the more he thinks he knows.

But we must stop. We have by no means begun to exhaust the strong or beautiful passages marked for quotation. We have only given specimens, and the like of them will be found everywhere throughout the book. Its tone of eager and devoted earnestness; its fearless boldness, bordering now and then on the startling; its breezy freshness and thorough reality; its kindness and brotherly charity towards others in the Church; and the happily popular manner in which the whole discussion is conducted: all these mark this book as one which will make a permanent impression, for good, upon the generation in which we live. J. H. Hopkins.

ALL SAINTS' DAY.

[for music.]

Oh, praise the Lord for sweet and glad communion,
For loving fellowship with saints at rest,
Who worship, waiting for the Advent Union
Of Jesus with the children He has blest.
Children of Jesus, children of love,
Sing in communion with ransomed saints above.

Within the Church's deep and true affection,
Still lives each member of the Holy Bride;
Each saint for whom a joyful resurrection
Is won by conflict at the Saviour's side.
Children of Jesus, children of love,
Sing in communion with ransomed saints above.

In rev'rent love we picture saints in glory,
Now freed from sin and all its burning shame;
While sweetest beauties of the Gospel story
Inspire new praises to the Saviour's name,
Children of Jesus, children of love,
Sing in communion with ransomed saints above.

Each soul now struggling thro' this vale of weeping,
Hath some fond friend in Paradise at rest,
Not dead, but gone before, still sweetly keeping
The immortal memories that His love hath blest.
Children of Jesus, children of love,
Live in communion with ransomed saints above.

May we so live with saints in sweet communion,
And toil in love by Jesus' wounded side,
That we may join the rapt'rous feast of Union,
The marriage of the Bridegroom and the Bride.
Children of Jesus, children of love,
Hope for reunion with ransomed saints above.

W. E. Coghlan.

Church Work.

CALENDAR FOR DECEMBER.

[The Festivals marked § are taken from the Calendar provided for the Church of Scotland by Abp. Laud: those marked * are connected with observances and celebrations in the Universities and elsewhere, or are otherwise interesting. The days on which the Festivals of other Saints to whom churches are dedicated in England occur, may be found in Parker's "Anglican Calendar."]

1	Sun.	Violet	ADVENT SUNDAY.[1]
2	Mon	Violet	
3	Tues	Violet	
4	Wed	Violet	§S. Drostane, Ab.
5	Thur	Violet	
6	Frid	White	S. Nicolas, Bp. .. .. **Abst.**
7	Sat	Violet	At Evensong, Collect (1) 2d Sunday in Advent, (2) 1st Sunday.
8	Sun.	Violet	SECOND SUNDAY IN ADVENT.[2] Concep. of B. V. M.
9	Mon	Violet	
10	Tues	Violet	
11	Wed	Violet	
12	Thur	Violet	
13	Frid	Red.	S. Lucy, V. M. .. .. **Abst.**
14	Sat	Violet	At Evensong, Collect, (1) 3rd Sunday in Advent, (2) 1st Sund.
15	Sun.	Violet	THIRD SUNDAY IN ADVENT.[3] Give notice of S. Thomas and Vigil, and Ember-days. .. .. **Ember-week.**
16	Mon	Violet	O Sapientia. Cambridge Term ends.
17	Tues	Violet	Oxford Term ends.
18	Wed	Violet	**Ember-day,** .. .. **Fast.**
19	Thur	Violet	
20	Frid	V & R	Vigil of S. Thomas. **Ember-day.** At Evensong, Collect, (1) S. Thomas, (2) 3rd Sunday, (3) 1st Sunday. .. **Fast.**
21	Satur	R & V	S. THOMAS, Ap. M.[4] **Ember-day.** Proper Coll., Epis., and Gos., with Coll. 3rd and 1st Sunday. At Even., Coll. (1) 4th Sunday, (2) S. Thomas, (3) 1st Sunday. .. .. **Fast.**
22	Sun.	Violet	FOURTH SUNDAY IN ADVENT.[5] Give notice of Christmas Day and Vigil, S. Stephen, S. John, and Holy Innocents.
23	Mon	Violet	
24	Tues	V & W	Vigil of Christmas. At Even., Coll. for Christmas. .. **Fast.**
25	Wed	White	CHRISTMAS DAY.[6] Pr. Pss. (Mat. 19, 45, 85; Even., 89, 110, 132,) Ath. Cr., Pr. Coll. (used every day till New Year's Eve,) Ep., Gos., and Pref. till Oct. At Ev., Coll. (1) Chris., (2) S. Ste.
26	Thur	Red.	S. STEPHEN, D. M.[7] Prop. Coll., Epis., Gos. At Evensong, Coll. (1) S. Stephen, (2) S John, (3) Christmas.
27	Frid	White	S. JOHN, Ap. Evan.[8] Proper Coll., Epis. and Gosp. At Even., Coll. (1) S. John, (2) Holy Innoc., (3) Christ. .. **Abst.**
28	Satur	V & W	HOLY INNOC., MM.[9] Pr. Coll., Epis., Gos., and Coll. for Christ-
29	Sund	White	FIRST SUNDAY AFTER CHRISTMAS.[10] *S. Thos. of Cant., Abp. M.
30	Mon	White	[Give notice of Circumcision.
31	Tues	White	S. Sylvester, Bp. *New Year's Eve. At Ev., Coll. for Circ.

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Isaiah 1.	1 S. Pet. 3, 8 to 4, 7.	Isaiah 2, *or* 4, 2.	S. John 11, 47 to 12, 20.
[2]	Isaiah 5.	1 S. John 2: 1 to 15.	Isa. 11: 1 to 11, *or* 24.	S. John 16, 16.
[3]	Isaiah 25.	3 S. John.	Is. 26, *or* 28, 5 to 19.	S. John 20, 19.
[4]	Job 42: 1 to 7.	S. John 20: 19 to 24.	Isaiah 35.	S. John 14: 1 to 8.
[5]	Isa. 30: 1 to 27.	Revelation 8.	Isa. 32 *or* 33: 2 to 23.	Revelation 10.

[6] Isa. 9: 1 to 8.	S. Luke 2: 1 to 15.	Isa. 7: 10 to 17.	Titus 3: 4 to 9.
[7] Gen. 4: 1 to 11.	Acts 6.	2 Chr. 24: 15 to 23.	Acts 8: 1 to 9.
[8] Exod. 33, 9.	S. John 13: 23 to 36.	Isaiah 6.	Revelation 1.[11]
[9] Jer. 31: 1 to 18.	Revelation 16.	Baruch. 4: 21 to 31.	Revelation 18.
[10] Isaiah 35.	Rev. 19: 1 to 11.	Isaiah 38 *or* 40.	Revelation 19, 11.

DEC. 16. The Antiphon, of which these are the first words, is, "O Wisdom, which camest out of the Most High, reaching from one end to the other, mightily and sweetly ordering all things; come and teach us the way of understanding." There are six others for the following days, all containing invocations of our Lord.

DEC. 25. Christmas was considered too great a Festival to allow of the First Vespers of S. Stephen taking the precedence, and so this rule extends to the two Festivals following.

FREE AND OPEN CHURCHES.

The Council of the Association in England at its ordinary monthly meeting in September (the latest of which we are informed), appointed several new local secretaries, among them one for the *Isle of Man;* and issued an "Appeal to Churchmen," signed by the President, Treasurer and Secretary, to be widely circulated throughout the country.

The *Advocate*, organ of the Association, prints the "Third Annual Report" of our Association in America. The contest with the "Incorporated Church Building Society," goes on in the *Advocate*. The article from its columns printed elsewhere, under the heading "To be Sold by Auction," has an interest for us, we grieve to say.

SCHOOLS OF LEARNING

Hobart College, Geneva, N. Y., has issued its Annual Catalogue. Its "Visitors" are the five New York Bishops and the Rector of Trinity Church, N.Y. Besides these Bishops (excepting Bp. Potter), a number of distinguished clerical and lay names are on the list of *Trustees.* This College bears the name of its founder, the great Bishop of New York, who in 1822 conceived and arranged its plan, and died but four years after its organization. Bp. De Lancey effectively carried out the intentions of Bp. Hobart, which were, that it "should be in affiliation with the Church itself, officered by those devoted to her interests, and pledged to maintain, in all their beauty and integrity, the doctrines and practices of the Episcopal Church.'

To accomplish this work, we are told the College "has an efficient faculty; a liberal and high standard of scholarship, the necessary appliances for college work; and a large endowment for its support securely invested;' besides a "large fund permanently invested in loans invested upon real estate." (Catalogue.) The *curriculum* is full and thorough, embracing a large course in the Humanities, Sciences and Literature; besides regular *Lectures* in each department. Daily Morning and Evening Prayer in the Chapel, with two Sunday Services, must be attended by Faculty and Students. The Library contains fifteen thousand volumes. An Astronomic and Meteorologic Observatory have been erected, and amply equipped

with all the best apparatus for their purposes. Twelve different Grammar and High Schools in the State of New York are recognized as feeders to the College, among them St. Paul's, Garden City, Long Island.

Among the Regulations is a good one requiring all students, except those whose *parents* live in the town, to have lodgings in the college buildings. A liberal system of Medals and Prizes stimulates to generous rivalry. The Main Building, the Library Fund and the General Fund, are emphasized as objects specially demanding the attention of the friends of the Institution. Hobart College is one of those Church Institutions of an age and an established character for sound principles and thorough scholarship, which have unjustly fallen into a sort of neglect among Churchmen; and which it is in every way our interest to sustain handsomely.

Griswold College, Davenport, Iowa, also sends out its yearly Catalogue. It embraces three Schools: (1.) Theology; (2.) Arts and Sciences; (3.) Preparatory Department. The Bishop of Iowa is *ex officio* Head of the Theological School, and also Anthon Professor of Systematic Divinity. He is also *ex officio* President of the School of Arts and Sciences, and of the "Corporation." "The religious teaching and daily prayers, attendance on which is required of every student, are those of the Church." The College is centrally located in one of the handsomest and most accessible cities of the West, and in a very healthful climate. In the matter of expense we are happy to say that it is a model of economy, and we hold it up as an example to our Church institutions in general.

Shoenberger Hall is the Divinity Department of Nebraska College, Omaha. The Rev. R.W. Oliver, D.D., is Dean, and the originator and founder. It grew, he tells us, out of the conviction of a need for a native Western Clergy, and (observe) a *less costly education*. It has, from the start, the cordial endorsement and support of the Bishop of Nebraska. Besides the Hall, and "in connexion" with it, (strange to say,) there is a "Church School for Young Ladies." May we ask, parenthetically, what is the connexion between a Theological School for young men and a School for young ladies? There is likewise a School (St. Augustine's) for the Colored People. The "Bp. Bowman Hospital" and the "Bp. Alonzo Potter Memorial Chapel," seem to complete the establishment.

BENEVOLENT SOCIETIES.

St. Timothy's Working Men's Club and Institute, Roxborough, Philadelphia, seems to have succeeded admirably in their working out of the "Guild" idea. It is conducted on a practical plan, and its results are quite remarkable. Though one of the latest attempts of its kind, it has far outstripped many older ones, and notably that of the wealthy city parish after which it was modelled. A prominent and active layman of Philadelphia, Mr. J. Vaughan Merrick, delivered an excellent Address at the "opening" of the new building of the Club just a year ago (Nov. 24, 1877), in which he insisted on the following principles: 1. Subordination to the Rector of the Parish; 2. Membership without religious conditions; 3. Entire impartiality in management; 4. Abstinence from anything of a distinctively ecclesiastical character in the working. This Club was begun and continues

to be a parochial agency, and possesses a building specially erected for the purpose, which is held in trust for the Corporation of S. Timothy's Church, Roxborough. Nearly six hundred men have been or now are members, though the Club was started but *four years ago;* the present membership being about three hundred in winter and two hundred in summer. Since the building was opened the number has increased by two-thirds more than before. The average nightly attendance is about fifty, varying from twenty-five or thirty in summer, to sixty or seventy in winter. The "widest variety" is said to exist in religious opinions.

The main object of the Association is, to afford to working men facilities for social intercourse, instruction, and rational recreation. Any man over eighteen years of age may become a member upon payment of prescribed dues and promising conformity to conditions of membership. Strict attention to decorum of speech and action is required of all in all the club rooms. The rooms are open every evening except on Sunday, Christmas Day and Good Friday. The whole management of the Club and Institute are in the hands of the Rector of S. Timothy's Church, Roxborough, and the Executive Committee by him appointed from time to time.

A library of thirteen hundred volumes, continually growing; a reading room with numerous dailies, weeklies and monthlies; games of billiards, bagatelles, chess, dominoes; two bowling alleys; baths, free to members; fortnightly entertainments, musical, literary, instructive, or amusing, during the winter; and several branches and subordinate societies for all these are employed to attract and benefit the sons of toil. All this, of course, implies much system, order, and minute arrangement. The entire management seems thorough and admirable. The following "Branches" are already organized, or in operation: 1. The Building and Loan Association (started in 1874), with an aggregate of mortgages, securities and cash, owned by the Association, amounting to $65,500; 2. The Yearly Beneficial Society; 3. The Fuel Savings Society; 4. The Field Sports' Club; 5. Dramatic Association; 6. Debating Society. Thus the Club, by these various attractions and organizations may become a common centre for all classes and dispositions, and so become a great power for good among the large working population in the suburbs of a great city. A heliograph of the new building presents a striking and commodious structure, a description of which, from the published account of the Club, is herewith appended:

DESCRIPTION OF THE BUILDING.

The building occupies nearly the whole of a lot 41 feet wide, fronting upon Ridge avenue, at the corner of Vassar street, in the Twenty first Ward of the City, or at the lower end of Roxborough. The two streets are at an angle of about 45°, the depths, therefore, vary, being on the Vassar street front 147½ feet, and on the lower side 102 feet. The material is pointed rubble work of grey stone, with hammer-dressed pilasters, and cornice mouldings of the same material, and flag stone water table (on edge) and sills. At the rear end is a janitor's house of brick, in dark mortar. The roofs are of slate. At the front corner is a tower, surmounted with a wooden story, with four dial faces six feet diameter, for a clock.

The front part of the building is divided into stores facing on the two streets, and a dwelling connected with them; the third story, however, being reserved for a meeting room, 40x25 feet, used by societies, &c. The front door in the tower gives access, by a wide staircase, to this room, and also to the main hall of the Club. The ground slopes, on the Vassar street front, rapidly downward from the corner, so that a high basement story is entirely above the ground. This basement, excepting two small stores, is devoted to the use of the Club, and contains two bowling alleys, 60 feet long, and a series of five bath rooms; also two large heaters, which heat the entire building. On the first floor above the basement are the Club Rooms, which are reached by an external iron staircase. These rooms occupy the whole width of this part of the building, and a length of 75 feet. The middle room,

by which entrance is had, called the "Amusement room," is 27½ x 23 feet, and contains pool and bagatelle tables, together with a number of smaller tables for chess, dominoes, &c. To the right of this room is the reading room 21½ x 21 feet, containing library cases for 2,000 volumes, and a large table supplied with periodicals, etc.; adjoining this is a wash room, containing every convenience, and also a private stairs leading up to the stage of the hall, which is directly overhead. To the left, or on the opposite side of the Amusement room, is the Billiard room 27½ x 57 feet, containing two 5 x 10 feet carom tables. From this room, stairs lead down to the basement, containing the baths and alleys.

The main hall, which extends over these three apartments, is 75 feet long, 27½ feet wide, and 16 feet high; it has a raised stage, with drop curtain, foot lights and scenery, and seats 270 persons in chairs. The ventilation of this hall, as well as of the Club rooms below, is secured by eight side flues, in which gas burners in the Club rooms induce an upward current, and also by a continuous opening in a projecting cornice in the hall, under which the line of gas lights is placed.

Summer ventilation is obtained by pivoted sash in eight dormer windows, the sills of which are above the cornice, ten feet above the floor.

The interior finish is plain and neat. All the rooms are wainscoted with yellow pine; the plaster is floated; wood work mostly oiled, but relieved by color; all gas and water pipes are exposed.

The whole cost of the building and furniture was $18,500, exclusive of the lot, which was given. Mr. Charles M. Burns, Jr. was the architect. Messrs. S. Yardley and J. Lehman the builders.

The Almoners' Society and the *Employment Society*, both of Grace Church, Brooklyn Heights, made their annual reports in October, showing much activity in their respective spheres. The first named has in view the personal needs of Missionaries, and the Poor, which it has been liberal in supplying, and it has also sent aid to the yellow fever sufferers. It has expended $237, in addition to the 432 second-hand garments contribvted.

The second, as its name signifies, gives employment to indigent women. For this object, 1245 garments have been distributed to be made; garments and bedding to the amount of $380 have been sold. The sum of $459 was subscribed to the work.

PAROCHIAL.

St. John's Chronicle is published in the interests of the Church of that name in Detroit. The parish appears to be vigorous, well organized and active. It has a Mission (St. Mary's), a Chapel, a "Young Men's Union," and a "Young Women's Guild." In his tenth anniversary sermon the Rector, Rev. Dr. Worthington, shows a good record of work for the decade: 1,159 baptisms; 715 confirmations; 947 communicants added; 277 marriages; 425 burials; 12 candidates for Holy Orders, of whom three are now studying; and an aggregate of $182,617 in the way of offerings. The sympathies of the parishioners were deeply stirred by the heroic work of the Sisters of St. Mary in Memphis during the pestilence, and promptly found expression in energetic work by willing hands for the relief of the needy and aid to the Sisters in their holy work. Clothing, medicines, bedding, delicacies, &c., were accumulated and forwarded rapidly, one box after another. Regarding the Sisters of St. Mary it has been well said, that if the American Church needed an argument in favour of the revival of Sisterhoods as one of her accredited agencies, has it not been supplied to her by the lives and the deaths of these her faithful, loyal daughters? It is probably not generally known that by invitation of the Bishop of Wisconsin, Kemper Hall, the Girls' School founded by Bp. Armitage, has lately come under the management of the Sisters—a fresh and telling testimony to their value as educators of their own sex. They have now, in all, eight nstitutions, educational or charitable, under their charge. †

From Neale's Sequences.

CHRISTMAS CAROL.

TO THE TUNE OF "GOOD KING WENCESLAS."

Young and old must raise the lay
That their heart engages;
For the Child is born to-day
Who is King of ages:
For the God, by all adored,
Comes to His elected;
For the Babe that is the Lord,
Hastes to be rejected.

If the purple proves the King,
Where is goodly raiment?
If man needeth ransoming,
Who shall make the payment?
For the purple here is grass:
For the throne, the manger:
For the Courtiers, ox and ass
Kneel before the Stranger.

Joshua hastes to meet the foes,
Boastful and defiant;
David to his brethren goes,
And shall slay the giant:
Help is nigh to change our fate,
Help we may rely on:
Solomon, with royal state,
Shall be crowned in Gihon.

Through the desert as we go,
Sorrowful and fearing,
From the Rock the waters flow,
That shall work our cheering.
Manna, wherewith all are fed,
Comes for our salvation;
Born in Bethlehem, "House of Bread,"
By interpretation.

Young and old must raise the lay
That their heart engages;
For the Child is born to-day
Who is King of ages:
Young and old their deeds so frame,
That, as He came hither,
They, when He their lives shall claim,
May to Him go *thither*.

[Imitated from the *Spirituale Rosetum* of John Mauburn, *circ.* 1460.]

Mediæval verses recently made use of as the inscription on the new peal of bells for Llanfrechfa Church, Monmouthshire:

TREBLE

1. Salve Jesu, noster honos,
   Fac videre dies bonos.
2. Salve Jesu, pastor bone,
   Nos in regno tuo pone.
3. Salve Jesu, fons salutis,
   Da juvamen destitutis.
4. Salve Jesu, verus panis,
   Bonis dandus Christianis.
5. Salve Jesu, lux divina,
   Ad te nostrum cor inclina.

TENOR.

Salve Jesu, vox sonora,
Juva nos in mortis hora.

Literary Notes.

—Pott, Young & Co. send us a copy of the magnificent edition of the Bible "for Bible Teachers," printed by Eyre & Spottiswoode of London, and of which theirs is the "Warehouse" for America. The size is small octavo, and the type minion, of perfect clearness and legibility. This edition contains all the marginal references and the Apocrypha, bound in superb Turkey morocco, limp covers and gilded edges.

It is the finest, most convenient edition of the Bible ever issued, for the clergyman's study as well as for all Bible class teachers and students, as a list of its appendices will show. These appendices are entitled "The Queen's Printers' Aids to the Student of the Holy Bible," and the edition before us is marked as "the one hundred and tenth thousand." The table of Contents shows an analysis of each book, by Rev. Stanley Leathes; all the N. T. quotations from the Old Testament; the coins, weights and measures; the parables and miracles of both Testaments: chronological tables and Gospel Harmony; Names, Titles and prophecies applied to Jesus, with His Nature, Office and Work; His Parables, Miracles, and Discourses in separate lists; analysis of Sermon on the Mount, and of the Lord's Prayer, with a list of all the prayers in Scripture; the geography and topography of the Holy Land; the Jewish times and seasons, calendar and feasts, &c.; chronological tables from Creation to Exile of S. John, including a "connexion" of the O.T. and N.T.; an Index of Persons, Places, and *Subjects* of the Bible, (giving the *meaning* of proper names); a full *Concordance* of words; a Historical Epitome of the whole period covered by Scripture with tables showing the origin of Gentile nations; a Dictionary of proper names,

and six *colored maps* corrected to the latest surveys.

Besides all this, there are eight condensed essays or excursuses, one on Bible Poetry; 2d, Music of Bible; 3d, Ethnology; 4th, Plants; 5th, Animals; 6th, Money and Weights; 7th, summary showing contemporaneous dynasties] in non-Jewish countries, and 8th, Jewish Sects and Orders.

It is thus, in sum, a sort of Biblical Encyclopedia, and it is hardly necessary to add a word to this mere list of subjects to prove its utility to any one wishing to become a student of the Bible as such. Nothing more appropriate for *presents* for the coming Christmas holidays can be found. Price $8.00.

—In his "Lectures on Preaching," Mr. R. W. Dale inclines to an *extempore* style, but he freely discusses its dangers and its difficulties. He tells an amusing anecdote of the late Mr. Angell James in connection with this subject. The author pressed Mr. James to preach a certain sermon *extempore*. With an odd kind of look, he replied: "If I preach without reading, I shall be miserable till I am in the pulpit; if I read, I shall be quite happy till I begin to preach, though I shall be miserable till I finish." This we suspect, is the feeling of many preachers who hesitate between the two styles! There are some valuable hints in the lecture on "Evangelistic Preaching," and young preachers would do well to take to heart Mr. Dale's advice, that they should take care that they thoroughly understand all the bearings of a controversy before they venture to attack it; and his doubt whether it is wise for the generality to carry on any direct controversy with scientific and philosophic unbelief. With a touch of satire, Mr. Dale bids his hearers bear in mind that "ministers exist for the churches—not churches for the ministers," and that "churches are not founded" in order to provide "salaries for men who wish to master recent speculation on the Origin of Species and the Descent of Man." On the contrary, the first duty of the pastor is to "instruct his church in religious truth and duty" and "cultivate the spiritual life of his people." The remarks on this part of his subject are full of instruction and interest.

—In the *Quarterly Review* an article on Dr. Routh gives a fact not generally known, and we believe overlooked even by Bishop Wilberforce in his "History," that it was Dr. Routh who suggested the Scottish Bishops as the source of the American Episcopate. The statement is worth quoting *ipsissimis verbis*:

While these embarrassments were severing the Church of England from the Colony, the Danish Church, which had only Presbyterian orders to offer, with well-meant piety, offered to stand in the gap. At this critical juncture, Mr. Routh was invited by Bishop Thurlow to a party at his house in London, where he met Dr Cooper, President of the Theological College at New York, and a friend of Seabury, who was then seeking consecration. He succeeded in impressing Dr. Cooper with the fact (well understood now, but then not so clear) that the Danish succession was invalid. Speaking of this incident of his youth some sixty years after, 'I ventured to say, sir, that *they would not find what they wanted*." Bishop Lowth, who happened to be present, confirmed his statement; and Seabury, in consequence, acting on the sagacious counsel of Mr. Routh, applied to the *Scottish* Church, whose orders are unimpeachable, and was consecrated soon after.

The Expositor's Commentary; or Notes on the Epistles to the Romans. By Rev. C. Neil. London: Dickinson.

The *Literary Churchman* says: "In that passage xv. 16, which is so full of technical sacrificial words, Mr. Neil, after writing in his paraphrase: '[In order] *that I should be* [in priestly service] *the* [a] *Minister of Jesus Christ to the Gentiles* [in the office of a priest] *ministering* [the offices of] *the Gospel of God*,' adds in a note on the word *ministering*, 'Ministers are not sacrificing priests. They have no sacrifice, in the strict sense of the word, to offer to God. The passage before us is figurative, and the meaning is that the Apostle was anxious to present at the last day the Gentile converts saved through his instrumentality." Now the two words used here are λειτουργὸν and ἱερουργοῦντα. The first of these is used of the priests of the Lord (Ecclus. vii. 30), and its derivatives are found continually in the O. T. applied to the sacrifices and services of the sanctuary. The second word occurs in its customary sense of "sacrificing"—(iv. Macc. vii. 8). The dread of the full doctrine of the Christian priesthood seems to have led Mr. Neil to neglect the true sense of the words,

and the character of the whole paragraph. Again, in commenting on the expression, "The righteousness of God" (i. 17), he says this "does not mean a *divine quality* which becomes the personal possession of all united to Christ. This view tends to mysticism and pantheism." And he seems to be inclined to hold the Protestant doctrine of justification, so pernicious to the Christian life, that Christ's obedience is taken for our obedience, and that *imputed* righteousness is separated from *imparted*. And once more, there are traces in the commentary of that very unpardonable error, the confusion of regeneration with conversion, and the latter is spoken of as if every believer must needs pass through "that important crisis in one's life" (p. 232).

—The *Church Times* and other papers give high praise to R. W. Dixon's "History of the Church of England, from the Abolition of the Roman Jurisdiction." (London: Smith & Elder.) The first volume begins with the fall of Wolsey, 1529, and comes down to 1537, to the death of Jane Seymour. It "bids fair to be the first full, true and adequate history of the English Reformation ever published, and to be the best antidote to the malignant fabrications of the 'Rev.' Jas. Anthony Froude."

—Perhaps we can do no better than to recommend the work above noticed and also Blunt's History to the Rev. C. G. Currie, D.D., who appears to be a writer of "papers," and who has lately volunteered an answer to the pamphlet of Mr. Geo. W. Hunter, which was itself a reply to Rev. R. C. Matlack's printed speech in the Pennsylvania Convention on Ritualism. Mr. Currie's paper reminds us of a wonderful *catena* once put forth by Mason Gallagher, collected from the "Reformers" and Puritan Divines against the Prayer Book doctrines of Baptismal Regeneration and Apostolic Succession. The Edwardian Reformers would have made short work of these, had they not been interrupted by Providence. Mr. Currie has little to say of Laud, or of the *restorers* of 1661. His sympathies appear to be all on the side of Puritan traitors or *traditors*, who wished to give over the Church of England to the Calvinist and Zwinglian intruders that tried to reduce her to the condition of Continental Protestantism. It is not necessary to say that there was no difference in *doctrine* between England and Rome—there *was* a great difference: but it is no less true to say that through all the earlier stages of the Reformation, if not all through, *politics* had the upper hand of religion. Puritanism itself was chiefly a political engine, and it has never yet got over that character. Utter independence of every authority but God, always meant civil agitation, insubordination, persecution and rebellion.

Mr. Currie's pamphlet goes too far and proves too much to leave anything like a Church with a Divine Commission.

ESTABLISHMENT AND VOLUNTARYISM.—Mr. Mackonochie's article in the *Nineteenth Century* in favor of Disestablishment, undergoes a very able and even scathing review in the *Church Times*. It stamps the doctrine of the "world power" as Manichæan, and claims that the State would always interfere in Church matters under the modern notion of *contract* between a Society and its members. What the Church would gain would be liberty to make its own rules without resort to a mixed Parliament, but, (it says)—

It is Erastianism of quite as serious a kind as ours, besides being much more searching, petty, and worrying, when, as in the American Church, a knot of half-a-dozen laymen practically rule nearly every parish, and wield the power of the purse over the priest, being able to starve him into resignation or submission should his views conflict with their views. It is very nearly as grave a violation of the Divine charter of the Church as Parliamentary interference itself, that lay delegates in synod, as in Ireland, Canada & New Zealand, should vote on questions of doctrine and discipline, and thereby arrogate to themselves in the highest degree what they have no power to take, and the clergy have no power to give them, those functions of teaching, of binding, and of loosing, which are untransferable portions of the clerical commission. And the interval between allowing a Dissenter or a Jew to vote on Church questions and allowing the like power to some nominal Churchman—like Lord James Butler in Ireland, for instance—who disbelieves and reviles every specific doctrine which distinguishes the Church from a sect, is not, to our minds, long enough to quarrel over.

As to endowments, it says:

We need not spend time in refuting such a fallacy as is involved in alleging that if a Churchman give £1,000 in the offertory to be spent then and there for Church purposes, it may and ought to be taken, but that if he prefer that this same £1,000 shall be invested so as to pay £30 yearly for exactly the same objects, it becomes the "wages of Satan."

Of the whole scheme of leaving the clergy penniless, and dependent on the charity of the people, it says:

This plan was hit on once before, but its inventor was Julian the Apostate, to whom likewise School Boards and the Conscience Clause are originally due. That a poor and unendowed ministry is sure to be ere long an ignorant, timeserving, and uninfluential one, if not vicious besides, and a helpless tool in episcopal hands, is the teaching of all history; and the true remedy for the evil which Mr. Mackonochie sees in the reception of an income without rendering any equivalent, is not the abolition of endowments, but a system of payment for results, united with easier methods of penally visiting neglectful and incompetent ministers. It would be no difficult matter to devise such a scheme, and this is the real solu tion of the problem which the abuse of endowments does unquestionably present.

In an article on Diocesan Conferences, however, it refers to the testimony of the American Bishops to the great value of the "lay element" in our ecclesiastical assemblies, and its generally *conservative* character. It often occurs to us, however, that the general disposition of the laity to keep things as they are, arises from the fact that they have so little time to *read up* on Church questions, and really qualify themselves for legislation. It can not be disputed that our laity, as a rule, with some noble exceptions, are very poor patrons of Church literature, and read little else than secular publications. Hence many of them take purely secular and Erastian views of Church questions.

English visitors are toasted around in some of our best city parishes, which are based on the principle of a flourishing commercial club, and so get rose color views of the voluntary system—but they do not see the rural districts and villages. Suppose Methodism and Baptistism *have* overrun these, yet what must any educated man say is the *quality* of such religion, or the actual state of *morals* and civilization it produces, to say nothing of the hundred social, religious and irreligious *isms* that have full sweep among the ignorant and unbelieving.

It really looks as if the class of public school teachers would yet take precedence, both in pay and position, of the "ministers of the Gospel," as they already have the advantage in the certainty and promptness of their remuneration.

Every really civilized State must recognize in some way (if its only *quid pro quo* is the exemption of church edifices from taxation) the essential service which Religion performs for the State, as the only spur to the *Conscience* of the people, and therefore a greater deterrent from crime than even the Law itself, and vastly more so than mere secular education can ever be. At all events, the religion which embraces the Decalogue in its teaching, if our experience is proving that not so much can be said for the popular antinomian sects, is essential to the moral order of society. When conscience disappears from our national life, its doom is sealed: and what is there in our National system to develop conscience, if Religion is to be altogether counted out?

We are not disposed to disparage the attempt at New Haven to provide a system of worship at the Public Schools. It is a perfectly practicable idea. Secret Societies that take their members from all creeds have one. The Christian world ought to be able to unite on the Apostles Creed, the Lord's Prayer and the Ten Commandments, and these are the epitome of everything else in dogma and duty.

It may be true, that where the Christianization of a country depends upon voluntary effort, this fact is more provocative of individual zeal; but in the competition of so many sects and preachers for subsistence, the public mind inevitably loses respect for such zeal as perhaps something else than anxiety for souls. As Bp. Wilberforce once intimated to a grumbling mechanic, when an endowed clergyman works just as hard as if his living depended on it, it is not so easy to mistake his motives!—[Ed. Eclect.

—Rev. Mr. Golightly again writes a pamphlet against Cuddesdon College. It reminds one of the old, old attack when the college was founded. But what has Mr. Golightly been about for the last twenty years? *Apropos* of this gentleman some of our readers will recollect Bishop Wilberforce's celebrated riddle at the time of his earlier calumnies, but to our younger readers it may be new:

> My first I do when I walk,
> My second's the sun in the sky,
> My third I do when I talk,
> My whole is an Oxford spy.
>
> —*Church Review.*

—The following figures, showing the hymn books in use in 1878 in the London churches, are taken from the new edition of *Mackeson's Guide:*

"Hymns A. and M.," 408; S. P. C. K. 191; Bickersteth, 106; Mercer, 40; Kemble, 15; Windle, 12; Hall, 7; People's, 7; Hymnary, 5; Noted, 4; Barry, 4; Harland's, 1; Grace and Glory, 5; Irish Church, 2; Mitre, 2; Tate and Brady, 1; Special Hymns, 22; not reported, 32; total, 864.

—We shall find in testing all the cases where "read" is used of Psalms, &c., the rubric deals with the *order* and *position* of their occurrence in the Service, rather than with the *mode* of recitation. But where the *mode* is indicated, as on the title page of the Prayer Book, "said or sung" occupies the place of "read." The word "read," as no doubt "A Church man" is aware, covers all kinds of recitation, as exemplified by this remarkable rubric in the Prayer Book of 1559: And (to the end the people may the better hear) in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct *reading*, and likewise the Epistle and Gospel."

—The S. P. C. K. have published an authorized edition, without addition or omission of Ken's Manual, and as such we can recommend it to intending purchasers. Some passages in the original copy as now published are alluded to in Dr. Pusey's pamphlet on confession.

The Bible Commentary. And a Revision of the Translation. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter, &c.

New Testament, Vol. I. St. Matthew, St. Mark, St. Luke.

New York: Charles Scribner's Sons 1878. Royal 8vo. cloth, $5.00.

The above-named volume of the Speaker's Commentary on the New Testament has been long expected, and is a great improvement on former volumes. It includes the three Synoptical Gospels, and is to be followed soon by the remainder of the Commentary. The General Introduction is by Archbishop Thomson of York, and is exceedingly interesting and able; indeed we think it much the best part of the Commentary. He shows the utter futility and sterility of all the modern "Criticism" of the Gospels, by summoning one after another, those who have tried their hand in unsettling belief in the authenticity of the sacred writings and making them refute and cancel each other. It is a sort of battle of Kilkenny cats, and is altogether most amusing and effective. This article is clever and readable enough to be printed by itself. As the "witness" of these "neological" critics of Germany "agrees not together," and has made absolutely no impression whatever on the traditional Canon of Holy Scripture, the Archbishop drily remarks, "perhaps one of the *uses* of 'criticism' is to teach us *what it cannot do.*"

The Commentary on St. Matthew's Gospel is by the late Dean Mansel, of St. Paul's, London, who died when he had finished the 26th chapter. The remainder of St. Matthew, and the whole of St. Mark, are commented on by Canon Cook, the general editor, whose work and spirit we like much better than Dean Mansel's. The notes are learned and useful and generally sound, though there are many obscurities and difficulties in the Text which are scarcely touched. We observe an entire absence of the *mystical* interpretation, which seems to us quite essential for understanding the deeper meaning of Scripture. The historical and moral teaching, which is on the surface, can be well enough gathered *ab extra*, from the outside, but the inner meaning can be seen only *ab intus*, from within, *i. e.* from the point from which the Scriptures themselves were written. It seems to us therefore a great mistake to ignore entirely the symbolical and mystical meaning in which the great Catholic Doctors, such as Augustine, Athanasius,

Cyril, Ambrose, &c., delight. This system of interpretation is itself a note of catholicity. Its absence, therefore, is al ways a cause of regret, and has given rise to the maxim, "*Qui haeret in litera haeret in cortice.*" Canon Cook fully accepts the genuineness of the concluding verses of St. Mark, and, in a learned essay of twelve pages, expresses his agreement with the able book of Dean Burgon on this subject, while he regrets the asperity and violence of the Dean's infirmities, we may add, to which he seems of late to have given way, so that there is a kind of subacidulous tone in almost all that he writes.

The Commentary on St. Luke is by Dr. W. B. Jones, the present Bishop of St. Asaph, revised and completed by the Editor. It is useful but not Churchly, being drawn almost entirely from continental sources.

The Publishers have done their work well, and conferred a benefit on the Christian public.

Summaries.

FOREIGN.

—While Pope Leo XIII. is anathematizing the hydra headed Protestant heresy that denies the existence of a Church of God and is trying to introduce into Rome a hundred new churches of its own, Gambetta, the French demagogue, has recently admitted that his "anti-clericalism" in France means anti-Christianity in general. The political world is going back to Paganism, before the second Advent, and like Paganism it will try to "take charge of" religion—but as in Primitive times, the real Christians will never compromise with the Pagan State. Dr. Arnold did not know what to do with the Jews in his ideal "Church-State," except to "encourage their emigration;" but the Jews are as good Deists as Dr. Arnold, or Dean Stanley and his school.

—An attempt to reproduce the Ammergau Passion Play at the Westminster Aquarium, has been suppressed by general remonstrance.

—A city young man wants to know if he can recover two-thirds of a quarter's pew rent from Dr. Parker, the City Temple having been closed for two months out of the three.

—The *Church Times* in speaking of the discussion at the Sheffield Congress on the attitude of the Church toward popular recreations, says that in any plan for improving popular amusements, the *theatre* cannot be left out of account. It holds that good and wholesome plays should be encouraged. There is a "Dramatic Reform Association," which originated in Manchester, and which is patronised by two Bishops. No doubt a *good* play is "peculiarly stirring and medicinal."

—The Rev. W. Robinson, who has been pastor of the Congregational Church Runcorn, for about eighteen months, in his farewell sermon announcing his intention to abandon Nonconformity, and seek Orders in the English Church, said that some twenty Nonconformist ministers took Anglican Orders yearly, and many more would if they were accepted.

—The Benedictine Abbey of Farfa, on the Sabina, in Italy, founded by S. Lorenzo in the sixth century, has been purchased by Englishmen for agricultural purposes. Its olives and vines are famous.

—The following are the figures as to the churchyards proposed to be given up to Dissenters by Osborne Morgan's Burials Bill:

During the last forty-five years—
2760 presented as "free gifts."
1153 purchased by "the parish."
392 " " voluntary subscriptions.
748 otherwise acquired.

5053 new churchyards—not to mention the old churchyards—have been accepted under the law of the land, consecrated to certain fixed, defined purposes. It is now proposed to hand them over to alien purposes. Is this to keep faith with the public?

—The *Church Times* in reply to Rev. Vernon Hutton, vicar of Swinton, who has left the C. B. S. and adopted Zwinglianism, says:

Neither the C. B. S. nor anybody else that we know of "would carnalize, localize, limit" the Presence of Christ in His

Holy Sacrament. Mr. Hutton's present notions seem very closely to resemble those of Mr. Macnaught, whose recent book, *Cœna Domini*, we hope soon to review. Mr. Macnaught, a very Low Churchman, lapsed into unbelief and feeling his way back again, appears to occupy a somewhat faltering and uncertain position just within the borders of the Church.

DR. PUSEY AND THE LAMBETH CONFERENCE.—Dr. Pusey has just issued a letter to the Archbishop of Canterbury on "Habitual Confession not discouraged by the resolution accepted by the Lambeth Conference." The learned professor, who writes from Christchurch, admits that for some forty years he has, as his Grace, he says, knows, received the confessions of all who came to him. These confessions, he says, in many cases had become habitual at the wish of those who made them. Of some still living he had received confessions for some twenty-five years. What, then, he says, concerns him is to know whether in so doing he has come under any censure from the hundred bishops assembled at the Lambeth Conference in that part of their resolution which ran—"It is the deliberate opinion of the conference that no minister of the Church is authorized even to encourage the practice of habitual confession. Dr. Pusey devotes nearly forty-two pages to his argument.

—Holy matrimony progresses among the Old Catholic body, and it appears that the Church of Utrecht has withdrawn its threat to punish the German Old Catholics with excommunication for abolishing the compulsory rule of celibacy Last month, we read, Bishop Reinkens confirmed at Dusseldorf, a Utrecht deacon assisting at the Service, and the Archbishop assured Bp. Reinkens that the Dutch Church declined to break with the German body, notwithstanding differences of discipline, though no doubt these disciplinary differences were a bitter pill to swallow.

—We commend the following from the President of the Lambeth Conference to some Bishops nearer home:

In the Diocesan Conference at Canterbury, the Archbishop presiding, the first subject considered, was the report of the Committee on the Diocesan Fund for the *education of candidates for Holy Orders*.

The Archbishop said he would urge upon the committee that, though it might be right to include King's College, and though it might be right to include Durham, which was a great university, any place that suddenly rises and becomes what was called a theological college, having, he presumed, no charter or anything to make it a college except the fortuitous existence of some very energetic person who had induced the clergy in his immediate neighbourhood to elect themselves professors of theology, or had elected himself—(laughter)—he thought they ought to be on their guard against those sorts of colleges. Let them have real places of education, goodly and well-established places, with eminent men as teachers. But *if they got into the idea of little seminaries here, there, and everywhere, the character of the Church of England clergy would become very much deteriorated.* (Hear, hear.)

—Dr. A. B. Evans, rector of St. Mary le Strand, originally a Dissenting minister in Wales, ordained by Bishop Thirlwall, and a preacher of great force and originality, has died, universally lamented. He had for some time the Evening Lectureship at S. Andrews, Wells street, where he drew crowds.

—Rev. E. S. Foulkes, author of the "Church's Creed and the Crown's Creed," and once a pervert to Rome, but now returned to the Church of England, has accepted the living of the University Church at Oxford, S. Mary's, once occupied by Dr. Newman.

—Dr. Bond, dean of the Cathedral, has been elected Bishop of Montreal. So far as we know the dean has always been a very earnest and consistent Evangelical.

—Dr. Pusey was too ill to preach the sermon announced for him before the members of the Oxford University on the first Sunday in November. It was written, however, and read by Canon Liddon. It dealt with the relations of science and religion. Dr. Pusey holds that modern science in England does not for the most part deny God. Fanaticism like that in Germany, which said they must deny God and trample the Cross under foot before they could become scholars, far less masters, would shock England by its coarse blasphemy. The science, however, which did not deny God might forget Him. It would very likely acknowledge Him if it were asked, but it was so busy about secondary causes that it had not time to think about the first.—*N. Y. Tribune*, *Nov.* 1, 1878.

—In England foreign competition and free trade allowed to other countries

which tax English products, are producing their natural results in distress among the working class, farmers as well as manufacturers. But there, as well as here, in spite of hard times, school taxation for salaries of officials, buildings, &c., is constantly increasing, apparently for the same purpose, to break down all religious private enterprise. The Board school of London now levies sixpence in the pound, and the cost is 20s 7½d for each child, while in the voluntary schools it is, of course, nothing to taxpayers.

—All the dioceses in England, except London and three or four others, now have Diocesan Conferences of clergy and laymen, by which Parliament can learn the "living voice of the Church" if they wish, when called upon by an Archbishop for such things as Burial Acts aud the P. W. R. A. The Bishop of London does not yield yet, but Archdeacon Hessey and others are working. At a meeting called by the Bishop of Norwich to say if one should be established in that diocese, a *negative* resolution by Dean Goulbourn was *defeated* by a majority of 234.

—During the Congress at Sheffield, Father Ignatius held a Mission and preached pretty stoutly against the easy going religion of these days. He tried, without success, to get a hearing in the Congress itself.

First of all he wanted to drive home the thought that the nineteenth-century Christianty was a sham, and that the sooner they returned to that of the first century the better. In proof of that he was going to take the case of a well-known man, and he was going to ask them, as men of common sense and honour, to look at the facts which he was about to present. Had they ever been to Westminster Abbey? Had they ever heard tell who the Dean of Westminster was; and had they ever read the teaching of the school that gentleman represented? He was now dealing with him as a public character. As a man he was illustrious, learned, noble, high-minded, and in every sense of the word a gentleman. But what was the teaching of the school that gentleman represents? That there was no more truth in the Bible than there was in the Koran. The whole of the supernatural was eliminated from Christianity. Jesus Christ was no more God's Son than one of themselves; that the death of Christ on the Cross was no more an atonement for sin than if he (Father Ignatius) were to die; that Christ's nature, His Divine nature, was no more than his or their's. He remembered that two years since even the *Unitarian Herald* said the Dean of Westminster and those with him didn't deal fairly with the Scriptures, and that they went too far even for them. The Bible had been thrown to the dogs by them. He should think no greater blessing could happen than if he could be bound hand and foot and cast into the common gaol to-day for libel and defamation, because what he was now saying would not be true. It would be his greatest joy, because he believed that the Bible was God's truth. There was going to be a Church Congress in Sheffield, and if there were any Christians among the gentlemen who would meet there, and a fair allowance of common sense alongside their Christianity, there would be a pretty turning upside down of all these men in the Church, who, though paid to preach the Christian religion, were using their influence and their position to quietly undermine Christianity altogether. This is a question for Catholics and Protestants alike. Though he was a Catholic, a Catholic of the Catholics, as strong a Catholic as it was possible to be, he would say—No division among his Protestant brethren. Nothing could separate him from them on this one point, that Jesus Christ was his salvation and his life.

—The Christian Evidence Society have achieved a great success in the delivery of lectures in Paris. The three which have as yet been given in French by Dr. de Pressensé, Professor Jean Monod, and Professor Godet have been listened to by crowded audiences. Last week the first lecture in English was delivered by the Rev. Canou Barry; on "The Moral Force of Christianity in History." His Grace the Archbishop of York presided.

—Mr. W. E. B. Gunn, ordained deacon recently at Chester, was, until within the last few months, minister of S. Andrew's, the leading Presbyterian Church in Liverpool. Mr. William Robinson, Congregational minister of Runcorn, also in the diocese of Chester, has resigned his office, and is entering St. Aidan's College with a view of preparing for ordination

—The *Saturday Review* thus cleverly hits off the peculiarities of the late Mr. Whalley, M. P., for Peterborough:

He had one of those minds which are always the victims of a craze, and he could never keep his craze to himself. He was perpetually calling Heaven and earth to witness, that whoever else might be wrong, he at least was always right. What may be called his leading and permanent craze, was that the *Jesuits were at the bottom of everything*. He had a nose and an eye for a Jesuit that nothing could baffle, and all the arts and wiles of the Order were patent to his preternaturally acute scent and vision A man whose phantasies assumed so unattractive a form as a belief in the ubiquity and omnipotence of the Jesuits, and who yet meets, with respectful endurance on the part of the House of Commons, and keeps his seat for a quarter of a century, is a kind of success which is perhaps not worth knowing, but there are few who could attain it without being suppressed as a bore.

HOME.

We give our readers a Christmas present in the extra matter in this number. The article of Dr. Littledale came so late as to crowd out our usual miscellany; but we think it so important and useful that we give the whole at once, and we have caused an additional quantity of that article to be struck off in pamphlet form. It is a most powerful answer to those Romanists who first combine with political Dissenters and Low Churchmen in Parliament to egg on the persecution of Ritualists, and then taunt them with their position. It is just the supplement wanted to the article on the "Petrine Claims," which utterly demolished the theoretical basis of Roman Supremacy, in that it now shows up the utter hollowness of Rome as to practical unity, discipline and morals.

We could have wished, for its greater usefulness as a tract, that it had given a condensed summary of what Ritualism is, and what Ritualists claim, by way of showing the contrast between it and what Romanism is and what Romanists claim. There is an undertone of deep earnestness in it, not to say sadness, at the spectacle of a true Church standing so fearfully in its own light as the Church of England does. From the beginning it has been the deadly vice of Erastianism that has made the Church cruel to all her best children—that broke the heart of such a man as Wolsey, beheaded such men as More and Fisher, drove out such men as the Non jurors, and left no place in her household for such men as Wesley and Whitefield—and the terrible *virus* is still working in her system, though we may hope its worst symptoms are past. What the Church has *passed through and survived*, both in England and this country, is the best proof and manifestation of her divine character and Catholicity.

We have received another excellent letter from Dr. Van Rensselaer, too late, we deeply regret, for this number. The Doctor is with his family at Clarenz, Lake Leman, near Geneva.

—The S. P. C. K. books for the young sold by Pott, Young & Co. of New York, are the best we know of for our Sunday Schools. Such books as "The Royal Banner," "Ned Garth," and "The Snowball Society," ought to supersede the mischievous issues of the secular press which too many clergy allow in their S. S. Libraries, and which often neutralize all the Churchly instruction of the School and Catechism.

—The *Living Church* is a new Church paper just set on foot at Chicago under the editorial charge of Rev. Dr. Harris of Chicago and Rev. Dr. Fulton of Milwaukee, with Rev. Dr. Cushman as managing or office editor. It shows an ability and vigor to be expected of gentlemen of such high reputation, all three of whom we have had the pleasure of counting as friends and patrons of the ECLECTIC, and all three of whom have the intellect and character to make them conspicuous promoters of Church advancement in the West. If allowable in us to suggest a line of policy, we wish most earnestly to urge upon our friends that we already have a Church press that seems to be utterly without principles of its own, and whose only aim seems to be to discredit those who have any principles. This sort of thing has been going on long enough, *ad nauseam*. What we want is "*changer tout cela.*" It is a pretty rough imputation upon those High Churchmen who are simply unwilling to stand still and

become fossilized, that "they have magnified external means and agencies as though they were the very ends themselves—and are tempted to inoculate themselves with the *diseases* of the Mediæval Church, and then mistake their fever for a sign of vigorous health" (No. 1, p. 11). Now this really does not indicate any new departure. It is just like the fatuous twadddle that has been dinned into our ears for twenty years past. One thing is certain, the "advanced" men of to-day are the High Churchmen of the future, as has always been the case and always will be. Any living Church will only become a "*moribund*" that tries to hinder that consummation. If that is Dr. Fulton's standpoint, there are sectarians around us that will soon pass it. He must not confound the occasional excesses of young neophytes with the general onward movement of Catholic theology. No one knows better that the average Protestant sentiment to which such appeals are made is not yet half way up to the doctrinal and devotional standard of the Prayer Book itself. However, we only wish well to the *Living Church*. A great city like Chicago should be a Church centre, and have its Church press,—very tolerant of old and new, if only Church growth and undefiled religion are promoted.

—The Rev. George Calvin Hall, until recently the esteemed pastor of the Reformed congregation at Danville, Ky., has applied to the Bishop of the Diocese to be received as a candidate for Holy Orders.

—Rev. Geo. Rogers, lately a licentiate of the Methodist body in Kentucky, has applied for orders in the Church.

—The "Reformed Episcopal Church" does not appear to thrive in this climate. Mr. Newton, who joined it from the Methodists, after trying for several years to build up a 'Reformed" congregation in San Francisco, has now returned to Methodism.—*Pacific Churchman.*

—Bishop Gillespie of Western Michigan, devotes a part of his convention address to the subject of Unemployed and Unsettled Clergymen. He says he dreads the announcement of a vacant parish, even though it be a parish of low degree for the rush of applications.

—Let not any of our readers miss Mr. Wood's paper, and Dr. Maclear's, before the Sheffield Congress, nor the beautiful, thoughtful sermon with which this number commences. The motto from Juvenal at the head of Dr. Littledale's article is very significant. Of course it should read "*res angusta domi.*" Misprints may show a reader's scholarship, at any rate.

—We do not believe the time has quite come for readers of solid literature to dispense with the old *Quarterly Reviews* republished in this country by the Leonard Scott Co., 41 Barclay St., New York. The topics of the day indeed are perhaps more airily and easily, not to say more hastily, handled in the great Monthlies, like the *Contemporary* and *Nineteenth Century*, but there is a thoroughness, gravity and finish in the older Reviews which ensures greater permanency of influence and gives greater confidence to the deliberate student of all history, science and art in the past, and the progress of the same in the present day. Such articles as those in the *Edinburgh* for October on "Gardiner's Government of Charles I." on Recent Explorations in Palestine," on "The Jesuit Martyrs—Campion and Walpole," and especially on "Sir Henry Taylor's Collected Works," are worthy of the best days of that powerful old Review, and at the same time abreast with the age. The same may be said of the *London* Quarterly and the *British*, while *Blackwood* (also republished by the same firm) remains *facile princeps* of all the monthly Magazines. The age is developing a sort of cosmopolitan *political philosophy* which is best followed up in these Reviews.

—The Rev. Mr. Hutchins' "Parish Choir," in its enlarged form, is giving the choicest selections of music for our churches, and deserves, as we have little doubt it receives, most liberal support. The December numbers (93 and 94) give us the fine Christmas Anthem in D by C. Garbutt, "There were Shepherds," and three Christmas Carols, by W. Newport, Brown-Borthwick, and Grantham. Ar-

thur Sullivan's Te Deum, Jubilate, and Kyrie in D, are given in Nos. 80–81, and two beautiful Anthems in No. 79 by Rev. E. Coan aud Rev. R. N. Parke. Price five cents a number; fifty cents a year.

—A correspondent in our last made a mistake in charging Dean Stanley with one of the notorious *Essays and Reviews*, not noticed by us as our attention had been drawn exclusively to the question raised by Canon Duckworth in regard to Max Muller. The *Churchman*, whose editor evidently *reads* the ECLECTIC for some purpose at least, says we set up for "a *censor morum* and a universal fault-finder." We wish some reader of the *Churchman* would inform us if that paper ever notices us *except* to "find fault" with us. The only credit it ever gave us, we believe, was when the author of a certain leading article written for the ECLECTIC, and copied at once into the *Churchman* without acknowledgment, wrote to that paper requiring it to state where the article was obtained. The boa-constrictor policy may not always succeed. It would be as well to have some comity and regard for other members of the Church press, even if one's only object is money success.

Of course it did not suit the paper, in stigmatising the error of fact it found in our pages, to mention our good words for Dean Stanley, or our extracts from his sermons in this country. Perhaps the oracle can tell us how Dean Stanley stood in Convocation in regard to those same *Essays and Reviews*, and in regard to the condemnation of Dr. Colenso, and of Mr. Voysey, and in regard to that sacrilegious administration of the Eucharist to a Unitarian minister who publicly repudiated the Nicene Creed, in which case he declared when remonstrated with that he would do it again. This came near breaking up the Revision Committee, but it was allowed to continue on the understanding that no such occurrence should again be permitted.

As to his course in this country we have no fault to find. We believe he has in no way compromised the Church here. On the contrary he has spoken some wholesome truths to the sectarians who, by a sort of instinct, crowded around him, for which he has been kindly thanked by some of our best Bishops.

—The author of the articles we have ascribed to a "German Student" or "Scholar" wishes it to be understood that he is not a *German* at all, by birth or adoption, though he has studied many years in German Universities. He claims only to be a disciple and member of the Catholic Church, in our branch of it. We regard his writings as showing much originality, as well as real learning and wide reading.

—The Rev. W. C. Butler, Rector of an old parish in Southern Maryland, lately published a Historical Sermon in connexion with his parish church, a quaint, square structure erected a century ago, with a hip roof and massive brick walls. Among other curious facts brought to light from the old record is the following entry (with the old spelling:)

> The Vestry agrees with Mr. Gustavus Heselius to paint the History of our Blessed Saviour and the Twelve Apostles at the Last Supper, and the Institution of the Blessed Sacrament of His Body and Blood—the painting to be proportionable to the space over the Altar Piece—to find the canvas and all other necessaries for the same, (the frame and gold leaf excepted, which Mr. Henderson engages to procure and to bestow on the Church, as well as to have the Painting put in its place over the Altar at his own cost.)

The Rev. Mr. Henderson was then (1721) Rector of the Parish, and one to whom it owes much.

—The *N. Y. Tribune* has the following on Boston audiences and some Boston public men:

A Boston newspaper admits that Boston audiences are sometimes "as undemonstrative as a wooden Indian." How they regard strangers who venture to hold forth in their presence, with what lack-lustre eyes, with what critical expression of countenance, with what complete absence of warmth, it is unnecessary to set forth. It was said of a Boston public man, now very much shelved, that he would be an excellent person to put around butter in June. After all, it may be the effect of the east wind. Boston may be highly hospitable with an unfortunate manner. It may admire a speaker exceedingly, and let him know nothing about it—which is unfortunate for the speaker—(not always.)

CHURCH CONGRESS AT CINCINNATI.

The debate on Absolution, at the Cincinnati Church Congress, was certainly a noteworthy thing. To see Dr. DeKoven stand up and open the discussion with his able paper, there, in the place of Bishop McIlvaine's long residence, in one of the few remaining citadels of low-churchmanship, and with Bishop Jaggar in the chair to preside, was a whole volume in itself. To find Father Prescott, of St. Clement's, Philadelphia, and of the Religious Order of St. John the Evangelist besides, among the ten-minutes speakers on the same side, was a good corollary to the main proposition. But even better than this was the tangle of absurdities uttered by our opponents. In the first place, the leading paper, next after Dr. DeKoven's, hardly ever stated our principles in language which we would have acknowledged as correct or fair. Its writer repeated the old platitudes about *hiereus*, having apparently never heard of the text Rom. xv. 16, where St. Paul speaks of himself as ἱερουργοῦντα τὸ εὐαγγελιον τοῦ θεοῦ; and the Puritan, Dr. Edward Robinson, defines that word ἱερουργοῦντα to mean "ministering as *a priest*," declaring that the verb itself means "perform sacred rites, *especially sacrifice*, to *officiate as a priest*." But it would be idle to follow up all the absurdities of our opponents. To boil them down into three propositions, their substance might be condensed thus: 1st. There is no Priest but Christ alone. 2d. We are *all* Priests; men, women and children, 3d. *Except the Clergy!* The tough spot was, of course, the great commission of our Lord to His Apostles: "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained." One speaker said flatly that of course our Lord could not have *meant* what He *said:* it was impossible! But He must have meant *something*, as they all admitted. What was that something? One thought that, whatever that was, it was given to *women* as well as men. (Then the Blessed Virgin must have been, *quoad hoc*, one of the Apostles!) Another thought it was such power as has been given to Mr. Moody, and even to Mr. Sankey, the singing of whose sweet hymns makes people *feel* that their sins are forgiven. Another thought that it was the power given to fathers of families of exercising discipline upon their little children! According to this, S. Paul, who was a celibate, could not have had *any* power to remit or retain sins, and his conduct towards the incestuous Corinthian was a clear usurpation! and all celibate priests since then have been in the same predicament! But perhaps the climax of desperate absurdity was that reached by the Rev. Dr. Harwood. He knows enough to be aware that the whole Catholic Church is against him from the beginning; and consequently asserted that the only way to reach the pure truth, uncontaminated by the muddy streams of tradition, was to cut off entirely all consideration of all that has been said and done these 1800 years, and go back to the *simple original Greek* of the New Testament. If they would only do *this*, he assured them, they would no longer be so certain about matters and things. They would find it *very hard* to know *exactly* what was meant by the word usually translated "*righteousness*." They would find it *very hard* to know *exactly* what was meant by the word usually translated "*salvation*." And he intimated that there were many other points which on his plan would be equally open to this glorious uncertainty. From all which, it was easy to be inferred that the eloquent Doctor was rather in the dark himself about "righteousness" and "salvation," and in the fog about many other things besides: or, at least, that he was *not very strong* in the "*original Greek*."

Bishop Dudley's closing of the discussion was very happy, on the whole. He thanked God fervently for some of the declarations made by Dr. DeKoven; and in vividly stating that the essence of Absolution was, that the declaration of God's forgivness of the sins of the penitent is made by the Priest *by authority*, and not as a volunteer piece of news,—illustrating it by the well known analogy of the Governor's pardon reaching a condemned prisoner *through the Sheriff*, which *lets him out*, while the news through an unauthorized messenger may make him happy, but leaves him still in prison, —in this, the good Bishop granted the whole case. The great attendance of thinking men from the various denominations, and the closeness of their attention, were remarkable. A Methodist, overhearing one of the newspaper reporters say that they would have to cut short some parts of the proceedings, replied: "Then cut short on the Sunday question, for we know all about that; but give us *everything that is said about Absolution*." The general result cannot but have been favorable to the true view. While other parties were at their wits' end to *explain away* or even *contradict* the plainest utterances of Holy Scripture and the Church, *our* friends were content to take

both, just as they stand, and just as they have been received and understood in every branch of the Apostolic Church from the beginning. Everybody sees, therefore, that—whatever may be said of the others,—*we*, at least, are *honest men*.

H.

—In regard to the Commission proposed by the Lambeth Conference for revising Prayer books for the Foreign Mission field, the *Literary Churchman* says:

Continuing the subject of discipline, the Synod, after declaring it expedient to draw up forms of prayer for the use of native congregations in heathen countries and prescribing "that the deviations from the Book of Common Prayer in point of form should only be such as are required by the circumstances of particular Churches"—two very wise and statesmanlike provisions, as we think—goes on to establish a kind of Anglican "Congregation of the Index" to *authorise* such forms of prayer. It appears to us that the *imprimatur* of the Bishop of the diocese where the book is to be used would be sufficient. The measure would probably be inoperative; for it would be difficult for members of the board, *e. g.*, in Africa, America, and Scotland, to act together, and if they could, they would generally be disqualified, by ignorance of the native languages in which these formularies would be written, from exercising any real supervision over them. But the ancient rule was for each Bishop to regulate the "Use" of his diocese; and it seems to us that this provision would be sufficient now. The centrifugal tendencies arising from the wide extension of the Church would be sufficiently guarded against by setting up the English Book of Common Prayer as the *norm* or pattern to which Anglican offices are to conform; and it would be a pity to impose a single unnecessary restraint upon the missionary activity of the Church. The Prayer Book itself may possibly hereafter be improved in various respects, and it would not be well to initiate among ourselves any process resembling that by which the Roman Church has succeeded in crushing out every national "rite" throughout her wide domains.

Oblique Sermonizing.—The *Congregationalist* thus describes the sort of thing from which we are saved by our Prayer Book—"The speaker informed the Lord that it was a singularly beautiful morning, and that after the storm the ocean was quiet; that calms after storms are exceedingly pleasant, and, indeed useful; that after a man has been angry and gets over it, he has a chance to be ashamed of himself; that storms themselves are salutary, and do things good in a general way; that the sun never seems so bright, and the earth such an agreeable residence, as after a few days of cloudy weather and the gloom of storms; that it is a blessed thing to have sunshine in our hearts, and we all may have it, if we will but remember that God is the great Sun who shines for all, and open those hearts to His gracious shining; that our tears of penitence may be considered raindrops which will fertilise the dry and thirsty earth of our good resolutions, desiccated by procrastination, which is the thief of time; that the brightness of the morning, it behoves us to remember however, introduces quite often the fervours of the mid-day of toil, and the lengthening shadows of senility; that we all must die, and that some die in the morning of life, while others last till the sear and yellow leaf of a tremulous old age flutters to the ground, and leaves them—to die at last; that many of us are now in the mid-day of the world's anxieties and sublunary concerns; that each morning sees some task begin, each evening sees it close, Oh! may something attempted, something done, have earned a night's repose! that the past week has been one of good health generally in the congregation, for which we hope we are duly thankful; that the fields seem to promise to be fertile and the husbandman may reasonably anticipate a prosperous season, provided in the morning he sow his seed, and in the evening withhold not his hand from protection of his nascent crops from those mysterious marauders which seem to have been permitted by an infinitely wise Providence to remind us once more that the price of liberty is eternal vigilance; that—we stopped remembering just then, and our mind wandered."

Alas my Lord,
How should I wrestle all the livelong night
With Thee my God, my strength, and my delight
How can it *need*
Such wringing out of breathless prayer to move
Thee to Thy wonted Love, when Thou art Love?
Yet Abraham
So hung about Thine Arm out-stretched and bared
That for ten righteous Sodom had been spared.
* * * * * * *
Yea, Thou my God
Hast prayed all night, and in the garden prayed?
Even while like melting wax Thy strength was made.
Alas for him
Who faints, despite Thy Pattern, King of Saints,
Alas, alas, for me, the one who faints.
Lord, give us strength
To hold Thee fast, until we hear Thy voice
Which Thine own know, who hearing it rejoice.
Lord, give us strength
To hold Thee fast until we see Thy face,
Full Fountain of all Rapture and all Grace.

Christina G. Rosetti, London.

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FUTURE RETRIBUTION.

BY A LAYMAN.

The common ideas touching hell handed down to this generation by those which have preceded it, and which had obtained all the force of pious opinions, have latterly undergone many rude attacks; and it is safe to say that the views of many religious people have been seriously modified.

I venture to offer a few remarks on the subject.

And first, we see herein reason of devout thankfulness for the training that has led us to look at the double witness of the Bible and the Church; to the law *and* to the testimony. The evident sudden shaking of that which had been by many looked upon as part of the faith, can certainly be better borne by those who instinctively turn to ask: How has the Church interpreted the Scripture? and find that the Church, like Scripture, has not handed down to us, as part of the deposit of faith, a literal understanding of the words of our Lord or His apostles touching hell.

It cannot be doubted that our Lord foreknew that a time would come when men's natural feelings, tempered by ages of increasing civilization, would refuse the belief that God takes vengeance upon sinners by an eternity of torments unspeakably terrific. While I should never dare to insist that any word of our Lord's was not meant literally, I still feel that this abhorrence is true to the nature God has given us, and not merely a part of the softness of the age. Our Lord equally foreknew that during many centuries of fierceness and hardness, the literal understanding would not revolt the minds of men, but would probably be the best adapted to their sense of justice and to restrain their fierceness.

His words then were absolutely true, yet their true import would be only gradually discerned in the gradual advancement of the race under the light of the Gospel. Each generation would reflect its own views of justice and punishment from the typical words chosen by the Lord to describe them. As long as the stake and the torture were not only legally recognized, but did not shock man's sense of justice and right, just so long could thoughtful men believe in God's exercising the same vengeful power upon the bodies and souls of His enemies.

In this generation, also, we are attaining our own theory of the nature of Eternal Punishment; reflected by our ideas of justice and law, suffering and happiness, from the words of our Lord; but unless we are the last generation that shall be upon the earth, perhaps not even then, we may not assume that this special theory is final, or anything more than the one into which God is guiding us as the one best suited to our needs. Eye hath not seen, nor ear heard, probably, all about hell, any more than about heaven.

We *are attaining*, I say; not have attained. A constant change, in the long run a constant advance, is produced by the flow and clash of individual views. To that end, only, I offer my own.

Perhaps the most important practical consideration is that of probation. Does the time of probation end with the present life? For if men come to believe that they are to have another, or several other trials, they will be much more disposed to risk this one than if they feel certain their fate is *fixed*, for endless unhappiness of whatever nature, at death.

Leaving out of sight the utterances of the Bible, we may remark that no human experience is more certain than that the bent of the mind strengthens with age. This is specially true of religious feeling and principle. As a matter of fact men do not turn to God more readily or more often in age than in early life, but the reverse. It seems utterly false to all experience to hope for a change at a yet later time, after death, from the power of Satan unto God, unless stronger motives are adduced.

But why should not a merciful God adduce stronger motives? Because, (I think,) stronger motives would constrain, force, that free will, the willing gift of which to God is, on man's side, the condition of salvation, and possibly was God's object in creating us. Here we are truly in a state of probation; walking by faith, not by sight. The opposing influences are, so to say, equally balanced. On the one hand we are drawn by the love of God manifested in the sacrifice of our Lord; on the other by the lusts of our lower nature. On the one hand the temptations of the visible world; on the other the revelation, sufficiently attested, of an unseen future reward and future punishment. Under such conditions it seems, (and the experience of the centuries bears out the remark,) that the human will has sufficient inducement to give itself to God, and yet cannot be said to be *forced* to obedience, the consequences of disobedience being veiled by the flesh. Let the veil, however, be torn away, hell and heaven realized by sight, and the constraint upon the will would be so great that all idea of probation, *proving*, would be futile. The man would yield, will or nill; and all that would be proved would be that he feared at hand that, which, when unseen, he slighted. "If," says á Kempis, "thou shouldst feel for one hour the everlasting burning, with what zeal wouldst thou turn to God!" Doubtless; but as far as self surrender goes, the turning would be worthless, as worthless as confession extorted by the rack.

Passing on from the duration to the nature of Eternal Punishment, it is evident that the now familiar scientific idea of law, which has so great a

hold upon the mind of this generation, can and must be vigorously used in the arguments for its certainty and justice. Eternal punishment is antecedently involved in the violation of the conditions of our being and relations to God, just as certainly as the bodily sufferings of the vicious are involved in his excesses or violations of the conditions of health. The principles upon which such use of a current mode of thought is to be vindicated are too well known to need repetition. This idea of law may be only partially correct; but it truly represents the present point of advance of the race, and it has the advantage of clearing away the exaggerated idea of God personally avenging Himself, and inflicting vindictive suffering on the ungodly.

When we meditate as to the special character of the suffering (or punishment), it is plain that we find ourselves in the region of the merest speculation. Knowing, as we do, that our Lord did often speak in parables and by figures, it is as purely speculative to assume a literal, as any other meaning, for the word fire. It seems to me probable that each generation, casting its own ray of the light which God has given it upon the mysterious and suggestive words of our Lord, will see reflected back a portion of the awful truth. For instance, though personally disposed to reject the long prevailing view of a literal fire, yet, believing in the resurrection of the body, I see the possibility of suffering in and through the body. Will the body of the risen sinner be a sinful, or a pure body? If the former, it is no strained figure to speak of overmastering lust or passion as a fire that dieth not. What possibilities of suffering in an immortal body swayed by fierce passions are suggested by the nerves and brain, which even now answer and thrill to the emotions of the soul! If the advance of the race in culture and civilization is marked by increasing sensitiveness of the nervous system, what may result from the personal immortality of the members in the course of eternity? Might not such be the undying worm in the bud?

Another view, by no means modern, of the character of the suffering, is epitomized in our Lord's words, "Depart from me." Herein we seem to see realized that terrible phantasm of modern science, a world without the providence and fatherhood of God; set in motion perhaps by Him, governed by certain Divine laws, and so left to grind out its destiny. It is a fearful thing to fall into the hands of the living God, but what must it be to fall out of His hands; that He who here numbers the very hairs of our heads, without Whom not a sparrow falls to the ground, Whose loving care extends to the very lowest of His creatures, should henceforth care nevermore for thee?

Yet even this fate is to be looked upon not so much as the act of God, as the simple result of the will's prior choice of evil rather than good. The words which our Lord has told us He will speak are not so much a judicial sentence (though they are that) as the proclamation of a fact completed. The special cause whose issue is recorded in the words "Depart from Me," is to be sought not in God's will, but in man's. There is danger in rating

too highly the power of the human will; yet considering the freedom of God's grace, and that Christ died *for all*, we may be bold to say that the issue of eternity is in the will of man.

That will here is free; God cannot, because He will not, force it; but the period of probation over, we seem to see it pass into a lower order of causes. Whatever powers remain to it, one thing it can no longer do: it can no more give itself to God. Dives in torment could still manifest desire and will; but between him and the blessed there was a great gulf fixed, over which there was no passing. What was that gulf? We are here, as always, in the region of speculation; but does it not seem at least possible that that gulf was the powerlessness of his will to give itself to God? He could will to be free from torment; he could will good to his brethren that they might repent; but no desire for repentance himself crosses his lips. He could not, the power had for ever passed from him of giving his *self* to God; and without this there can, of course, be no approach to God.

It is curious to note how we are again led to see in hell a state such as a certain class of minds would fain represent the universe to be. Eliminate, as we have eliminated, first, God's daily providence; second, the free approach of the will of man to God; and you have left a state of things in which there can be no supernatural. All that is left is a world governed by fixed laws. Under such conditions we may safely predict that motives would ultimately be reduced to a compliance with the law to escape its consequences; as indeed the class of minds alluded to has already given birth to the doctrine of an enlightened self-interest as the guide of life. Such is a government of stripes; slavery as compared with the freedom of God's children; the will that has chosen evil, but is kept in order by the rod.

And so finally I come to the thought which was not familiar to me as a child, though I thank God it has become so of later years; and yet it is so very old, almost the opening sentence of the Gospel: *Thou shalt call His Name Jesus; for He shall save His people from their sins.* Deliverance from sin is salvation; continuance therein is hell; though it truly follows that happiness accompanies the one and misery the other.

"I will not be frightened by talk of hell." Well, O friend, if it must be so, that thou wilt not fear the wrath of God. But think, is it not a worthy and a noble aim to be without sin; to become such an one that no provocation, or temptation, or suffering coming upon thee, shall find within thee aught that yields or answers to the call of sin; that nothing mean, or low, or selfish, or unkind, or impure, or haughty, should awaken the slightest thrill of sympathy in thy spirit? Or, on the other hand, is there nothing to be feared in the thought that One all pure, all loving, all generous, all meek, should find in thee one whom He cannot call His friend?

As the different generations of men, so different men of the same generation stand on different levels of thought and feeling. He who would largely influence his fellow men must consider all views, persuaded that in all, even

the simplest literalism, there may be at least a partial truth, fitted to some minds. Thus doing, reverently and prayerfully, he will surely lay up in his treasure many things old and new, to be brought out when God wills it, to the salvation of souls. M.

The English Church Union.

CATHOLICISM THE WANT OF THE AGE.

From Hon. C. L. Wood's Speech before the Nottingham Branch of the E. C. U.

After showing the real issue between the Church and mere Secular Courts, as in the paper we printed in our last, Mr. Wood proceeded:

I hope I have said enough to justifiy our resistance to the courts which now pretend to decide ecclesiastical causes. What is wanted to restore peace is not obedience to the Privy Council, but a frank return to that constitutional state of things described by Lord Coke, under which the synods of the Church should decide difficulties as they emerged—*juxta canones et leges sanctæ ecclesiæ.* If this is granted to us our existing troubles, I will venture to predict, will melt like snow in spring. (Hear, hear.) If not, we shall have to deplore another step taken by those in authority to weaken the link binding Church and State together, and to imitate the *non possumus* adopted by bishops in regard to the marriage laws exemplified in their refusal of licences to divorced persons—by our refusal to sacrifice the plain meaning of the rubrics of the Prayer Book at the dictate of a secular tribunal. The same sort of remark may be made in respect to the misconceptions that exist in regard to those other questions of doctrine and ritual now under dispute. We are really sick to death of being told that ritual is the end and object of our existence. No; our object, thank God, is one somewhat higher than this. What we want is first to kindle in souls a thirst for God and then to bring them to the feet of Jesus Christ where He awaits them, in the Sacrament of the Church. It is not ritual, but the Real Presence which is at the bottom of the present controversy; and to bring men to understand what the teaching of the Church from the beginning has been in reference to the Sacraments generally, and in particular in regard to the Holy Eucharist, is the real object which is nearest our hearts. No doubt, in view of this end, we do attach importance to the mode in which the Sacraments are celebrated. And for two practical reasons—one, that experience has shown that ritual does enshrine and preserve the Faith; the other, because it helps men to realise that the Church of England claims to be something more than a new creation of the 16th century. This is the point men ignore, and the point they must be taught. A distinctive vestment to symbolise the pre-eminence of the Holy Eucharist over all other acts of worship is no doubt desirable; but it is a matter of much less moment in the interests of the Church of England than the vindication of her right to the old Eucharistic dress of the Church in this country from the beginning. The name by which you call Holy Communion is in itself indifferent, except so far as it helps men to realise what the Holy Communion is; but with this object it is important to remind men how the first reformed Prayer Book of Edward

VI., a book which is the standard of our present Prayer Book, of which the Reformers Cranmer, Ridley, &c., said that it was a book compiled by help of the Holy Ghost, styles Holy Communion. In it he found "The Lord's Supper or Holy Communion, commonly called the Mass." The common name for the Lord's Supper is the Mass. Not that there are two things—the Lord's Supper and the Mass; but the Mass is the common name for the Lord's Supper. Unfortunately, as is the case with so many other things, owing to ignorance and prejudice, people either don't know or ignore these things, and then, as the result of their ignorance and prejudices, misunderstand the object of those who try to teach them the truth. But in that fact I can see no reason for giving up the attempt to teach them better, but a reason for redoubled exertion to show them what the real teaching of the Church was. Let me give an illustration. It has been sought of late to confuse what that teaching really is by talking about mediæval doctrines of the Eucharist, and mediæval doctrines about confession and absolution. It was said, for instance, at Sheffield that the attempt to bring back these doctrines had failed, and that it was time to give it up. I do not know what was meant by a mediæval doctrine of the Eucharist, except it be the denial of the cup to all but the celebrant, and I am sure we have not attempted this in England. I am not aware what the mediæval doctrine of confession is except it be that a man shall go to confession once a year whether his conscience be troubled with a weighty matter or not; and I am not aware of anyone who has attempted to enforce this. But I do know what the Catholic doctrine of the Eucharist is; I do know what the Catholic doctrine as to confession and absolution is; and I say if success be a test of truth, never has the truth of a cause been so successfully vindicated as by the way those doctrines are being brought home to the minds and consciences of our countrymen. Look back upon the history of the last fifty years and see if the Church of England has not been transformed from one end to the other. (Hear, hear.) As the Archbishop of York said so well the other day at Sheffield, the pulses of spiritual life are beating in every part of her organization, and—for this is the special point I want you to notice—they are beating in harmony with and in realisation of those very principles and objects which the leaders of the great Oxford movement were raised up by God to promote. (Applause.) To whom do you owe, by the impulse they were the first to give to them, the restoration of your churches, the better observance of the Church's seasons, the more frequent services, the work that is now being done by your cathedrals? To whom that increase of the Episcopate which has alone rendered such a meeting as that held at Lambeth the other day possible? To whom your revived Convocations, your Diocesan Synods and Conferences, your retreats for laity and clergy, so necessary for deepening the spiritual life? To whom your Sisterhoods, your societies of men, living together a common life for the purpose of serving God and their neighbor with more complete detachment from the world? Above all, to whom do you owe, under God, the restoration of the Holy Eucharist to its proper place, as the Bishop of Exeter has recently said in a pastoral addressed to his diocese, as the core and centre of all true Christian worship? To whom, I say, do you owe all these things but to that Catholic revival which had its origin at Oxford, which is now beginning to reap the results of its labours, and of which the presence of Dr. Pusey amongst us as our clerical vice-president is at once the symbol and proof that we may boast to be the legitimate descendants? Nothing can be further from my thoughts than any boasting, but these things do speak for themselves. All in their day reviled and opposed, now approv-

ed and thankfully accepted. They are our justification in the present, our encouragement for the future. Convinced as we are that Catholic doctrine and practice is the only legitimate teaching of the Church of England, we shall refuse to abandon that teaching at the suggestion of any one side or the other. (Applause.) Convinced that however intimate the relations may be that exist between Church and State, those relations can never amount to an abdication on the part of the Church of her inherent right to determine and interpret her own formularies, we shall not sacrifice the perfectly unambiguous meaning of a rubric to please either the Privy Council or public opinion. Conscious, however, that this world is not a Utopia, but a place where the evil is mingled with the good, we shall not try to remedy existing evils by heroic measures or leaps in the dark; we shall work for the newer and better reformation which is our one thought, not outside existing institutions, but within them; not by their destruction, but by their transformation. What is wanted is not a separation of Church and State, but a readjustment of the relations of Church and State whenever those relations interfere with the legitimate rights of the Church. And this, please God, we intend to have: and in this conflict, for conflict it is, we cannot afford to be discouraged. Nay, I would rather say we have every reason for encouragement. Meanwhile we have on the present occasion very special reasons for encouragement, to which I should be wrong not to allude. No one will deny that in the war which has been waged with the Judicial Committee of the Privy Council we have at this moment scored a great victory. The Public Worship Regulation Act, which was intended to tighten upon our necks the yoke of the Privy Council, has not only so completely broken down that its own friends are really afraid of it, and look upon it very much in the same light that Frankenstein may be supposed to have regarded the monster which he had created—more than that the Public Worship Regulation Act has not only broken down itself, but it has involved the Judicial Committee in its misfortunes, and seems not unlikely to be the cause of the final ruin of that court also. (Applause.) Certainly we should not be human if it was not a great satisfaction to us to see the Judicial Committee being accused of having usurped a jurisdiction which did not belong to it, and of hearing it told that it has acted illegally in the past, and that its decisions were liable to be reversed in the future. It is quite true that all this does not give the Church back her rights, but it is a step in the right direction. You know the proverb that when certain gentlemen fall out—and they have stolen the exercise of the jurisdiction entrusted to the Church by the Constitution—honest men come by their own. (Hear, hear, and laughter.) For my part I believe that we shall come by our own. I think the whole course of the controversy has been providential—to teach men, as nothing else would, what the Church's rights are, and I believe that with the disgust which is being raised up by all these proceedings against Erastianism on one side, and the impulse that is being given to an improved Church feeling on the other, by the rapid growth of diocesan synods and diocesan conferences on the other—that before long the Church will practically get the management of her own affairs into her own hands; and that it will be a matter of complete indifference whether we are relieved from the decisions of the Privy Council, by their being actually reversed, or practically allowed to fall into oblivion. In conclusion, let me add just this one word, that while we have quite counted the cost of resistance, and are quite satisfied that obedience to the Privy Council or a sorrowful secession do not exhaust the alternatives before us, but that there is a third alternative, and that is suffering, if need be, for the

truth's sake, with the certainty of ultimate victory; yet if there are any of those who are unhappily opposed to us, who are weary of this litigation, they might remember that under much provocation we have never attacked them, and would be glad of an honourable peace. We shall be quite prepared to meet them half way. Not by any alteration of the rubrics. The rubrics are perfectly plain as they are, and we don't want them altered; but by such regulations as to times and hours of service, wherein the Bishop, after really looking into the matter himself, and not merely listening to paid informers, shall think that there is a *bona fide* cause for such an arrangement. The example set by the late Bishop of Lichfield in the case of Mr. Bodington would, I am satisfied, tide over all existing difficulties, and if such an arrangement can be made in one place, it ought, if necessary, to be made in all. It would protect aggrieved parishioners, if aggrieved parishioners really exist, which I don't believe; and satisfy the alienated laity, if there are any such, who have a right to be heard, which I doubt; while at the same time it would protect the legitimate course of the Catholic revival, and this is what is really wanted in the interests of Church and State alike. The wave of infidelity that is everywhere manifesting itself is passing, as I had occasion to say the other day, from those who do think to those who don't; and we have to face the question, how those are to be met who declare that the Bible is a fable, the Incarnation a superstition, the existence of God and of the soul are mere speculations —guesses at possible truths about which we do not and can not know anything. Couple these intellectual difficulties with the social miseries hidden under the surface of society, and then ask yourselves how they are to be met? Believe me, a religion which would grapple with the difficulties of the age must give men solid grounds for believing that God is something more than a far-off possibility; must show them that He is to be possessed and known as their very own even while here on earth. It must be a religion that appeals to and satisfies all the supernatural instincts of man's nature, and which must prove itself to the world, by reproducing in the lives of the men and women upon whom it acts those highest examples of suffering and self-sacrifice of which our Lord's own life upon earth is the example and the type. (Applause.) What is this but to say that Catholicism in theory and practice is the real want of the age? (Applause.) I believe it from the very bottom of my heart. I believe that the cause of Catholicism in England has been entrusted to the Church of England, however much in the past she may have fallen short of her responsibilities, and forgotten her duty; and I assert, without fear of contradiction, that in working for that Catholic revival, in the doctrine and discipline of the Church of England, which is the one end and object of our union, we are working, not for England alone, but for the whole Church of Christ, laying the stones, as far as we are concerned, for the future of the visible reunion of Christendom, for which we all long and pray and labour—who can doubt it—on behalf of the noblest cause for which it is given to man to spend and be spent here below. (Loud applause.)

Mr. J. Charles Cox read a paper on *Sacerdotalism*, in which he said:

. . . And here it may be well to be ready with an answer to the query—what is sacerdotalism?—now that the word is being applied to us with such frequency by the press. The most terse and popular answer that I have seen, was one that I lately noticed in the columns of the *Church Review*; "We mean by it that a certain order of officials in the

Church possesses spiritual authority which others do not possess. We mean that we should go to the curate of Little Pedlington for absolution, rather than to the President of the Congregational Union; although the former is a very poor creature, and cannot read the New Testament in the original, and the latter is a polyglotian professor of pastoral authority." Nor will the offence that is by some dreaded be given to those outside the pale of the Church by a plain answer of this description. I fully believe that an honest Dissenter infinitely prefers the manly opposition of a High Churchman who tells him that he has got something which the other must ever lack (though he may, at the same time, heartily recognise much good that is being done by Nonconformists regarded as laymen), to the half contemptuous patronage of the Low Churchman, who always contrives to let his "Dissenting brother minister" know pretty plainly on how much higher a level he, as an Establishmentarian must ever stand. . . . In the first instance, confession in the Church of England is as free as the daylight, there is nothing whatever compulsory about it, either of the nature of direct compulsion, or of the indirect compulsion of unfair moral pressure. The priest who uses such compulsion is a traitor to his Church, and we have yet to learn that there are such men amongst us, such a doctrine has been most solemnly repudiated by all the leading priests in the van of the Catholic revival. This, then, being the case, when all that is done is to give the man or woman, "grieved and wearied with the burden of their sins," the chance of "opening their grief," in order that they "may receive the benefit of absolution, together with the ghostly counsel and advice, to the quieting of their conscience and avoiding of all scruple and doubtfulness;" is it not preposterous to hint that this is any interference with the liberty of the subject? Our opponents in their eagerness to make out a charge of compulsion commit themselves to a great absurdity. For unless confession is perfectly voluntary, it not only loses all utility, but it is not in any sense a valid sacramental confession; so that if it were possible for a priest to compel any man to confess, and were then to give him absolution, he would himself commit the crime of sacrilege. . . . This is emphatically a question that must be tested by practical experience, and cannot be decided by *a priori* prejudice. The question can only be settled, as Canon Carter remarks, by considering whether those husbands and wives, and those children, who go to confession become better or worse, more or less faithful in their respective duties—and to such a test its advocates are content to leave it. We believe Confession to be the remedy for, and not the fomentor of, evil, and hence the system tends to the promotion, and not to the marring of domestic peace. If it were the promoter of family discord, how is it that we so very frequently find that the husband and wife, or the father and daughter, resort to the same confessor? The popular idea of a confessor, as a man with a long-drawn hypocritical face, sneaking about to try and inveigle our daughters or our wives into the confessional, is a preposterous invention of Protestant ignorance—an idea that is no doubt directly fostered and prompted by the devil, for the devil must know how successful the confessional is in checking all that class of vices which St. Paul tells us are the most deadly to the soul. This notion I believe to be utterly false of the Confessional in any Catholic country. I do not deny that a scandal may occur once in ten thousand cases; but that may occur in connection with any Divine ordinance. History affords indisputable proof of deadly poison being conveyed by a priest through the Holy Eucharist, but would that justify us in a general rejection of the Blessed Sacrament? The medical man, called in to save the life of a patient has been known to deliberate in self-

seeking malice to destroy that life, but does the knowledge of more than one such instance cause us to put away all medical aid, or to howl down the whole profession? And now that the spirit of bunkum is so specially rampant among us, it is well to be reminded with all our boasting of the purity of English domestic life, that we have such a thing as the divorce court among us; that, to our eternal shame, facilities are given in England, in the outraged name of the Church, to the so-called marriage of divorced persons, which would not be tolerated for a moment in any other nation in Europe; and that, so far as statistics are worth anything, we are much nearer the bottom than the top of the tree. Moreover, the popular notion of confession is doubly false, so far as the Church of England is concerned, for not only does she, with the freedom and liberty, which are her special heritage and most distinguished characteristic, allow free choice of a confessor, but her priests are not bound down to celibacy, and are free, if they are so minded, to follow the example of St. Peter in the taking to themselves of a wife. Doubly false, I say, is this popular notion of confession, as applied to the Church of England, when many of the most able and devout men amongst them have dear wives and much loved children of their own, for whose matronly or virginal purity they would be ready to lay down the lives that God has given them. Really, I doubt if there is any single subject, sacred or profane, on which so many lies have been written and promulgated, many of them perchance in good faith, as on this question of Confession in the English Church, and I can only account for it, as I said before, by assuming that the Father of Lies is specially interested in checking its more general adoption. Time will not permit now to say more, but I should like this to go forth, which I can speak to of my own knowledge, viz., that two of the most experienced confessors of our Church (probably the two most experienced) make it a rule never to hear confession (1) of a wife without her husband's consent, nor (2) of a young person without the consent of their parents or guardians. And this I believe to be the general if not the invariable rule.

Canon Hole also made a lively Speech, in which he said:

"Why should not the Ritualists become Roman Catholics?" asks the Abbé Martin; and the Ritualist feels inclined to give him as answer the old translation in the vulgar tongue, of "O Mihi, beate Martine;"—"Won't you walk into my parlour," said the spider to the fly; "Oh, thanks," said the fly, "but Dr. Gladstone orders me to keep in the sunshine, and get as much fresh air as possible, and your sitting room, pardon me, looks rather stuffy." (Laughter and applause.) Some three or four years ago I was waiting for a train at Retford, when a good looking ecclesiastic raised his hat and fell into conversation, and this was the conversation:—Are you located in this neighbourhood? Some 15 miles away.—Still in the diocese of Nottingham? We call it the diocese of Lincoln.—Oh, I see; you are a Protestant. The word is not in my Prayer Book, and I never use it.—I thought you were a Catholic. You thought rightly.—I never was more mistaken; I thought you were a Catholic priest. You never were more correct in your inference; I am a Catholic priest. I understand; but why don't you join the Church? You mean your Church? Because I have everything, or nearly everything I want in my own Church, and am far from many things I dislike in yours. Moreover, your Church is too young for me.—Too young, he exclaimed; is not St. Peter old enough for you.? Yes, I said, but your St. Peter and my St. Peter are quite different

people. My St. Peter said, "I am a sinful man;" my St. Peter's faith failed on the sea; my St. Peter said with an oath, "I don't know the man." Our Lord said to my St. Peter, just after he had given him the keys, "Thou art an offence unto me." His infallibility is about four years old.—But, he said, this was before his penitence; afterwards he had the commission, "Feed my sheep." But when he wrote by inspiration from Heaven, he wrote, "Simon a Peter, servant to the elders, I who am also an elder," warning them against being lords over God's inheritance, just as the Master had warned "Whosoever will be chief among you, let him be your servant." He thought he saw his train. Had he stayed I might have told him that which we have to say to both of our accusers. Firstly, we are English Catholics, and intend to remain so, holding the faith of the Undivided Church as it was held "always, everywhere, and by all." Secondly, we are satisfied by history and our own experience that we have the Apostolical succession, and upon the Divine principle, "by their fruits ye shall know them," we are ready in all humility, (but it does not require much) to have our priesthood compared, as to their lives, conversation, and work, with that of any other nation. That has never been said of us, in the worst days of selfishness and sloth, which Pius IX. said of the clergy of Italy, "Here and there you may find a respectable parish priest, but as a rule they are dirt." Thirdly, we shall continue to hold the Catholic doctrines of the Real Presence and the Eucharistic sacrifice, but not Transubstantiation, nor the "mere memorial" untruth. Fourthly, we shall continue to receive confessions, even from Roman perverts, who desire reunion with the English Church (two instances have recently come within our own experience), but we shall not treat it as compulsory, or as anything less or greater than our Church declares it. Fifthly, we shall love and reverence the holy and Blessed Virgin as the mother of our Lord and the Queen of Saints, but we shall never pray "Sweet heart of Mary, be my salvation;" "Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope;" because in our ears, and we believe in hers, such words would be blasphemous. Sixthly, we shall pray with the saints, and ask their prayers, but we shall not make pilgrimages to pray before their bones; the process is too circuitous for a true faith, and duplicates of the same bone rather too numerous. We shall honour those who have the gift of continence, &c., remembering the Master's words "He that is able to receive it, let him receive it," but we shall hold by the same authority that "marriage is honourable in all," that except in rare cases, "it is not good for man to be alone," and that if God gives the priest a help-meet for him, she may do so much beautiful work for Christ among the poor and elsewhere, which otherwise would not be done. I might multiply these instances in which, as we believe, we possess the ancient faith, but what I have said or can say amounts to this—we are neither Protestants nor Romanists; we are Catholics. We have received the doctrine and the discipline of the Church of England as a sacred heritage from our Lord and his Apostles, from the Fathers and Councils of the undivided Church, and as such we will keep and defend them, so that we may transmit them to our children, neither despoiled by the abstractions of schism nor disfigured by the novelties of Rome. (Loud applause.)

CLEOPATRA'S NEEDLE.

"Cleopatra's Needle" has been successfully placed upon a site selected for it on the Thames Embankment. It is exactly opposite Salisbury-street, through which it forms a conspicuous object to persons passing along that part of the Strand. The real author of the obelisk was Thothmes the Third, or the Great, by whose orders it was quarried at Syene, and set up with a sister monolith in front of the Sungod's temple at Heliopolis, or, as it is called in Genesis, On. All the inscriptions and representations on both pyramidions—as well as the central column on all four shafts of each needle—belong to him. Two centuries and a half afterwards another Pharaoh flanked each primary shaft inscription with a column of his own royal names and titles on either side. This was Rammessu II., who was also called the Great. To the ancients he was known as Sesostris, and his fame so filled their ears that room was hardly left for a bare whisper of his illustrious predecessor's renown. The two sets of inscriptions (says the *Standard*) bear to so large an extent the same stamp of Egypt's antique Pharaoh-worship, in its boldest flights of Oriental mysticism, that it is needless, and could not fail to be irksome, to reproduce both. Some idea of the primary legends engraved on our own obelisk will suffice. Dr. Birch is the authority followed, though not slavishly. To begin with the little pyramid surmounting the shaft; its scenes represent Thothmes III., under the form of a sphinx, offering with outstretched hands to the gods Ra and Atum, the two principal types of the Heliopolitan Sungod. The offerings on the four sides respectively are water, wine, milk, and incense. The inscriptions consist of the names and the titles of these gods, the titles of the Pharaoh, and the announcement of each special gift. The primary inscriptions on the obelisk's shaft will read as follows:—

I. Middle column of east side when erected on the embankment: "The god Horus, ruling the Upper and Lower country, the powerful bull, renowned in Thebes; the King of Upper and Lower Egypt, Ra-men-Cheper, has made his monument to his father, the god Haremachu (Horus in the Horizons); he has set up to him two great obelisks, capped with electrum, at the first of the festivals of the Thirty-year Cycle; according to his wish he did it, the son of the Sungod, Thothmes (III.), type of types, beloved of Haremachu, ever living." II. Middle column of south side when erected on the Embankment: "The god Horus, ruling the Upper and Lower Country, the powerful bull, crowned by the goddess Truth; the King of Upper and Lower Egypt, Ra-men-Cheper. The lord of the gods has multiplied to him festivals on the great Persea tree in the midst of the House of the Phœnix (Heliopolis). He is recognised as his son, a divine chief; his limbs come forth daily as he wishes, the son of the Sungod, Thothmes (III.), King of On (Heliopolis), beloved of Haremachu." III Middle column of west side as erected on the Embankment; "The God Horus, ruling the Upper and Lower Country, the powerful bull, beloved of the goddess Truth; the King of Upper and Lower Egypt, Ra-men-Cheper. His father the god Tum has set up to him his great name, placing it in the temple belonging to On (Heliopolis), giving him the throne of the god Seo, the dignity of the god Cheper; the son of the Sungod, Thothmes (III.), good and true, beloved of the Spirits of On (Heliopolis), ever living." IV. Middle column on north side, as erected on the Embankment: "The god Horus, ruling the Upper and Lower Country, powerful bull, beloved of Osiris, the god of the tall upper crown; the King of Upper and Lower Egypt, Ra-men-Cheper, making dedications beloved of the gods, supplying the altar of the Spirits of On (Heliopolis), welcoming their persons at the two seasons of the year, that he may repose through them with a sound life of hundreds of thousands of years with very many festivals of the Thirty year Cycle; the son of the Sungod, Thothmes (III.), the Divine ruler beloved of Haremachu (the god Horus in the Horizons), ever living."

Pharaoh Thothmes of the Needle, the Sungod's darling child, who thus bursts upon us in all the radiance of that divinity which doth hedge a

king, was the son of the first Pharaoh of that name, brother of the second, and father of the fourth and last. The three generations belong to the earlier half of the great eighteenth dynasty, whose chief, Aahmes, in his sixth year freed Egypt from the yoke of the Hykshos, or Shepherd Kings, thus ending the 511 years of the Middle Empire, and becoming the founder of the new. Aahmes was the grandfather of Thothmes I., and who already began the wars of reprisals against the hated Asiatics, and left on the banks of the Euphrates a hieroglyphical record of his victories over them. The younger of his two sons, both of whom he had named after himself, and who succeeded him in turn, afterwards found the monument on the spot, and set up over against it a second triumphal stola of his own. As to the elder son, Thothmes II., his reign lasted less than two years, and seems, moreover, to have afforded no promise of anything either great or good. According to some Egyptologists, including Canon Cook, the learned editor of *The Speaker's Commentary on the Bible*, he was the Pharaoh of the Exodus. On his death succeeded Thothmes III., who reigned from this epoch, according to the monuments, fifty-three Egyptian years ten months and twenty-six days. It has been computed, on the strength of some astronomical indications met with in his inscriptions, that his accession dates from May 7, B. C. 1515. The length of his reign points to his having come to the crown very young. Hence the fact of a regency is easily explained. On the death of Thothmes II., his Queen, who was also, according to the Pharaonic custom, his sister, assumed the reins of government in the name of his surviving brother. Her ordinary name is variously read by Egyptologists Hatasu, or Hasheps. Manetho, after another of her monumental names, calls her Amenses. Egged on by a boundless ambition, she soon perverted her regency into downright usurpation, consigned her ward to ignominious seclusion in a temple amidst the Delta marshes, and strove to blot out all memory of him from the popular mind. Only little by little, as he grew to man's estate, did she grudgingly share with him some of his own stolen prerogatives, and condescend to date her monuments by the years of their joint reign. Meanwhile she herself affected to be a man, spoke of herself as such, forced the like idiom upon her Court, and assumed male attire. "She was a mystery to gods and men," he said of his epicene sister after she was gone. Her sway, however, was brilliant, and the task which he set himself of eclipsing its lustre was no light one. Perhaps but for the inferiority of his Heliopolitan Needles to her gilded pair at Karnak, purporting to have been set up at the same great cyclical festival, he would never have quarried the Lateran obelisk, which, though shortened by three feet, still overtops her standing monolith. There is even a pair of his obelisks mentioned in an inscription which were 108 cubits high, or within ten yards as tall as the Monument. Her great glory, however, was her Red Sea expedition. The great fleet of thirty-oared and sail-rigged ships which she sent forth, as represented on her frescoes, remind us of Solomon's naval enterprises in the same waters five centuries afterwards. Her galleys coasted Arabia Felix, taking tribute from the inhabitants, threaded the dangerous Straits of Bab-el-Mandeb, and doubling Cape Guardafui, the easternmost horn of Africa, made the adjacent country of Pount, on the Indian Ocean, an Egyptian dependency. Influential envoys sailed with the homeward-bound vessels to tender to the Pharaoness, as the living image of their tutelary Hathor, Lady of Pount, and goddess of love and beauty, the homage and gifts of the tribes. The freight comprised precious gums, choice perfumes, ebony, ivory, gold, antimonial eye ointment, dog-headed asses and baboons, panther skins, horns, and slaves. Besides other rare exotics, there were thirty-

one frankincense trees in tubs, each of them a load for six men, for transplantation into the Royal gardens.

The great Queen of Egypt received in full durbar at Thebes the embassy from Pount, and graciously accepted their presents and pledges of fealty. In the ceremonial on the occasion, which included a solemn thanksgiving festival to Amen Ra, Thothmes, as king, was assigned a prominent, but still a subordinate part. It could not have been long after this most striking event of the joint reign that, by opening triumphantly his long series of Asiatic campaigns, all led by himself in person, the young hero closed virtually, if not formally, the epoch of divided sway. They have been compared by our best Egyptian historiographers with those of Alexander the Great. They were at least fifteen in number, extending from the Pharaoh's twenty-second to his forty-second year. His annals recording them he caused to be engraved on the sandstone wall with which he surrounded the granite sanctuary, built also by himself at Karnak for Amen Ra, and they are in great part well preserved. All his personal wars there chronicled were more or less directed against Syria, in its widest sense, including all the regions between the Euphrates and the Tigris, with a large portion of Arabia as well. Rutanu, or Lutanu, the annals call the people who then inhabited this vast area, and it is probably the name they gave themselves. They dwelt under their own petty kings in cities single or grouped, but obeyed the King of Kadesh, on the Orontes, as lord paramount. Accordingly Kadesh heads the list of 119 strongholds of the Lutanu, which Thothmes says he reduced in the course of his first campaign. Yet from the detailed account of that campaign given in the annals it does not appear that Thothmes thus early fought his way to the Orontes, although in later wars he not only twice captured Kadesh, but won several victories on the Euphrates, and seemingly even on the Tigris. After all, however, there is no contradiction. Within less than a month of the Pharaoh's leaving his north-eastern frontier-fortress of Zalu on his maiden expedition Kadesh was humbled, not, indeed, on the Orontes, but at Megiddo, in Palestine. Thither the Syrian King, with such of his confederated Princes as he could rally in the crisis, had hurried forward to meet the Egyptian invader, and there his host fell panic-stricken to the earth before the impetuous onslaught of Thothmes. The Kings of Megiddo and Kadesh are expressly named amongst the fugitives who only saved themselves from the carnage by being drawn up by their clothes into the city, which was afterwards brought to terms by famine. This victory, as decisive as Necho's over King Josiah on the same spot, proved the key to all the Pharaoh's conquests in Western Asia. The day, the annals do not forget to tell us, was the anniversary of his coronation and the Feast of the New Moon, the 21st of the month Pachom, in his twenty-third year. In his twenty-fifth year he fought in Arabia, where he made a collection of rare plants and animals. This is not mentioned in his annals, which are silent as to the campaigns between his first and his fifth. This latter belongs to his twenty-ninth year, and was directed against South Phœnicia, Aradus, and Danapé, in Palmyrene Syria. It was during his next campaign that he for the first time took Kadesh, the metropolis of the Syrian League, and emptied its magazines of their grain to feed his Egyptian troops. Aradus was again laid waste, and its sister Phœnician city, Simyra, treated in like manner. The Syrian Princes were forced to give their sons and brothers as hostages to the Pharaoh, and to pay tribute in slaves, horses, chariots inlaid with precious metals, silver vases, iron, lead, armour, and rare plants.

The rest of his campaigns were no less triumphant. Under no year are the tributes, with statistics of number, weight, measure, quality, omitted from the record. They are mentioned repeatedly as having come from Singara, Babylon, and Assyria, as well as from Cyprus and other Mediterranean isles. Rekhmara, one of the Pharaoh's great officers, gives wall paintings representing the tribute of the Lutanu, the cinnamon-coloured Syrian bear, and a young Asiatic elephant, coloured red, being amongst the objects depicted. Near Ni, a city belonging to the same people, and seemingly on the Euphrates, Thothmes hunted 120 elephants. No southern wars of Thothmes himself are known, yet the Nubian and Ethiopian tributes are often enumerated in the annals, and it is certain that his sway in that direction reached beyond the Blue Nile. To him also, as well as to his masculine sister, the Pount did suit and service. One of the pylons added by him to the Temple of Amen Ra, at Karnack, of which stupendous structure he has a better right to be styled the builder than any other Pharaoh, is inscribed with 1,200 names of foreign places, east, west, north, and south, which owned his rule. The thousands of scaraps and other like amulets bearing his wonder-working scutcheon, which have turned up on so many of the Mediterranean shores, verify his monumental fame.

From an inscription discovered by Mr. Waynman Dixon on the bronze crab which supports the twin obelisk, which is still standing at Alexandria, it appears that Cleopatra brought them from Egypt B.C. 23, and set them up in front of a temple which she founded in honour of her lover, the deified Julius, on the occasion of the birth of their son Cæsarion. Our obelisk was thrown down some time between the thirteenth century and the seventeenth; and in 1610, when Sandys visited Egypt, he found it called "Pharaoh's Needle," so that its modern designation is of quite recent date. Of its subsequent adventures it is unnecessary now to speak; suffice it to say that Mr. John Dixon contracted with Professor Erasmus Wilson to convey it from Egypt to its final resting-place for 10,000*l.*; and that the feat has actually been performed for about 15,000*l.*; whereas the removal of the Luxor obelisk of Ramses II. to the Place de la Concorde in 1836 cost 80,000*l.* or 90,000*l.* The engineer Lebas, following the example of Fontana, who set up the one at the Vatican, erected a huge "castle" of timber, whereas Mr. Dixon has contented himself with a very modest staging. Fontana, who, however, had to raise 360 tons, whereas ours weighed but 193, used the labour of 1,500 men and 140 horses, straining for a month at ropes and tackle, and Lebas that of 480 men. Aided with hydraulic machinery, Mr. Dixon has done everything with a dozen men. Placing round the obelisk's centre of gravity an iron girdle, he raised it only a little more than half its height. So accurately was it poised that he could by his own strength cause it to vibrate like the beam of a balance to the extent of several inches. On Thursday afternoon a great crowd assembled on the Embankment to witness the final step. Amongst those within the hoarding were Professor Wilson, Captain Carter, who had piloted home the *Cleopatra*, Mr. Dixon and his consulting engineers, Mr. Baker and Mr. Palfrey Stephenson, Sir Joseph Bazalgette, and other eminent engineers. The four winches which were employed were each manned by three men; and just before three o'clock the monolith began to turn. In ten minutes it was at an angle of about 45 degrees—a most critical juncture—and in five minutes more 60 degrees was reached. By the time the half-hour had chimed from the Clock Tower the stone had, to any save a mathematical eye, taken an upright position. The heavier end had, in fact, travelled, as an engineer present cal-

culated, 43½ ft. in the thirty-two minutes, or, as Captain Carter put it, an arc of 90 degrees in half an hour—*i. e.* at half the rate of the minute hand of the clock. After this there was a pause, which, as there was no sign visible of the next and final operation, the dropping the Needle on its pedestal, became more and more ominous, and by four it began to be known that nothing further would be done that day. Then, strangely enough, so far from displaying any chagrin or disappointment, the enthusiasm of the crowd, as though the wonder they already saw before them had now for the first time struck them in all its grandeur, burst forth in ringing cheers, which were renewed from river, road, terrace, and bridge as the union Jack was run up on the flagstaff which overtopped the pyramidion on the north side, and again when the Egyptian flag followed on the south. On Friday by noon the operation was completed; but before the obelisk was let down into its place the following objects were deposited in the two large earthenware jars enclosed in the pedestal:—

Standard foot and pound, presented by the Standard Department of the Board of Trade; bronze model of the obelisk, ½in. scale to the foot, cast and presented by Mr. Joseph Whitley, of Leeds; copies of *Engineering* printed on vellum, with plans of the various arrangements and details employed in erecting and transporting the obelisk, together with its complete history, presented by the proprietors of the publication; jars of Doulton ware, presented by Doulton and Co.; a piece of the obelisk stone; complete set of British coinage, including an Empress of India rupee; parchment copy of Dr. Birch's translation of the obelisk's hieroglyphics; standard gauge to 1,000th part of an inch as sample of accurate workmanship; portrait of the Queen; Bibles in various languages, presented by the British and Foreign Bible Society; *Bradshaw's Railway Guide*; Mappin's shilling razor; case of cigars; pipes; box of hairpins and sundry articles of female adornment; Alexandra feeding bottle and children's toys, presented by a Jady; a Tangye's hydraulic jack as used in raising the obelisk; wire ropes and specimens of submarine cables; map of London; copies of the daily and illustrated papers; photographs of a dozen pretty Englishwomen, presented by Captain Henry Carter; a 2ft. rule; a *London Directory*, *Whitaker's Almanac*.

The obelisk is 68ft. 2in. in height, and is a little shorter than that in Paris, that in Rome being no less than 105ft. 6in. in height. On the other hand, it is the oldest out of Egypt.

From the Church Quarterly Review

THE DOGMATIC POSITION OF THE CHURCH OF ENGLAND.

1. *The Church and its Ordinances.* By Walter Farquhar Hook, D.D., F. R. S. 2 vols. (London, 1876.)
2. *The Via Media of the Anglican Church. Illustrated in Lectures, Letters, and Tracts, written between* 1830 *and* 1841. By John Henry Newman. 2 vols. (London, 1877.)
3. *The Articles of the Anglican Church, Paraphrastically Considered and Explained.* By Franciscus A Sancta Clara, S.T.P. Edited by the Rev. Frederick George Lee, D.C.L. (London, 1865.)
4. *An Explanation of the Thirty-nine Articles.* By A. P. Forbes, D.C.L., Bishop of Brechin. Second Edition. (London, 1871.)
5. *Scepticism, a Retrogressive Movement in Theology and Philosophy, as contrasted with the Church of England, Catholic (at once) and Protestant, Stable and Progressive.* By Lord Lindsay. (London, 1861.)
6. *Œcumenicity in Relation to the Church of England.* By Alexander Lord Lindsay, Earl of Crawford and Balcarres. (London, 1870.)

7. *Considerationes Modestæ.* By William Forbes, D.D., Bishop of Edinburgh. (London, 1658.)
8. *Christendom's Divisions.* By Edmund S. Ffoulkes. Parts I. and II. (London, 1865–7.)
9. *The Truth and Office of the English Church. An Eirenicon.* By E. B. Pusey, D.D. (Oxford, 1865.)

When the external evidence in favour of the spiritual claims of the Church of England was summed up in a former number of this *Review*, and tendered in proof of her position as the true representative in this country of the Apostles' fellowship, the internal evidence was rather assumed than demonstrated, and was rested chiefly on the undisputed facts of the singular revival and recovery which have marked her last forty years.

But these facts, however striking and interesting in themselves, and incapable as they are of being paralleled by any events in history, save the Jewish revival under Ezra and Nehemiah, and perhaps the brilliant period of Christian thought and activity which succeeded to the leaden days of the tenth century, when the very memory of zeal and learning had seemed forgotten, do not of themselves adequately meet a further objection which is raised against the character of the Church of England from two opposite quarters simultaneously, chiefly by Roman Catholic controversialists, but in a less degree by Protestant Nonconformists also.

That objection, one of considerable plausibility, and capable of being stated in a seemingly cogent fashion, is that the great variety of theological opinion visible within the Anglican pale, as contrasted with the comparative homogeneity of several other religious bodies, shows beyond the very possibility of refutation that a communion which is in truth made up of three, if not four, mutually repellent and hostile bodies, held together, like dogs in a leash, by no more sacred or permanent tie than the precarious bond of State control as an accident of establishment, can in no sense be the custodian and teacher of the One Truth communicated to mankind by divine revelation.

It is sufficiently evident, say the objectors, that a body of doctrine given by God to man must needs, from the nature of divine attributes, be harmonious and consistent in all its parts. "God is not the author of confusion" (1 Cor. xiv. 33), and, accordingly, whatever amount of debate there may be, or has been, raised in favour of rival systems of theology, none can be so much as admitted into the arena of competition which does not satisfy the primary condition of being logically at one with itself. And, therefore, whatever may be urged by their several supporters in favour of Roman Catholicism, Calvinism, Unitarianism, and even Islamism, Anglicanism has no place whatever, and is not so much as arguable, being excluded by reason of its conflicting theories, making it impossible to state positively that its doctrine on any disputed tenet is of such or such a kind, seeing that the very next authority consulted, whether a book or a living teacher, professedly belonging to the same communion, will probably give an entirely different account of the matter, and even denounce the previous formulation of doctrine as heretical. Contrariwise, some far larger element of assured knowledge as to what his communion intends to teach is possessed by the adherent of almost any other religious body; a knowledge rising to certainty in the case of Roman Catholics, whose favourite boast it is that substantially the very same reply, if not couched in the very same terms, will be given by every bishop or priest of the Latin obedience, of whatever country, language, and degree of cultivation, to any question on a point of doctrine—perhaps even of discipline—put by an inquirer. Thus, the Church of Rome is evidently a keeper and witness of some clearly as-

certained body of doctrine, whatever subsequent debate may be raised by opponents as to the authenticity of any part of it; whereas the Anglican communion, even if retaining some fragments of revelation, rather by accident than on principle, holds them in far too loose and uncertain a grasp, and is too little assured as to their nature, to be their keeper and witness at all, and therefore does not discharge the office, nor, consequently, possess the character, of a Church. Nay, so weak are the centripetal, and so powerful the centrifugal, forces at work within her, that, should the relations of Church and State be changed before any marked alteration has passed over the temper of her competing sections, a rending of the existing society into at least three mutually repellent bodies, each claiming to be the true and only representative of the Church of England, must inevitably follow, and introduce fresh elements of confusion. And even apart from such an extreme view of the situation, it is obvious that for more than two centuries it has not been able to deal with new questions in any practical and effective manner. Should a debate arise whose wholly modern form precludes the attempt to settle it by appeal to ancient precedent, the Church of England in its collective and official capacity is compulsorily dumb, and, therefore, having no living or authoritative voice wherewith to speak, is on this ground also detected as a mere impostor.

Contrariwise, the Roman Church, especially since the infallibility dogma was promulged, has a living voice ready to deal at each instant with new difficulties and problems as they arise; while even the Protestant sects, with the rarest exceptions, are also in the enjoyment of means for making their teaching authoritatively known, and for adapting it so as to meet all fresh complications which may arise.

This is a brief, but in no degree a softened, account of an objection which is very commonly alleged against the Church of England, and which is in appearance so very formidable that it has proved too much for many intellects, unable to dispute its premisses or to resist its conclusions, and which have, therefore, made their submission to other claims urged in more imperative terms than it has been the policy of our Church to adopt. To keener and more reflective understandings, the matter is not so easily disposed of. There is an initial difficulty in this short and easy method which requires explanation before pushing on to the prearranged close.

How is it that the English Church should be just the one Christian body of any note in this anomalous and illogical position, and, being so, should nevertheless exercise such a singular fascination over a larger body of cultured laity than is to be found in active and hearty communion with any other society, should have a ministry exercising greater social influence than any other pastorate, whether of the older historical Churches or the newer voluntary organisations, and should not merely hold her own in her native land, but spread and ramify all over the earth, till the sees in communion with Canterbury (and they neither titular nor microscopic, like so many scores of Latin dioceses) now number one hundred and seventy in Europe, Asia, Africa, America, Australasia, and Polynesia? By all the rules of such logic as we have been considering, she ought to be discredited, crumbling, impotent, dying, instead of exhibiting everywhere marks of active and vigorous life and growth.

This rejoinder lies on the surface, and is obvious to every one. A little deeper down comes another, requiring somewhat more mental power of observation, but equally plain when once pointed out. It is this: Whatever might be the moral and evidential value of homogeneous teaching and continued fresh pronouncements by authority on disputed questions, if these qualities were peculiar to any one Christian body, and notably to

the Roman Church, their cogency as attributes disappears when it is once shown that they are shared by many societies alike to each other in no other particulars, either as respects the articles of their belief or the organisation of their system. If the two qualities under consideration be common (and they *are* common) to Quakers, Methodists, Baptists, Lutherans, Calvinists,—nay, to Mormons, Mohammedans, and some at least of the Buddhist sects—it follows at once that in themselves they cannot be distinctive notes of truth and authority, nor even necessary integral parts, inseparable from the aggregate whole, of any divinely ordained institution. And this is no evasion of the difficulty by raising a side issue; it is the necessary conclusion from the fact that certain Roman controversialists, in arguing against the Church of England, have actually asserted its practical and moral inferiority to Islam itself, not to speak of Christian societies, on the ground of its less positive dogmatic attitude and its weaker powers of coercion. Thus it appears that in the minds of persons trained as these controversialists must have been, whether by themselves or others, it is of much more consequence to be very bold, incisive, and minatory in assertion, than that the thing asserted should be *true;* for it will hardly be pretended, even by extreme Ultramontanes, that the Koran is a nearer and more satisfying approximation to the revealed dogmas of Christianity, or to the contents of the Missal and Breviary, than the Book of Common Prayer.

Further: if these two attributes be of the signal importance alleged, the claim of any Christian society to be regarded as the True Church will increase as they happen to be prominent in it, and that communion which can offer proof of possessing them in the highest degree must be acknowledged as the superior of all others.

But this can only be done by a society whose leading characteristic is rigid exclusiveness, and which is consequently noticeable for smallness of numbers, relatively or absolutely. For exact homogeneity in teaching can be secured, under the conditions of human nature, only by means of a very brief creed, very stringently and precisely worded, and enforced amongst a very small body of adherents by means of extremely severe coercive discipline. If there be many articles of belief, any degree of indeterminateness in their wording, or any exercise of tolerance in discipline, then some variety of exposition, some divergence of schools, must arise in course of time, and that rarely later than the second generation of any communion. Islam, with the simplest and briefest creed of any widely accepted religion, is not merely divided into the two great and irreconcilably hostile camps of Sunni and Shiah, but the conservative Sunni themselves are parted into four, or (counting in the Wahâbi) five orthodox sects, and scores of heterodox ones; while one of the youngest and narrowest societies in Christendom, the Plymouth Brethren, has already split into at least two rival parties, with every likelihood of further subdivision. Such being the universal tendency of mankind, no sect or body can keep itself in all its parts strictly to one standard, save by the process of continual excommunication and extrusion, or else by the forcible silencing of all oral teaching, obliging religious instructors to confine themselves to recital of written and printed documents, formally set out and licensed by authority. The moment a society loosens its tension in any of these respects, its absolute homogeneity lessens; whence it is clear that only a sect, a very small sect, and one exceptionally permeated by the sectarian spirit, can exhibit these qualities in the highest degree; whereas the Church Catholic, which must, in virtue of its aims, dimensions, and history, be comprehensive before all things, can not possibly manifest them in any similar or even comparable fashion.

For we must not allow ourselves to be led astray by the common error of taking a part for the whole; and the teaching office of the Church, though important, is not the highest, is in truth only one out of many functions, and might very conceivably be developed and exaggerated at the cost of the remainder. The really highest function of the Church is to be the mystical Body of Christ, to bring as large a number of human beings as possible into covenant relation with Him, to be the leaven working in civil society with a regenerating influence in all departments of mental and practical activity, and gradually to transform the kingdoms of this world into the kingdoms of God and Christ. This office can not possibly be discharged without taking account of, and making full allowance for, not only the broader lines of divergence traced by the Divine hand in such matters as race, language, and national temperament; but the more subtle, minute, and infinitely varied differences of intellect, tastes, and mental attitude, which distinguish each individual of the human race from his thousand millions of fellows, and are equally due to the will of God.

This may be partially illustrated by directing attention to the fact that the Jewish Church, the type, the germ, and precursor of the Christian Church, was also in its essence an institution for maintaining the covenant of God with Israel, as well as for keeping custody of the Divine oracles (Rom. iii. 2); and that shortly before the time of Christ, its teaching, whatever it may have been at an earlier period, was sharply divided between the rival schools of Hillel and Shammai, while Pharisees, Sadducees, and Essenes formed parties more distinctly marked off from each other in doctrine and discipline than the competing sections within the Church of England are now, yet without any prejudice to the corporate unity of the body, or even to the authoritative position of the Scribes as teachers (St. Matt. xxiii. 2, 3) of the Law.

That the absolute oneness of doctrine, the complete absence of even the semblance of contradiction, now sought to be imposed as a test of Church character, was not found in the Christian body during Apostolic days, is manifest to any one who will read the language of St Paul and St. James on the subject of Justification; for the natural impression made on the mind of the reader at first, is not merely that the two statements are irreconcilable, but the contradiction was intentional and deliberate on the part of the latter of the two writers, whichever he were. Any such explicit conflict between accredited divines of the same communion in the present day would be seized upon as proof that no authoritative teaching on the points in dispute existed, by which both were equally bound. But all who receive the whole New Testament as inspired (which Roman Catholics are bound to do by the decrees of Trent, and the Creed of Pius IV.) are content to say that the two Apostles cannot possibly be contradicting each other, but are directing the attention of their readers to different aspects of the same truth, and meeting different spiritual needs, yet united by a true underlying harmony of doctrine, unseen by superficial observers.

There is yet a further consideration to be taken into account, which is that the Christian Church, as a great hospital for the spiritual ailments of mankind, can not fulfill its task in this respect, if it make the existence of large classes of those very ailments a ground for expulsion of patients afflicted with them. That is to say, excommunication and extrusion must needs be exceptional and temporary penalties, sparingly and reluctantly had recourse to, and justifiable only when it has become abundantly clear that any inmate is doing more harm to the others by his presence than he

is receiving benefit himself. The man who is driven out of a sect can find twenty others as good or better, and very seldom, in point of fact, is conscious of any loss or suffering, beyond that involved in the breaking of old ties and associations; but one who is expelled from a great historic Church, yet has no mind to become a sectary, is an exile and wanderer, and has great difficulty in obtaining Christian fellowship which meets his spiritual needs. He is like the still uncured patient thrust into the street, with no home to go to, and no other hospital available. And if he die, is it suicide or manslaughter? In plainer words, a Church ought naturally to be much more chary of alienating and repelling its children on doctrinal grounds than a sect is, and that for three reasons; (*a*) that, having a wider area of doctrine as a basis, it can afford to tolerate nonconformity in some respects, where there is conformity in a much larger number; whereas, in a sect, nonconformity to one or two speculative opinions—as the Methodist view of conversion, for instance, or the Free Kirk view of establishment—often means entire divergence from the *raison d'être* of the body; (*b*) that its sense of duty and responsibility toward its members should be as keen as its sense of its own rights and claims, and that the motherly feeling of compassion and long-suffering should be stronger than that of indignation and vindictiveness at disobedience; (*c*) that its larger and wider experience, as compared with even the oldest and largest sects, should have taught the historical impossibility of enforcing rigid conformity for any length of time, and, what is more, the yet more vital fact, that all truth, and especially spiritual truth, is many-sided.

This last sentence brings us face to face with the main and finally insuperable objection to the theory we have been considering, namely, the incapacity of any human intellect, or the aggregate of all human intellects, to apprehend all parts of Divine truth. It is not merely that no one sees the whole, or, in fact, more than a very small portion; nor yet that, as a rule, any two people, A and B, do not see equally what they both see somehow; but that very often indeed A sees nothing whatever of what B is gazing at, and, conversely, though what B observes is just as much present to sight as what A notices. There is an Indian story which not inaptly illustrates this position. Adarcimoukha, King of Djambouli, collected a number of blind men at his palace, and directed his prime minister to conduct them to the elephant stables, to make each one of them touch one of the huge beasts, and then to bring the whole party back to him. One blind man touched a leg, another the end of the tail, others again in turn the belly, sides, back, ear, head, tusks, and proboscis. On their return, the king asked them, "Have you seen [*sic*] the elephants or not?" "We have seen them completely," answered they. "What are they like?" asked the king. He who touched the leg said, "The elephant of our august king is like a pillar." "Like a besom," said he who had touched the tip of the tail. "Like a branch of a tree," said the one who had touched the tail higher up. "Like a mass of earth," said he who touched the belly. "Like a wall," said he who touched the sides. "Like the ridge of a mountain," said he who had touched the back. "Like a large winnowing fan," said he who had touched the ear. "Like a mortar," said he who had touched the head. "Like a horn," said he who had touched the tusk. "Like a thick rope," said he who had touched the trunk. And then all those who had touched the elephant began to dispute with one another. [1]

Each of these disputants stands for the founder or adherent of a narrow sect, having grasped but a small fragment of imperfectly apprehended

[1] Stanislas Julien, *Contes et Apologues Indiens*, vol. i. pp. 47-50.

truth, loudly asserting that he knows the whole, and that all other statements on the subjects are not complementary, but contradictory, and therefore false. The Church, seeing far more than each and all of them, knows also that even she does not see the whole, and therefore all through her history, until quite recent times, despite occasional and local outbreaks of narrow bigotry, has been far more tolerant than the more liberal sects, and more penetrated with the sense of the sacredness of truth, the incapacity of the finite to measure, weigh, and tabulate the infinite.

Accordingly, those who are familiar with the history and literature of Latin Christendom from the fall of the Roman Empire of the West till the Reformation, and even till the French Revolution, are aware that there were not merely great national differences of Church character visible, so that Spanish Christianity was quite diverse in expression and temper from German, and it in turn from French, and that from Italian, but that rival schools of theology and philosophy, exhibiting very marked and serious points of divergence, competed with each other throughout the Middle Ages, and found their chief arena in what was then the great centre of theology and literature, the University of Paris. Nay, more, the great religious Orders, notably the Benedictines, Carthusians, Dominicans, and Franciscans, each had its several traditions, and thus introduced fresh elements of variety into the ecclesiastical life of the era known to enthusiasts as the Age of Faith, when a breadth and freshness of treatment, scarcely credible to any who have not made a special study of mediæval theology, prevailed in the teaching of the Latin Church, too broad and generous then to quarrel over matters of detail which have since been magnified into essential principles. In fact, the passion for conformity, so far as it has exhibited itself in the West, is a mere political reaction after the crash of the Reformation, seen alike in Tudor England, Vasa Sweden, and Hapsburg Spain and Bohemia. The problem set to the Papacy, after half Europe had been lost to the Latin obedience, was how to present such a united front to the already disintegrated, but still powerful, forces of Protestantism, as might arrest further revolt, and perhaps even win back some alienated provinces to the Church; and the history of the counter-Reformation, in which that task was in a great degree accomplished by the labours of the Jesuit Order, is in the main the history of a gradual narrowing of Latin theology. When the second act of the great drama of individualism came in the shape of the French Revolution, a futher step in this direction was taken, and the sedulous aim of the dominant school in the Roman Catholic communion ever since has been to suppress all such internal varieties as survived the Reformation, and to substitute for national and other diversities a universal Italianism, and that of the Jesuit species, even in those ancient societies, such as the Benedictines, and Dominicans, whose loyalty to the Roman see has never been imperilled, but whose own traditions belong to an earlier and more liberal age. Now, if it be conceded that this particular type of Christianity is on the whole superior to all others, yet it is but one aspect of a Divine system, and thus necessarily imperfect, and incapable of meeting the needs of large classes of minds. The practical result of its enforcement has been the alienation from the Church of the cultivated laity in every continental State, with the most insignificant exceptions, and the still more hurtful genesis of the sectarian spirit amongst those who remain faithful, whether teachers or taught. Its working, as set forth at length, and with keen insight, by Cardinal Vitelleschi, writing under the pen-name of Pomponio Leto, his experiences of eight months at Rome during the Vatican Council, may be briefly summed up thus: 1. The isolation of the

clergy from the rest of society. 2. The limitation of thinkers about religion to a very small class, leaving the main body attentive to physical enjoyment alone, and thus dragged down to a very low moral level. 3. Alienation of the devout minority from the duties of practical and civil life, and their absorption in an ascetic and speculative existence, not corresponding to the necessities of human nature. 4. Conflict between patriotism and religion. 5. A centralisation which destoys a Catholic *world*, and substitutes for it a Catholic *party*, marked off in every country from the habits, interests, and affections of the rest of the nation. 6. The subdivision of even this restricted Catholic party into a very small minority of obedient devotees, or *praticanti*, and a large majority of mere "honorary members for life," living in habitual corruption or indifferentism, but tolerated by the ecclesiastical authorities, on the easy conditions of abstaining from arguments on matters of principle, observing a few external ceremonies, and giving a general promise of final repentance. 7. Careful and hostile isolation, even on the part of such Catholics as scarcely pretend to have any religion whatever, from members of all other Christian bodies— any deviation from this policy being in favour of rationalistic societies, rather than of more orthodox communions. 8. Systematic compulsion of those who do not submit unreservedly and uninquiringly to authority, on the principle that a small body, which can be perfectly trusted, is better than a large one whose allegiance is partly uncertain.

This account and estimate, being that of a Roman noble and prelate of the highest rank, himself one of the majority at the Vatican Council, is probably more lenient and favourable than that of any observant outsider, however impartial, would prove, and cannot be said to supply very cogent arguments in favour of uniformity. It is to be noted that, even assuming such uniformity to be good in itself, and a note of the true Church, it was certainly never attained, nor so much as aimed at, until within the last three centuries; was not victorious as a principle till within living memory. And, consequently, whatever exception is taken now to the *kind* of variety within the Church of England—we do not touch the question of *degree* as yet—precisely the same lies against the Latin Church, from the renewal of learning in the eleventh century, to the stamping out of Gallicanism by Pius VII.'s Concordat with Napoleon I. in the nineteenth.

What is, however, even more remarkable, is that the steady effort at enforcing absolutely rigid homogeneity throughout the Latin obedience, which has been maintained and enhanced from 1804 to 1870, has not even yet achieved its aim, for the assertion, cited above, that the very same reply will be given to any theological question by every Roman Catholic ecclesiastic, though founded on the indubitable fact that the education of the Latin clergy is almost everywhere in the same hands, and imparted from nearly identical text-books in all seminaries, is not true now, and is never likely to be true in the future. There is not uniformity of teaching even on such a topic as the Holy Eucharist; for not only is more than one explanation of certain details current, but in direct contradiction to the orthodox Roman doctrine, that the Sacramental Presence is supra-local, the popular theology is localism of the most material kind, as taught in Faber's *Blessed Sacrament*, and evidenced by a religious print, procurable in any Paris *magasin d' objects de religion*, representing Christ in a standing pyx or monstrance, with a cross-barred grating in front, and inscribed "Prisoner of Love." So, again, there are two contradictory purgatorial doctrines taught, and there are half-a-dozen conflicting views on indulgen-

ces. It is only a few years ago that a learned Roman Catholic priest in this country drew up a list of more than eighty heretical propositions extracted from the works of Frederick William Faber, and transmitted it to Rome, with a petition for their formal condemnation as injurious to religion. But, although the authorities of the Holy See did not undertake to defend the orthodoxy of the impeached passages, Faber was too far useful and zealous an Ultramontane to be molested, and the matter was quickly shelved. However, it is clear that not one, but eighty questions might have been put to him with the certainty of an incorrect answer; while the policy which prevailed was identical in principle with that which dictated the Gorham Judgment in England, but of far wider range and more enduring influence. A citation from the Roman Catholic Mr. Fitzpatrick's *Life of Bishop Doyle*, the famous "J. K. L.," whose evidence on Papal authority before a Parliamentary Committee did much to bring abont the Emancipation Act of 1829, is not inapposite:

> Some divines of the present day may wonder at the views on these and other questions to which Dr. Doyle gave expression; but it should be remembered that there is nothing so changeful as theological opinions. They always borrow the hue of contemporaneous events, and are sown by association also. One of the most distinguished professors of theology now living [1861] tells us that when a student he held views which he believes at this time to be unfounded, *and he has since given ten years as a professor to the refutation of opinions which his own preceptor taught him five and thirty years ago.*

But the most curious fact of all in this connexion has yet to be stated. The Vatican decrees themselves, specifically designed to terminate controversy within the Latin obedience, have actually given rise to —or at any rate have quite failed to check—four distinct and irreconcilable schools of interpretation. First comes the Ultramontane maximising school, which interprets the decrees in the fullest sense of which they are grammatically capable, and sometimes go so far as to say that every utterance—even merely casual—of the Pope is divinely inspired and infallible, or that the probability that it is such is so near certainty that to dispute or doubt it is rash and perilous in the highest degree. That is Cardinal Manning's view, Mgr. Capel's, and that of a majority of the Jesuits. Next is the Ultramontane minimising school, headed really by Dr. Newman, and expressed in his now famous *Letter to the Duke of Norfolk*, but also supported by Bishop Fessler and other leading personages, with the express sanction of the late Pope, which restricts infallibility to a certain class of Papal documents only, issued in a particular form and manner, and hedged in by a variety of other limitations, which make it probable that no purely pontifical utterance yet known to history could pass through the fine meshes of the minimisers' sieve. Thirdly comes the old-fashioned Gallicanism taught in these islands till quite the other day, and vouched for by prelates like Doyle, Challoner, Hay, Milner, and McHale, according to which the Pope has no temporal jurisdiction outside his own dominion, is inferior to a General Council, is restrained in the exercise of his power by the canons of the Universal Church, and is not infallible in matters of faith. This view, though scouted and denounced by Ultramontanes now, is by no means extinct, and cannot be pronounced heretical without retrospectively condemning so many and such eminent Catholics, such as those already named, and others, like Bossuet, even more distinguished, that the recoil and possible bursting of the gun would be more dangerous to the artillerist than its ball could be to the mark aimed at. Fourthly come those who hold that Papal infallibility was not matter of faith up to July 18, 1870, but was made such then and sub-

sequently not by virtue of the Pope's definition, but by that of a Council alleged to be Œcumenical. A fifth class, perhaps as large as any of the preceding, simply disbelieves the doctrine entirely, and however stated, but is content to abstain from all open protest, and to acquiesce silently, in the hope that things will go on much as they have done hitherto, and no practical results flow from the new attribute conferred on the Roman Pontiff. And, even without citing so extreme a case as this, or the gradual increase in the number of Latin dogmas of other kinds, the broad fact remains that the theology of the seventeenth century is markedly unlike that of the fifteenth, and in turn differs from that of the nineteenth in many notable particulars.

The conclusion, so far, is that the allegation of complete unanimity of doctrine within the Latin pale, made by Roman controversialists, is not based on fact, nor even warranted as true in the main, with but trifling variants not affecting the general conclusion. And as the contention is, not that there is a much greater *degree* of uniformity, due to a more centralising and coercive policy and discipline, of purely human and modern origin, found in the Roman Church than in the English (which is true enough, whatever the value of the fact be), but that the Roman Church is by supernatural grace and endowment preserved from every *kind* of theological diversity, the whole case, because overstated, and rested on the overstatement, breaks down. To the theologian, the one practical result of the careful assimilation of all the seminaries and text-books of the Latin world, a process still in course of elaboration, is extraordinary meagreness, sameness, and triteness in the whole range of modern Roman Catholic divinity. The student who takes up some recent French catechetical work, course of dogmatic sermons, or manual of theology, for the first time, will be struck with the contrast it presents to any English books of the kind that have come in his way, by its superior incisiveness, lucidity, order, method, and seeming fulness, if not exhaustiveness, and will think that he has got the key to a vast treasure of theology. But let him buy as many more on the same subject, whatever it be, as he chooses, and he will almost certainly find that he has not enriched his stores by a centime's worth. Each writer treads punctiliously in the steps of his predecessor, and says the same things in exactly the same voice, tone, almost in the same words, over just the same difficulties without explanation, employing identically the same cut and dried anecdotes, quotations, and illustrations which looked so fresh when first encountered, and omitting the same vast range of topics as unsafe handling; a fact notably illustrated by the universal scantiness, poverty, and insignificant value of modern Roman contributions to Biblical literature and exegesis.

Thus the final impression produced by a survey of the Latin obedience, as it now is through the policy of its dominant school, is its dead and artificial uniformity, utterly unlike the variety in likeness which is the note of Divine creation; its consequent loss of the note of Catholicity in the senses of co-ordination of all truths and adaptability to all types of mind; and its gradual transformation into that which, albeit the greatest and most remarkable of sects, is still a sect, and nothing more, in spirit and action.

[*To be continued.*]

CHRISTIANITY; OR THE CATHOLIC CHURCH.

[*Concluded.*]

"In the Catholic Church," says St. Augustine to the Manichees, "not to speak of that most pure wisdom, to the knowledge of which few spiritual men attain in this life so as to know it even in its least measure,—as men, indeed, yet without any doubt,—(for the multitude of Christians are safest, not in understanding with quickness, but in believing with simplicity,) not to speak of this wisdom, which ye do not believe to be in the Catholic Church, there are many other considerations which most sufficiently hold me in her bosom. I am held by the consent of people and nations; by that authority which began in miracles, was nourished in hope, was increased by charity, and was made steadfast by age; by that succession of holy bishops from the Apostles, whom the Lord sent even as His Heavenly Father had sent Him, even to the present episcopate; lastly, by the very title of Catholic, which, not without cause, hath this Church alone, amid so many heresies, obtained in such sort, that, whereas all heretics wish to be called Catholics, nevertheless to any stranger, who asked how to find the "Catholic" Church, no one of them would dare to point to his own basilica or house. These dearest bonds, then, of the Christian Name, so many and such, rightly hold a man in belief in the Catholic Church, even though, by reason of the slowness of our understanding or our deserts, truth hath not yet shown herself to us in her clearest tokens. But among you, who have none of these reasons to invite and detain me, I hear but the sound of the promise of the truth; which truth, verily, if it be so manifestly displayed that there can be no mistake about it, is to be preferred to all those things by which I am held in the Church; but if it is promised only, and not produced, no one shall move me from the faith which by so many and great ties binds my mind to the Christian religion in the Catholic Church." Contr. Man. Ep. 5.) When Adimantius asked his Marcionite opponent, how he was a Christian, who did not even bear that name, but was called from Marcion, he retorts, "And ye are called from the Catholic Church, therefore ye are not Christians either;" Adimantius answers, "Did we profess man's name, thou would'st have spoken to the point; but if we are called from being all over the world, what is there bad in this?" (Origen, Opp. t. I. p. 309).

"Whereas there is one God and one Lord," says St. Clement, "therefore that which is at the summit of veneration is praised as being sole, being after the pattern of the One Principle. In the nature then of the One, the Church, which is one, hath its portion, which they would forcibly cut up into many heresies. In substance then, and in idea, and in principle, and in preëminence, we call the Catholic Church one and sole; in order to the unity of one faith, the faith according to her own covenants, or rather that one covenant in different times, which, by the will of one God and through one Lord, is gathering together those who are already ordained, whom

God hath predestined, having known that they would be just from the foundation of the world. But of heresies, some are called from a name, as Valentine's heresy, Marcion's, and Basilides' (though they profess to bring the opinion of Matthias, for all the Apostles had, as one teaching, so one tradition); and others from place, as the Peratici; and others from nation, as that of the Phrygians; and others from their actions, as that of the Encratites; and others from their peculiar doctrines, as the Docetæ and Hematites; and others from their hypotheses, and what they have honoured, as Cainists and the Ophites. and others from their wicked purposes and enormities, as those Simonians who are called Eutychites." (Strom. vii. 17.) "There are, and there have been," says St. Justin, "many who have taught atheistic and blasphemous words and deeds, coming in the name of Jesus; and they are called Marcians, others Valentinians, others Basilidians, others Saturnilians." (c. Tryph. 35.) "When men are called Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropians," says Lactantius, "or by any other name, they cease from being Christians; for they have lost Christ's Name, and clothe themselves in human and foreign titles. It is the Catholic Church alone which retains the true worship." (Instit. N. 30.") St. Pacian writes: "Suppose this very day I entered a populous city. When I had found Marcionites, Apollinarians, Cataphrygians, Novatians, and others of the kind, who call themselves Christians, by what name should I recognise the congregation of my own people, the congregation of Christ, unless it were the name Catholic? Whence was it delivered to me? Certainly that which has stood through so many ages was not borrowed from man. This name "Catholic" sounds not of Marcion, nor of Apelles, nor of Montanus, nor does it take heretics for its authors. Certainly that was no accessory name which endured through so many ages. The Church is the Body of Christ. Truly, the body, not a member; the body composed of many parts and members knit in one, as saith the Apostle. For the Body is not one member, but many. Therefore, the Church of Christ is the full body, compacted and diffused now throughout the whole world, it is the Catholic Church." (St. Pacian, Ep. to Sympronian.)

We, therefore, have reason to say: if there be a form of Christianity, at this day, distinguished for its careful organization, and its consequent power: if it is spread over the whole world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant towards what it considers error; if it is engaged in ceaseless war with all other bodies called Christian; if it, and it alone, is called Catholic by the world, nay, by those very bodies, and if it makes much of the title; if it names them heretics, and warns them of coming woe, and calls them one by one to come over to itself, overlooking every other tie; if it boldly professes to be the Catholic Church, and itself to be the only Catholic Church; if all the other bodies call it seducer, harlot, apostate, Antichrist, devil; if, however, they differ one with another, they all consider it their common enemy; if they strive to unite together against it, and cannot; if they are but local; if they continually subdivide, and it remains one; if they fall one after another, and make way for new sects, and it remains the same; such a form of religion is the Christianity of the Nicene Era, and of all the ages.

Eutyches, the heretic, appealed to Holy Scripture, and denied that a human nature was there given to our Lord; and this appeal obliged him in consequence to refuse an unconditional assent to the Councils and Fathers, though he so confidently spoke about them at other times. It was urged against him that the Nicene Council itself had introduced into the Creed extra-scriptural terms. "I have never found in Scripture," he said,

"that there are two natures." The priests sent to him, replied: "Neither is the Consubstantiality, the Homoüsion of Nicæa, to be found in the Scriptures, but it is found in the Holy Fathers, who well understood them, and faithfully expounded them." (Fleury, xxvii. 27.) Accordingly, on another occasion, a report was made of him, that "he professed himself ready to assent to the Exposition of Faith made by the Holy Fathers of the Nicene and Ephesine Councils, and he engaged to subscribe their interpretations. However, if there were any accidental fault or error in any expressions which they made, this he would neither blame nor accept; but he would only search the Scriptures, as being surer than the expositions of the Fathers; that since the time of the Incarnation of God the Word, he worshipped one Nature; that the doctrine that our Lord Jesus Christ came of Two Natures personally united, this it was that he had not learned from the expositions of the Holy Fathers; nor did he accept, when aught was read to him from any author to that effect, because the "Holy Scriptures," he said, "were better than the teaching of the Fathers." (Concil. Hard. T. II. p. 142.)—This appeal of Eutyches the heretic to Holy Scripture, will remind us of what has been reported of the school of Theodore in the history of Nestorianism, and of the challenge of the Arians to St. Avitus before the Gothic King. (Sirm. Opp. ii. p. 225, ed. Ven.) It had also been the characteristic of heresy in the antecedent period. St. Hilary brings together a number of instances in point, from the history of Marcellus, Photinus, Sabellius, Montanus, and Manes; then he adds: "These heretics all speak Scripture without the sense of Scripture, and profess a faith without the faith." (Ad. Const. ii 9; and Athan. Ar. Oxf. tr. p. 386.)

It is remarkable, that Dioscorus, wicked man as he was in act, was of the moderate or middle school in doctrine, as the violent and able Severus after him; and from the first, the great body of the protesting party disowned Eutyches, whose form of the heresy took refuge in Armenia, where it has remained to this day. The Armenians alone were pure Eutychians; and so zealously such that they innovated on the ancient and recognised custom of mixing water with the wine in the Holy Eucharist, and consecrated the wine by itself in token of the one nature, as they considered, of the Christ.

Such a division of an heretical party, into the maintainers of a moderate and an extreme view, perspicuous and plausible on paper, yet in fact unreal, impracticable, and hopeless, was no new phenomenon in the history of the Church. As Eutyches put forward an extravagant tenet, which was first corrected into the Monophysite, and then relapsed recklessly into the doctrine of the Phantasiasts and the Theopaschites, so had Arius been superseded by the Eusebians, and had revived in Eunomius; and as the moderate Eusebians had formed the great body of the dissentients to the Nicene Council, so did the Monophysites include the mass of those who protested against the Council of Chalcedon; and as the Eusebians had been moderate in creed, yet unscrupulous in act, so were the Monophysites. And as the Eusebians were ever running individually into pure Arianism, so did the Monophysites run into pure Eutychianism. And as the Monophysites set themselves against Leo I., so had the Eusebians withstood, and complained of, Julius, the bishop of Rome. In like manner, the Apollinarians had divided into two sects, one, with Timotheus, going the whole length of the inferences which the tenet of their master involved, and the more cautious or timid party making an unintelligible stand with Valentinus. Again, in the history of Nestorianism, though it admitted less opportunity for division of opinion, the see of Rome was with St. Cyril in one extreme, Nestorius in the other, and between them the great Eastern party, headed by John of Antioch and

Theoderet, not heretical, it is true, but for a time dissatisfied with the Council of Ephesus. The spirit of the Nestorian heresy was rationalising, and had the qualities which go with rationalism. It was a political power rather than a dogma, and despised the science of theology. The same causes, the same effects, the same events, are found again with Lutheranism, Calvinism, Methodism, and all the other sects of Protestantism.

If there is now a form of Christianity, such that it extends throughout the whole world, though with varying measures of prominence or prosperity in separate places;—that it lies under the power of sovereigns and magistrates, in different ways alien to its faith;—that flourishing nations and great empires, professing or tolerating the Christian name, lie over against it as antagonists;—that schools of philosophy and learning are supporting theories, and following out conclusions, hostile to it, and establishing an exegetised system subversive of its Holy Scriptures;—that it has lost whole provinces by schism, and is now opposed by powerful communions once part of itself;—that it has been altogether or almost driven from some countries;—that in other countries its line of teachers is overlaid, its flocks oppressed, its churches occupied, its property held or rather usurped by its enemies; that in other countries its members are degenerate and corrupt, and surpassed in conscientiousness and in virtue, as well as in gifts of intellect, by the very heretics whom it condemns;—that heretics are rife and bishops negligent within its own pale;—and that amid its disorders and fears there is but one Voice for whose decisions its people wait with trust, one Name and one Office to which they look with hope, and that Name and that Office the Apostolate, or Episcopate, the body of all bishops on earth assembled in one Council:—such a religion is exactly like the Christianity of the fifth century and of the sixth, and of every other century of the Christian Era.

And do you know the name of it? The Twelve Holy Apostles called it "The Catholic Church;" and, ever since, it has been called "The Catholic Church." G. A. W.

From the Guardian.

THE WARFARE OF SCIENCE.[1]

This book suggests reflections on this class of writing now perpetually appealing to the people at large against the claims of faith as supposed to be in opposition to the advances of knowledge. Professor Tyndall recommends this essay as unusually "free from bigotry, and as not coming from exponents of a hostile creed, nor from advocates of any rebellion against spiritual masters." But he assserts that its object is to show that "against the benefits which religious associations have conferred on humanity, there stands a vast debit of committed wrong." This wrong is their opposition to science, of which he chiefly accuses the Romish Church in their defiant assumption of spurious infallibility, and the consequent resentment of her priesthood against any new teaching which may seem to dispute it; but which he generally alleges against all ecclesiastics in mass.

The little volume contains an amusing summary of the successive denunciations by learned men of every discovery in natural science, which

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[1] *Faith—The Warfare of Science.* By Professor White, President of Cornell University, with a Preface by Professor Tyndall. Second Edition.

may have compelled them to alter, at least the phraseology, if not the ideas of their previous teachings.

What, however, these two learned Professors seem not to be conscious of in ridiculing this common weakness of human nature, a sensitive self-love, even paramount to any love of knowledge, is the still greater weakness they themselves betray in attributing this sensitiveness especially to religious bodies. Certainly during the periods of which they write, learning was confined chiefly within such bodies, and so a human weakness in connection with science, would necessarily be also connected with religion, and learned controversy turned much on Scriptural text; but surely some of the bigotry they disclaim for themselves, and ridicule in others, is notably conspicuous in their own mistake of a common weakness of human nature for a special warfare between science and religion. A narrow prejudice against "religious associations," is evident from the affectation of prefatory apology for them in allowicg them some credit for usefulness in repayment for their mischievous opposition to the progress of science. The writers evince their own bigotry of blind prejudice, in the very front of their denunciation of bigotry in an opposite direction.

. . . The first "battle field" of religion against science is said to have been geography—such nice critics should rather have called it cosmography. The earliest suppositions of the earth's rotundity were violently condemned by Eusebius. He certainly was a Bishop, and one of the most distinguished of the first Christian writers. At the period of imperial assumption of Christianity almost all learning became eeclesiastical. Eusebius was possessed of the most extensive erudition, sacred and profane. In his famous "history" he examines the various systems of cosmogony of the ancient philosophers, and to take his ridicule of Plato's globular theory as a wrong done by "ecclesiasticism" to the cause of science is a striking illustration of the anti-religious cant of the day.

Lactantius began life as a Pagan and was chiefly famous for rhetoric, and a a Ciceronian style of writing. He became through Diocletian's influence an apologist for Christianity. There is nothing in the absurd sneer which he is quoted to have used against the Platonic surmises of the earth's rotundity (p. 13) which can be supposed to have "seduced noble minds to think religion the enemy of science" (p. 21). It seems easily to have seduced these prejudiced minds.

The author then passes over 600 years to a time when philosophy had become more exclusively the province of the Churchman, and even St. Boniface's noble warfare against ignorance and barbarism evinced on his own part the prejudices of the learning of his time. Taking him, then, as an eminent representative of the ecclesiastical body of that age, does he illustrate a warfare of religion with science, or does he not rather represent a struggle of science, though still encumbered with contemporary prejudice, yet nobly breathing a religious spirit, against the barbarism she was escaping from? No doubt, as Hallam observes, as ecclesiastics engrossed the revival of learning, for which they must have the credit, a prepossession grew up against merely secular learning. Religious bodies being the rescuers of learning, a theological cast was given to learned controversies, and a prejudice raised against natural science; but it is now ungrateful in philosophy to sneer at its earlier guardianship, assert a total independence, and stigmatise the over fondness of its nurse as hostility in its acquired freedom.

The next battle, stated to have been "fought with science by the great body of religious men" (p. 22), was the resistance of the schools against the heliocentric theory of Copernicus, in the view of maintaining the old Ptolemaic doctrine of the centrality of the earth. "The sainted theologian,"

St. Thomas Aquinas, had shown that the earth was central. Copernicus dared not publish in Rome or Wittenberg his *Revolution of the Heavenly Bodies*. *Ergo*, it was a religious obstruction. That the "Angel of the Schools," and two antagonistic religious bodies, Romanist and Protestant, were alike averse to the new planetary theory would rather imply that the dispute was philosophical irrespectively of religions. The language of Scripture was quoted against it, but scientific fallacies were in full proportion set up against it; and very mundane shoutings and abuse (p. 32) were mixed with the sacred interdict upon neology. The "noblest Christians, such as Pascal and Fenelon," came in for the doctorial denunciation quite as much as the purest scientists. The prejudice which represents the struggle as religious conspicuously transpires when (p. 43) the writer's allegation of hostility to science is brought against a particular Archbishop, and turns immediately into a general sneer against Church services, just as an ignorant rustic sometimes shows his spite against the parson by absenting himself from the Church.

But it so happened that Copernicus was not attacked only by ecclesiastics. He was satirised on the stage, yet the author says nothing of popular prejudices against new lights of philosophy. Nor were all ecclesiastics against him. He was backed by a Cardinal, a Bishop, and two of the most learned theological Professors of his time. He was a Canon of the Church himself, and an apologist of the Christian religion. The odium of his discovery was the odium of the age against all disturbers of established opinions. The philosophers themselves used as antiquated arguments to illustrate and prove their propositions as any that were used against them.

Nothing can possibly seem more absurd than the arguments used by the learned Inquisition against Galileo's proofs of the Copernican discovery; but the misdirected spirit of learning reflects not on the Church which comprised, and lent its language to, all the learning of the day. The vagaries of intellect were characteristic of the times, not specially of the religious body which gave it scope and protection. The truth is not that hostility existed between religion and science, but that we need ourselves take care lest we also find a conceit of science imagining conflict with the claims of faith. The discovery of inexplicably ancient remains, the unaccounted varieties of race, the mysterious further insights into qualities of nature, excite the imagination, let loose the rampant pride of speculation—the trammels of faith are eagerly thrust aside, and exultingly trampled on as hateful impediments to freedom; but no new ground is solidly gained. They triumph in discovery of difficulties, and care not to seek further for their solution. Religion has, however, no hostility to science in its nature, but transcends it.

Coming down to the present time, it is said (p. 70), that even the Church of England is found now attempting to fetter science, but that she has been punished by the ridicule of Herschel and Bowring. We may add that a still later effort has been made at suppression and expurgation. Lord Shaftesbury denounces the Christian Knowledge Society for receiving *in codice* the free fancies of the Rev. Mr. Maitland and the Rev. Mr. Bonney. But the clerical element is wanting, or in the opposite scale, in both these cases. In the last a layman is found fettering the license of two clergymen, condemning a religious society for countenancing clerical freedom of discussion, and refusing to listen to the milder counsels of the Archbishop in favour of liberty.

But we arrive at the climax of misrepresentation in the account of "battles fought on the fields of chemistry." Diocletian was the first to burn books on alchemy, and the world accounted of it, in common with magic

and astrology, amongst the dark sciences of superstition, and of commerce with the infernal powers. The author himself states that amongst its earlier investigators charged with sorcery, was "the most thoughtful of the Popes, Sylvester II.," yet calls the persecution ecclesiastical. He illustrates the clerical opposition to chemical discoveries by proceedings taken alike by Pope John XXII., Charles V., and Henry IV. of England, two of the three being laymen and the Arch Ecclesiastic being at least paired off by his predeeessor Pope. Coming to later times, the author has to confess that a clergyman, Chalmers, won the victory of chloroform (p. 110). Albert the Great is instanced as a *savant* persecuted by Dominicans for dealing in magic, but without mentioning that he was a Dominican himself, so that the philosopher and his persecutors were equally ecclesiastic.

Pity the author, in his admiration of Bacon, could not see how well his quotations put the real case between theology and natural science. The mixture of philosophy with scholastic theology by the resort of learning to the Church was injurious to both faith and knowledge. "Those things," said Bacon, "should be rendered to faith which are faith's;" and again, "natural philosophy meets a troublesome adversary in a blind zeal for religion." This is very different language from "debiting Christianity with wrongs to science to be set against its blessings to mankind." It is as unjust to call the quarrels of scholars in ecclesiastical armour a fight between science and religion, as it would be to characterise science and religion by their vicious extremes of reckless quackery and blind superstition.

But enough. Without travelling over other "battle-fields," we trace the hobgoblin of religion to the critic's own visual organ, before which it seems to dance as an opposing spectre in every field of observation. The warfare is not of religion against science, but of such men's science against religion. In their discoveries about the powers of nature some Professors of this order think they have superseded the Creator altogether, and take each step in knowledge as a conquest over ancient faith. After enumerating the multitude of conquering sciences against which the one constant enemy religion has been perpetually turning its unavailing shield, the author claims for science the credit of returning good for evil, and asserts that in spite of the "odious mistakes" religion has made as to its own interests in opposing her, science has proved a blessing to religion in ennobling its conceptions.

It is alleged that man has been proved to have lived millions of years on the earth, while Scripture has counted in its present drama only a few thousands; new relations are shown by science between God and man better than patriarchs knew of. So also of the circuit of the earth round the sun, while David stupidly addressed the Creator—"Thou hast made the world so fast that it cannot be moved," science has enlarged our devotion by the consciousness that we revolve daily at 1,000 miles an hour, and perform an annual orbit at the hourly rate of 60,000. Does the world indeed by this sort of wisdom learn to know God better, or does religion conflict, or even come in contact, with this march of intellect? Rather does it not make humble the right inquirer after truth, submit to faith the exercise of reason, assured that apparent discrepancies come from defective and limited human vision, which cannot take within its scope the relations of the infinite?

SHEFFIELD CONGRESS.

CANON GREGORY'S PAPER.

SUBJECT—*Cathedrals and Cathedral Institutions: How to Increase their Influence.*

. . . Parochial zeal has a tendency to make men narrow, to limit their interests and sympathies to the sphere of their personal labours and their immediate fellow-workers. The clergy are accustomed to exercise a commanding influence, each in his own sphere; the laity to concern themselves about the persons and institutions with which they have a direct and personal connection, and so both the one and the other are in danger of regarding their parish as their Church, and the limited organisation of which they are influential members as of more importance than the larger organisations—the diocese and the Church—of which they are not less certainly members, but in which their position is necessarily less defined, and their influence less powerful.

It is an important part of the duty of the Cathedral and its institutions to correct this tendency, and to bind together the various parishes, as the parishes collect and bind together the individual members of the Body of Christ. This it has to do partly by what the Cathedral is in itself and by what is done within its walls, and partly through the instrumentality of diocesan institutions, in the management and direction of which its officers take a leading part.

And first, as to what the Cathedral can do in itself. It is the seat of the Bishop: his throne is set up within its walls; in it therefore it is to be expected that he will gather together his clergy for prayer and for consultation, for deepening the work of grace in their own souls, and for inciting them to labour more earnestly for the conversion and edification of the flocks committed to their charge. Those who teach others specially need the life of grace and of devotion to be quickened within their own souls, and where can they so profitably meet for the advancement of this great end as in the Cathedral church of their own diocese, and under the auspices of their own Bishop? Then again, how is it possible for a living, thinking body like the Church to maintain its unity without consultation between its several members? . . . The Body of Christ will be threatened with rents, because the wholesome action of its common life cannot be brought to bear upon each individual member. Under the shadow of the Cathedral, and under the guidance of the Bishop, such dangers might be averted by conference and consultation, by union in prayer and in sacraments of the various parts of the diocese, clerical and lay.

Then, further, the Cathedral is represented by the Chapter, including the Dean, the Canons, and the honorary Canons. In this body there should be gathered those who represent the *élite* of the working clergy of the diocese, the Dean, and the residentiaries ought to be men able and eager to make the Cathedral the great representative Church institution of the diocese. As such it should set an example of what the Church's services ought to be in all their parts. Its music should not be confined to any one school or set of writers; but whatever is really good and admissible within an Anglican Church, should be heard within its walls, whilst the greatest care should be taken that the rendering of such services is perfect in its way. Place should be found, not only for the finished service or anthem by professional singers, but also for the highest type of a simple parochial service by a band of volunteers. Nor should less care be taken to

secure that the preachers in the Cathedral should include the ablest and most efficient men in the diocese. The honorary Canons may well be taken to represent those who, in the various fields of active work, are occupying the most prominent positions in the diocese. Amongst them we expect to find the rectors and vicars of most influence and authority, the principals of diocesan institutions, the head masters of great public schools, and so forth. Out of such a staff the Cathedral should have no difficulty in finding a never-failing supply of earnest and successful preachers.

As the affection of those whose frequent privilege it is to worship in the Cathedral may be kindled and kept alive by this means, so it is most desirable to do whatever can be done to make its services a standard for other churches to help to raise and improve what is wanting in them. For this purpose it is helpful to encourage the religious societies which have an organisation in the diocese to hold their annual solemn service in the Cathedral, so that men of all schools of thought, who might not otherwise worship within its walls, may be incited to come there, and find in it a home for an object which really interests them. Then in some dioceses arrangements have been made for instructing and improving country choirs through the instrumentality of teachers sent forth from the Cathedral; whilst in not a few, there are great gatherings of Choral Associations, the members of which must be led to take increased interest in the Mother Church of the diocese by being assembled within its walls for one great, united musical act of worship.

But the unity of a diocese has to be preserved by a community of work and sympathy of action; and to the furtherance of this the staff of a Cathedral can efficiently minister. Beside common works which can only be undertaken by the collective diocese—such as diocesan training colleges, or colleges for the training of candidates for Holy Orders, or the inspection of the religious instruction given in our primary schools—there are parochial works which imperatively demand united effort. . . . What a stimulus would it give to the hard-working, toil-worn parson of a poor and populous parish struggling to sustain his parish schools for Christ and His little ones, to feel that the diocese was interested in his exertions, and would hold out a helping hand. . . .

Beside this there are important works for developing the power of usefulness in the Church and increasing its efficiency which have not yet been attempted. There is the higher field of education, which the Church is as much bound to consider as the lower. The upper classes need a sound religious education as much as do the lower. The female portion of the population requires thought and attention with respect to their education not less than the male. Other bodies in the community have seen this, and have recently made some earnest and successful efforts to make provision for this great want. But as yet the Church has founded few schools for the education of boys or girls of the upper classes. And why? Chiefly, I believe, because it is the diocese which has to move and not the parish. The wealthy do not live in such large numbers in any one parish as to make it the bounden duty of the vicar of that parish to supply a school.

To make our Cathedrals, therefore, the centres for such practical good as I have named two things are essential: First, that the Canons Residentiary should fill no other offices, but should dedicate their whole time and thought to making the Cathedral which they represent as efficient for the benefit of the diocese as possible. To such an extent has this been ignored, that some Cathedrals have only one residentiary house attached to them, so that only one of the Canons can by any possibility be in residence at the same time. I should not hesitate to say that when one resi-

dentiary house is sufficient, the residentiary Canon is all that ought to be appointed. Deeply should I lament the diminution of the dignity and power of usefulness which would result to a Cathedral from such a diminution in the number of its chief officers; but the undivided efforts of one man during the whole of a year, could work far more good for the Cathedral and the diocese than the spasmodic exertions of four during a short three-monthly course, at the expiration of which their time and attention are absorbed by other pressing duties for the rest of the year. As mere ornamental appendages of the Chnrch we may rest satisfied that Cathedral dignitaries cannot long exist except as honorary officers; but if it be once recognised that there is work most important for the Church which they, and they only, can fulfil, then their office must be placed in such a position that they may be enabled to discharge its duties. The Cathedral Act was passed when Cathedral dignities had become mere sinecures, and Cathedrals appeared like costly excrescences in the Church's system, and accordingly their incomes were cut down to a *minimum*, and it was supposed that the best end they could answer would be the furnishing a provision for men engaged in other and ill-paid duties, or in providing for able men worn out with other labours. . . .

If it be objected that in some rural dioceses there would not be occupation for the present number of Canons in works such as I have named, then I should rejoice to think that in them some provision might be made for the encouragement of theological learning. For never let it be forgotten that the Church needs, for the preservation of her unity, as well as for the edication of her members, men of learning and research, of natural ability and acquired knowledge, who can devote their time to accurate investigation and laborious thought; and then make others sharers of the fruits of their labours. The caviller and the sceptic need to be answered; the discoveries of science and the revelations of the Gospel require to be harmonised; the irreverent and destructive theories of those who seek to use human learning for the injury or overthrow of Divine truth demand patient examination and skilful exposure; the spiritual wants of believers in each generation require the adaptation to them of the ancient verities. And how can such works be undertaken without leisure and freedom from other cares?

THE REV. DR. GATTY'S PAPER.

SUBJECT—*The Church: Its Property, Endowments, and Revenues in Relation to the State.*

. . . The clergy are constantly reproached by some Nonconformists for not relying on what they call "the voluntary system" for their maintenance, to which I reply, that we entirely subsist on what has been voluntarily given.

Their word "voluntary" should be exchanged for "eleemosynary;" for what they recommend for our support, is a persistent appeal by offertories to our congregations.

Now, I have no doubt that there is at least no stronger exercise of a free will in the giver when personally urged to contribute, than when the possessor of property left to himself, did considerately and gratefully bestow on the clergy the lands and titles which now form the endowments of their benefices.

The whole property of which the clergy are possessed is the result of a real "voluntary system;" and it has been *corporate property* sole or aggre-

gate from the beginning. Not a shilling of it ever came out of the National Exchequer.

The Ecclesiastical Commissioners, the Governors of Queen Anne's Bounty, the Deans and Chapters of the various Cathedrals, and every beneficed clergyman, are each and all *corporations;* holding estates, with certain duties annexed to the possession of them.

The Ecclesiastical Commissioners, created about forty years ago and consisting of Bishops and laymen, have been empowered to take the Episcopal and Cathedral properties into their management, and to redistribute the proceeds to a better and increased service of the Church. The cost of this arrangement is met by the income from Church property.

The Bounty of Queen Anne was merely a restoration to the clergy, of the first fruits of their livings—the first year's income, in fact, at the time of the Reformation, when Henry VIII. appropriated what the Pope had previously claimed—and the Royal generosity of this Queen has since been applied to the improvement of small livings.

Deans and Chapters are *corporations aggregate;* and every clergyman, holding a living, of which there are about 14,473, is a *corporation sole.*

All these corporations are legally capable of holding property; but they are no more allowed to waste it, than is the life owner of an entailed estate to sell, or give away, what must go to his heir.

For the foundation of the Church in England, we must go back to Apostolic times, and then be lost in a vain search for any date. But it is not altogether improbable, that St. Paul himself may have sown the first seed of Christianity in Britain.

At any rate, in the third century, it had made sufficient progress amongst the people to cause the persecution by Diocletian to extend to this island; the British Bishops attended the European Councils of the Church that were held towards the beginning of the fourth century.

The Romans who then occupied our island would favour their converted Emperor's faith; but, being recalled in 426 for the defence of Rome against the Goths, in 449 the heathen Saxons from the mouth of the Elbe subdued and slaughtered the British, who had been left unprotected, and drove the remnants of their Church into the mountains of Wales. It was nevertheless not totally extinguished, as we know from the controversy which took place on the arrival of Augustine from Rome, in 596; after which date, we may consider that the Church of England was permanently *established.*

What was done for Augustine, who became first Bishop of Canterbury, by Ethelbert, King of Kent, and *Bretwalda*, or "Lord of Britain," was followed by the other Saxon Kings, as they in turn became converted with their subjects. Each Saxon kingdom in time had its Bishop, whose diocese was coterminous with the realm, and to whom the King presented a large tract of land, which had then little value, when a Cathedral and college for the clergy were built upon it, for as yet there were no parishes. The grants thus made by these Kings were from the Crown lands which they privately owned.

It is commonly said that Ethelwulf, King of the West Saxons, made the first grant of tithes in 855; but Sharon Turner says there are three charters in existence which refer to this grant—that they all differ, and he himself thinks that the King conferred additional land, and not tithe at all. At any rate, tithes are mentioned in 750 by both Egbert and Cuthbert, Bishops of Canterbury and York, which shows that they had been previously paid; and the King probably did no more than confer a civil power of enforcing them.

We know that the payment of tithes was long anterior to Christianity. Abraham and Jacob paid them before Moses ordered them. Greeks, Romans, and other heathen nations did the same; and when a people became Christian they would naturally continue to the clergy what they had before paid to the Pagan priest.

The origin of tithes is so ancient as to be beyond the reach of all historical research. No lawyer has ever been able to ascertain how they commenced, or to decide whether, by statute or common law, they became part of the general law of the land. They originated, I believe, *jure divino*, in the law of God written on the heart of man.

The desire to dedicate a tenth part of your income to works of piety and charity appears to have been a natural sentiment, consonant with human feelings in primitive times, like the acknowledgment of a God or the observance of one day in seven as a day of rest.

In the early times of Christianity, the clergy dispensed assistance and relief to the ignorant, the needy, the sick, the aged, the wayfarer—to the fatherless children and widows, and all who were desolate and oppressed; and therefore a full tenth of the produce of the soil was no unreasonable payment to the communities of the religious, for such unlimited exercise of benefaction and hospitality.

At the same time it must be understood that, although the land of England was liable to be tithed, only that portion of it was subject to this duty which the owner had voluntarily yielded.

Tithe is sometimes spoken of as an impost on the soil, emanating in old times from an order of the State. A quotation from William Earl of Warren's foundation charter to Lewes Priory, in Sussex, will sufficiently illustrate the fact that tithes were a private gift of the owner of the property. The charter, dated in 1077, runs thus:—"Decimas quoque terrarum mearum, et illas nominatim quas Richardus presbyter tenet et tenebit in vitâ suâ—ita quod post mortem ejus monachis remanebunt—concessionem etiam feci decimarum quas homines mei ibi dederunt, vel postea daturi sunt."

Nothing can be clearer than that this was the free act of a private owner, doing what he would with his own—reserving, indeed, a life interest for Richard, the priest, who seems to have been the chaplain serving the church on the estate; but at his death, together with the tithes of other lands belonging to the Earl, they were to go to the monks of the religious house which De Warren then founded.

The example set by the Saxon Kings in endowing the Bishops with lands for the support of the Cathedral establishments, and the monasteries, or houses of the religious (which were of very early institution, and a necessity of the times), was followed by the Earls and Thanes when Archbishop Theodore of Canterbury, *cir.* 669, acting under a law of the Emperor Justinian, converted the various manors throughout the country into parishes; and the chaplains of the proprietors assumed the office of parish priests.

"Theodore," says Dean Hook, "persuaded the Thanes and landed proprietors to assign to their former chaplains an independent position, and by placing a church in the centre of their estates, to secure a constant intercourse between the minister of the Gospel, the inmates of the castle, and the serfs." "In spite," says Professor Blunt, "of the various independent kingdoms into which England was divided, the universal Church of England submitted to Theodore's authority and plan."

I need not dilate on the union and coöperation of Church and State, which have resulted from the parochial system, and for which the country

is solely indebted to the action of the Church; and this wise and convenient distribution entailing local management is a blessing to the people at this day.

William of Normandy, the Conqueror, must have recognised at once, with his vigorous understanding, that the clergy had been the civilisers of a barbarous nation; for law and order, education and manners, were exclusively theirs. They had not only introduced Christian morals, and made their monastic establishments places of refuge from the violence and ignorance of the outside world; but they had also been the great cultivators of the soil, draining marshes, clearing forests, and bringing wastes into a condition which added to the means of subsistence and the higher comforts of life.

The Conqueror recognised all this; and when he took possession of the country, and handled the estates of the Saxon nobility at his will—as despotic owner of the soil—he issued a stern mandate for the restoration of all the Church lands, which his Norman followers had appropriated. The whole glebe was thus confirmed to the clergy, which private benefaction had before bestowed.

It was at this time that the Church of England first felt the encroachments of Rome. The title of "Universal Bishop" had been repudiated by Pope Gregory: the Anglo-Saxon clergy were allowed to marry: the Holy Scriptures were the rule of faith: the doctrine of Transubstantiation was as yet unknown: but Pope Hildebrand had no intention of leaving the English Church thus independent; and he demanded homage from the Conqueror for his kingdom. The reply was short and decisive—"Fidelitatem facere nolui nec volo, quia non ego promisi, nec antecessores meos antecessoribus tuis id fecisse comperio."

Here is sufficient testimony that obedience to the Pope of Rome had never been yielded by the Anglo-Saxon Church.

For nearly 300 years, however, the encroachments of the successive Popes grew and extended over this Church and country, assisted no doubt by the infusion of Norman settlers, who drew large revenues from English Church property for the support of the ecclesiastical establishments in their own land.

This, nevertheless, was checked by the robust policy of Edward III., who enacted his famous "Statute of Provisors," which made it penal to procure presentations to benefices from the Court of Rome, and secured the rights of patrons which the Pope had encroached upon. Any appeal to Rome, in a disputed cause, was also made punishable by outlawry.

At this period the Reformation began to dawn. Wycliffe translated the Scriptures, and declared them to be the only one rule of faith; and Chaucer derided the immoral lives of the begging friars in his satirical poems; and as both of them wrote in plain English, the understandings of the people were so far enlightened, that, when the Reformation came it was accepted without a necessity for the stake and fires of Smithfield.

The common objection that Henry VIII. was morally unfit as an instrument of religious purification, is met by the fact that he was at least no worse than many Popes, and it was only the temporalities of the Church which he arbitrarily seized.

These, no doubt, had been unduly accumulated during the middle ages, when the highest offices of the State were held by the clergy, as the only competent persons; and since indulgences during life and expiations after death were made marketable wares, it was not difficult to enrich monasteries and found chantries at the expense of those who were conscious at death of their past bad lives.

At the dissolution of the monasteries, all this ill-got property was swept away, and together with it manors and tithes which had been appropriated by the Abbeys were awarded by the unscrupulous King to his favourites, who were the first lay impropriators.

The Church of England, at the present time, holds no questionable endowments, acquired on the representations of the mediæval clergy. What the Church possesses has arisen from the endowments of the Anglo-Saxon period, together with what has been added since the Reformation.

The parochial system was respected by Henry VIII., as it had been by the Conqueror, and as it was also by Queen Mary, who would have reversed the religion of the country; and even by Oliver Cromwell, though he succeeded in driving 7,000 clergy from their livings, because he determined to introduce the Presbyterian discipline. . . .

Nor can any one predict what would ensue to the State were the Church to be detached from it. Like other old countries of Christendom, we have still an authorised form of worship, to which the Throne vows submission, and to which all the people may come; and the potentates, who visit us from the East, for lessons in civilisation, have hitherto witnessed this outward expression of unity in our faith. But the labours of the missionary in their heathen lands would be greatly impeded were the Mahometan or Brahmin, whom he would convert, able to say, "You have disestablished your Church, which you tell us was founded 1,300 years ago. This act shows that you have yourselves no faith in it. We will hold to our own religion."

But surely Churchmen are too strong and numerous to allow such a surrender. The original voluntary system in the Church of England, which for the last forty years has contributed about one million a year on the average, is still sufficiently alive and able to protect the doctrine, and support its teachers; and the Establishment which has ever proved the strongest bulwark to the State, without costing it one penny, cannot be discarded without shaking to its foundation the British Constitution of which, as patriots, we are so justly proud.

Miscellanea.

THE TWO GREAT RELIGIOUS CORPORATIONS OF NEW YORK.

We have the pleasure of laying before our readers the address of Dr. Dix at the recent anniversary of the Dutch Reformed church in New York, as reported in the *Churchman* and slightly revised. It is a fine illustration of the masterly good judgment and freedom from mere crotchets that distinguish the Rector of Trinity Church. Some who always find it difficult to tell when principles are *not* compromised, may be disposed to question such a proceeding: for ourselves, we rejoice at it, and we think the history and the occasion were well worthy of it:

Reverend Fathers of the Consistory of the Collegiate Church, and Dear Friends and Brethren:

In the name of the most high God, whose dominion is an everlasting dominion and His kingdom from generation to generation, under whose

protection we are gathered together here, and to whom alone we look as the Giver of every good and perfect gift, I bring to you, on this two hundred and fiftieth anniversary, the message of good will and peace. Peace be to you in this your spiritual house; peace be to you in your homes and in your hearts; and love with faith from God the Father and the Lord Jesus Christ; and grace be with all them that love our Lord Jesus Christ in sincerity.

Let me begin by disclaiming for myself the very high honor of occupying the first place among the speakers of this evening. That honor belongs to the office I hold, not to the person who fills it. Every one familiar with our metropolitan history knows that the rector of Trinity church for the time being would, as a matter of course, be present on this occasion. The corporations which you and I represent are the oldest in the city of New York. The Collegiate church and Trinity church have long, long histories, which began when this city was comparatively a mere village, and have run on, side by side, in cloud and sunshine, under the providence of Almighty God. We have always been good friends; through some special perils, common to us both, have we been brought in safety; our relations in the earliest days were very intimate; and although those relations no longer exist, yet the mutual honor and regard have not failed. Thus it is meet and right that on this great day of your rejoicing we should see each other face to face, and that I should bring to you a kind word from my people, and in their name, as well as on my own part, wish you health and prosperity.

Changes have come with the growing years to your house; but while we keep this feast the thoughts revert, as by instinct, to the Dutch era of our history and the old Dutch church. With accuracy have you counted the days back into the past. In 1623 the first permanent agricultural settlement was made in New Netherland, and in 1628, five years later, the first Dutch minister arrived at Manhattan, and began the regular exercise of his ministry. That period of our history is appreciated more and more as time passes on. I was trained from my boyhood to honor and love the good old Dutch forefathers, and to admire their simple, homely ways; the studies of mature years have added force and depth to those first impressions. The latest of our historical writers, in treating of those times, says that "it is plain that under the Dutch rule New York must have been the happiest, though not the most progressive, of the American provinces." "That happiness," he adds, "was due to the simplicity and contentment, the easy-going industry and love of harmless amusement, and to the liberal and kindly spirit which marked the men and their manners." "They worked steadily, governed their households wisely, and persecuted nobody." No wonder that they enjoyed life; no wonder that our restless, pushing, driving, ambitious, and dissatisfied people do not enjoy it. Talk as we may of modern enterprise and progress, they do not always bring happiness; they are apt to banish peace and breed discontent and disgust. The happy days are gone, to return no more till men will moderate and curb their desires, and relish, as of old, a quiet, simple life.

You all know that the first form of Christianity professed in this place was brought hither by the settlers from Holland. Your ancestors did nothing without religion. Hither came the dominies, the schoolmasters, the comforters of the sick, along with the first colonists; and on those humble foundations which they laid was invoked the benediction of Almighty God. You know, also, that the Dutch were a liberal and tolerant people; and that, as a consequence of their generous temper and policy, this island became an asylum for the persecuted and oppressed in adjacent parts. It is

one of the brightest features in your history; it explains, perhaps, the cordiality with which your invitation to rejoice with you this evening has been accepted.

But while we descendants of English Churchmen thus do honor to the virtues of the Dutch and to the spirit of that form of Christianity which they established here, we may claim credit and commendation for the way in which our ancestors behaved themselves when the first period of the history closed. New Amsterdam was taken; it became New York; and the Church of England was planted where the Classis of Amsterdam had been the supreme and only ecclesiastical authority. But observe how scrupulously the rights of your forefathers were respected. There is nothing like it in history; never did conquerors treat the conquered with such deference and consideration. As far as possible the old customs were preserved; private rights, contracts, inheritances, were scrupulously regarded; and as for the Reformed Dutch church it seems to have been treated as a sacred thing. It was more than protected; it was actually established by law by an English governor under English auspices. This was, perhaps, no more than a fair return for the good deeds done by your people. When your turn came to be under the yoke, it was said to you in substance: "You shall still be free; not one of your old customs shall be changed until you change them yourselves; by us you shall not be meddled with; keep your places of worship, your flocks, and all you have, in peace." And so, to their old church of St. Nicholas, inside the fort, did your people continue to wend their way in absolute security, though English sentries were at the gates; and within the walls over which the standard of England waved, did the good Dutch dominie speak his mind as freely as ever to his spiritual children; nor was it until they had finished their devotions and withdrawn that the English chaplain ventured within the same house of worship to read his Office from the Book of Common Prayer. I see in this what does credit to humanity; here be kind consideration, mutual respect, and on both sides a study of the things that make for peace. Nor is it strange that when the Episcopal ministry was at length set up, and my reverend predecessor, William Vesey, had appeared in New York, in deacon's and priest's orders, and having his commission as first rector of Trinity Church, the civil ceremony of induction should have taken place in the new stone church in Garden street belonging to the Dutch congregation, and that among the subscribing witnesses should have been two of the ministers of your faith. It was on Christmas day, in the year of our Lord 1697, that he was duly inducted into his office by Governor Benjamin Fletcher; and in the same building, for about three months, until the completion of the church of the English congregation, did your Dominie Selyns and our Rector Vesey officiate alternately, the one in the Dutch language, the other in the English tongue.

It is not only on the religious side, however, that you challenge our respect as a historic body; your church was the pioneer of education in this place. The good old Dutch forefathers believed that the fear of the Lord is the beginning of wisdom; and so wherever they sent the minister they also sent the schoolmaster, that learning might go on abreast with religion, and that religion might give its blessing to learning. When the colony passed under English rule the old system was exactly maintained; with this sole difference, that schoolmasters must get their licenses from the Archbishop of Canterbury instead of the Amsterdam Classis. It is generally acknowledged that the existing system of education in the State of New York owes its origin, in part, to the character, policy, and customs of your predecessors, whose scheme, in its general features, was adopted by

the English, and whose influence thus remained active long after the reins of civil power had been taken from their hands.

Of such as these specimens are the other parts of the historical record of your venerable household of faith; and for these good beginnings are you justly held in honor by the intelligent citizens of New York. What has been the history of your denomination, from those early days to our own, you know better than we who are exterior to your fold; but, in observing you, we think that we find among the children many of those qualities and traits which pleased us in the fathers. You have little or nothing to do with sensational religion; you seem a sober-minded, steady-going folk; you do not shock us by exhibitions of unwholesome excitement, nor do you, by your manners or words, rob religion of her dignity, or weaken the habit of reverence in the hearts of the young. It has been my fortune to become acquainted, officially, with some individuals of your number; I am now connected in the same way with others, by duties which bring us frequently together; and in these cases, what was at first a professional acquaintanceship has ultimately taken the higher form of affectionate regard and sincere respect. In particular I recall the venerable form, the benevolent features, of one whom I came to honor and love, and on whose memory I shall ever dwell as that of one who seemed a pattern of Christian virtues—the Rev. Thomas De Witt, whose colleague I was for several years in the fulfilment of an important trust, a man whom it was a help and blessing to know. If he and men like him were fair examples of the result of your principles and the quality of your religion, you cannot be thought to have degenerated, even though in name, and perchance otherwise, changes have passed over your house. To that house I cheerfully bring greeting from my people, assuring you of our good will, and trusting that, as years go on, we may work together, under the providence of the Lord of all, for those ends which shall best promote His glory, the salvation of souls through Christ, and the peace and order of the Commonwealth.

FANCY RITUALISTS.

We have had occasion at various times to offer corrections of mistaken opinions as to ritualism and symbolism widely current, not only amongst the Puritan school, which is professedly hostile to ceremonial, but also amongst the very persons who are most enamoured of it.

The two maxims we have most frequently enforced are: first, that all truly Catholic ritual and symbolism can be traced back, with but one certain exception, to some practical reason of convenience; and next, that the local Italian ceremonial, now being enforced everywhere throughout the Roman Church, is not necessarily superior in beauty and fitness, nay, is not infrequently inferior, to Gallican, Milanese, Spanish, and Anglican usages.

The one certain exception to the practical origin of all our ceremonies is the Sign of the Cross, which is a purely historical act of remembrance; but in every other instance inquiry reveals the truth that mere convenience dictated the first employment of ceremonial usages which subsequently had a mystical and religious meaning assigned to them, never so much as dreamt of till their original reason had somehow been lost sight of. Thus, altarlights are a mere survival of the time when Mass was celebrated, as by St. Paul at Troas, just after midnight, a custom which lasted until the third century, and which was, no doubt, continued longer in Rome than

in most other places, the dark underground catacombs, where lights were needed at noonday, being used in times of persecution for Christian assemblies. Incense seems to have been first used in animal sacrifices to overpower the fumes of roasting flesh, and St. Thomas Aquinas declares that its Christian employment began in the effort to sweeten the close air of the catacombs. The vestments, each of which has a symbolical meaning now ascribed to it, were simply the Eastern dress of ceremony, itself the common garb enriched and ornamented, worn by nomadic sheiks long before Israel went down into Egypt; and the famous North-side rubric at the beginning of our own Communion Office, over which there has been so much battling, had as its first intention, there can be little doubt, simply to lessen the quantity of unpractical moving of the celebrant about the altar, by putting him at once where he would have to come in due course to read the Gospel.

Another thing which has to be borne in mind, is that where ceremonial is very minute and elaborate, with a great number of small details, occupying a long time to get through, this does not in the least denote its natural, legitimate, and healthy development, to be sedulously copied in every little village church. The fact seems to be that extremely detailed ceremonial had its origin in large and wealthy monastic churches, with a great staff of ecclesiastics in constant residence, and with very little to occupy their time. In such places, frequent church offices were, of course the rule of every day, and a large part of the lives of the inmates was passed in choir. Nothing is more natural than that they should be glad to occupy themselves with constantly recurring festivals, and that a long and splendid ceremony would not merely serve to display the ecclesiastical wealth of each community, in which a good deal of rivalry existed, especially amongst houses of different Orders, but would help to kill time, no insignificant object in such of the societies as were neither literary nor agricultural, and where anything to be busy about was a real blessing. The same principle applies to the City of Rome itself, in which an enormous proportion of the population, till quite the other day, consisted of ecclesiastics and religious, with almost nothing in the world to do, except to take part in Church services. The nearly inevitable tendency under such circumstances would be to overload the more solemn rites, in order to employ as many people as possible in them, and to take up as much time as could be contrived; in marked contrast to the irreverent haste with which Low Masses for the dead are habitually got through, in order to allow of a quick succession of celebrants anxious to earn the small fee which is the sole means of support for too many of them. A century ago in Florence the crowds of unbeneficed priests who thronged the cathedral altars in this fashion went by the name of the "Postilions," from the speed with which they galloped through the service.

It must be our care, in completing the restoration of the idea of Worship in England, not to repeat either of the errors of the past, nor to treat every little chapelry as if it were a great monastic church; and it is certain that over-minuteness of ritual and the lack of such an intellectual element in Divine service as we in England possess, are practically hurtful to the Roman Church, especially as regards its influence over the educated classes. The elaborate robing of a bishop in presence of the congregation which takes place on certain occasions, for example, is felt by many devout Roman Catholics to be unedifying, childish, and even somewhat ludicrous; so that it would be a silly thing to copy it directly.

It is quite true that the main outlines of the ceremonial of the Roman Missal and Breviary coincide with those of the Pre-Reformation Anglican

rite, and that it is both natural and convenient to refer to the living and unbroken use when endeavouring to reconstruct that which was violently and unwisely interrupted, but intelligent comparison and servile imitation are not convertible terms. Nor does it at all follow that the exact type of ritual which suited England in the fifteenth century is the best in all respects for the very different England of to-day; as, for instance, to cite but one point of divergence, it makes a great deal of difference in the matter of the way in which the reader stands when pronouncing the Epistle and Gospel, whether they be in Latin, which none of the congregation understands, or in English, which they all understand. Clearly, to read such lessons with the face turned away from the audience is ridiculous, if they be intended to hear and follow the words. It makes very little matter, if it be quite certain that no distinctness of utterance would increase the intelligibility.

One thing further we desire to point out, which is that there is a little clique, for the most part consisting of very young, very stupid, and very ignorant men and women, who persuade themselves that everything Roman, because Roman, must be right, nay, the best, and anything distinctively Anglican must almost certainly be faulty, if not actually wrong. The truth is, that if these very usages were inverted, and Rome did what England does, and *vice versa*, they would say just the very same thing. Suppose, for instance, that our Prayer Book were in Anglo-Saxon, and the Roman Missal in modern Italian, French, or English, according to the country, what a chorus there would be in censure of the dead antiquarianism of our usage and the practical good sense of the other. Or if it were the Roman Missal which embodied the Decalogue in the Liturgy, what praises we should hear of the profound beauty of thus bringing the highest part of the Old Covenant in contact with the highest part of the New, and of proclaiming the inseparability of morality and devotion. . . .

It is idle to expect the bulk of ordinary congregations to reason intelligently on subjects of this kind, but it is certainly not too much to demand that clergymen who are engaged in altering the ceremonial of their churches should be able to give some more sensible and practical reason for adopting any particular usage, than that it is done at St. Alfonso Liguori's or St. Margaret Mary Alacoque's, or for decrying any English custom because it is not to be found in the same places —*Church Times.*

SECESSIONS TO ROME.

The Roman papers in England have been parading a list of converts to Romanism in England since 1833, that is for forty-five years. Monsignor Capel himself admits that Romish missions have made very little impression on the people at large, but the converts are sporadic cases among the titled or the wealthier classes. It is observable, too, that many of them, like Lord Bute, or the Marquis of Ripon, had had no contact with ritual, or even high churchmanship, and many had been brought up as low churchmen or Dissenters of one name or other—even including Baptists and Quakers. Not a single Roman Catholic has as yet got a seat in Parliament for any constituency out of Ireland: and of the five hundred members of the Upper House, there are just twenty-six Roman Catholic peers, of whom

eighteen were hereditary. Can anything like this be said of the Dissenters who have left the Church, and who are more destructive enemies of the Church, if possible, than the Romanists themselves, the Burials Bill and the Liberation Society being witness?

The *Church Times* ridicules the list for its servile way of producing any badge of rank that can possibly be attached to its converts, and says "Mr. Wittitterly's feelings of awe when he saw his wife dance with the baronet's nephew at the election ball, and the Welsh epitaph which ends with the words, 'she was first cousin to Lady Jones, and of such is the Kingdom of Heaven,' are repeatedly brought to mind by such entries as 'daughter of Lady Burke,' 'niece of Sir Henry Bishop,' " &c.

The same paper comments on the subject as follows:

What, then, is the total result, evidenced by the catalogue, of the incessant efforts which have been made for five-and-forty years by the authorities of the Church of England to drive Catholics out of her fold, and by emissaries of the Roman Church to allure them into theirs? It is as follows: Clergy, 335; Laymen, 765; Ladies, 716, total, 1,816, or about two-thirds as many as would make a full congregation at the one church of St. Pancras, and a few more than would crowd St. Martin's-in-the-Fields, or St. Mary's, Islington.

Now, the first thing which is noticeable here is the very small body of clergymen who have seceded in nearly half a century, and their quite insignificant ratio to the whole Anglican ministry. We may put this in two ways. First, they amount to little more than half of one year's supply of candidates for Holy Orders at the present date. Next, the total of Anglican clergymen now is about twenty-three thousand. Allowing for their large increase in numbers since 1833, and for all the ordinations held from then till now to supply vacancies, it is reasonable to compute the total for the entire period of the Oxford movement as forty thousand, of which 335 are much less than one per cent.; a singularly small list of casualties for so long a warfare, issuing in such an extraordinary triumph as the revivification of the whole Church of England.

The second point is, perhaps, of even greater importance. No charge has been more loudly made against the Tractarian clergy than that of secret treason to the Church of England, of remaining in her fold to disseminate Roman doctrines within it, and to act as ferrymen, sending over proselytes to the shore on which they did not attempt to land themselves. But according to this catalogue, there are only four and a half lay converts to every clerical one, even counting in all the Dissenters, a proportion which would needs be very different had the pastors been really unfaithful in their ministrations, and designedly weakened the allegiance of their flocks to the Church of England, for in that case many sweeping secessions of whole congregations would have followed the conversion of their ministers, whereas, in truth, most lay converts have taken the bit between their teeth and bolted in spite of clerical efforts to rein them in; and the chief clerical seceders, such as Newman and Manning, began as Evangelicals, and the former of whom was one of the contributors to the *Record*.

It is very instructive to compare these statistics with those of the Roman clergy and stations in Great Britain. There were at the beginning of 1878, according to the *Catholic Directory*, 1,892 Archbishops, Bishops, and clergy, with 1,095 places of public worship, in England and

Wales, and in Scotland 265 Archbishops, Bishops, and clergy, with 253 chapels, making a total of 2,157 ecclesiastics and 1,348 places of worship, so that the priests are nearly 119 per cent. in ratio to the converts, a disproportion of guns to the bag made which we had thought could be found nowhere save in the Irish Church Missions, or the London Society for Promoting Christianity among the Jews.

For one other reason we are thankful to have the list. It has disabused us of a vague impression that we, like most others, we suppose, had of the personal eminence of a large proportion of the converts. But a careful survey of all who are of any sort of intellectual or literary mark before they left us, or who have risen to any distinction since, yields a total of fifty-eight men and nine women, even when literary distinction is brought down low enough to include the Rev. George Rose, otherwise "Arthur Sketchley," whose Iliad is "Mrs. Brown at the Play." We will set down the whole list, and are inclined to think our judgment has been so lenient, to avoid overstating our case, that a good half of the names will be unknown to most of our readers. We italicise those whom alone we shonld have cited, had we been stringent in our requirements—*Rev. T. W. Allies*, Professor Barff, Sir George Bowyer, Edward Badeley, Serjeant Bellasis, Matthew Bridges, Rev. Maziere Brady, Rev. W. B. Brownlow, *Rev. Edw. Caswell*, *Rev. H. J. Coleridge*, Rev. J. B. Dalgairns, *Aubrey de Vere*, *Kenelm H. Digby*, Ambrose de Lisle, Rev. J. C. Earle, Lord Emly, *Rev. F. W. Faber*, W. N. Finlason, Provost Fortescue, Rev. C. B. Garside, James Grant, the novelist, *Rev. T. N. Harper*, J. R. Herbert, R. A., Matthew Higgins, ("Jacob Omnium"), Hon. C. Lindsay, Frederick Lucas, *Cardinal Manning*, *Rev. W. Maskell*, Rev. T. W. Marshall, *Professor St. George Mivart*, *Rev J. B. Morris*, Rev. J. Morris, *Rev. Dr. Newman*, *Rev. Dr. Northcote*, *Canon Oakeley*, *Rev. H. N. Oxenham*, Rev. R. Ornsby, *John Oxenford*, *Professor Paley*, *Rev. Wm. Palmer of Magdalen*, Coventry Patmore, Professor Pepper, Rev. J. H. Pollen, *A. W. Pugin*, J. E. Reade, *P. le Page Renouf*, Marquis of Ripon, *J. Burton Robertson*, Rev. George Rose, Rev. C. Seager, Rev. Orby Shipley, Hon. and Rev. George Spencer, (Father Ignatius), Rev. Joseph Stevenson, Rev. E. H. Thompson, J. B. Turnbull, Rev. E. Walford, *Rev. W. G. Ward*, *Ven. R. I. Wilberforce*. The ladies are Mrs. Chisholm, Miss Cusack, Miss Drane, Lady Georgina Fullerton, Miss Harris, Miss Bessie R. Parkes, Miss Adelaide A. Procter, Miss Edith Thompson, and Lady Charles Thynne.

Now, without attempting to depreciate unduly the distinction of these converts, we may observe that only one name of the first rank, that of Dr. Newman, occurs amongst them, and that the remainder do not form at all such a galaxy of intellect as has been popularly supposed, and consequently that the loss suffered by the Church of England from their secession was far slighter than has been alleged. We are not as the Romans are, who cannot afford to lose one man of mark, having, in truth, almost none, save those borrowed from us; and our several tempers are depicted in the ballad for Chevy Chase, where King James laments for Douglas, saying, "I have not any captain more, Of such account as he," while the English monarch, making his brief moan for Earl Percy, says:

> Now God be with him, said our King,
> Sith it will noe better bee,
> I trust I have, within my realme,
> Five hundred as good as hee,

And even the one exception to this confidence, the secession which seemed at the time irreparable, that of John Henry Newman, we can

now see was Providentially ordered to prevent the recurrence of the catastrophe that vitiated the Wesleyan movement, which began, no doubt, as a vindication of forgotten principles, but went on to become a party organization under one leader, and finally developed into a formidable schism. That Catholicism is a school to-day, and not a party, in the Church of England, is largely due to the loss of the only man who had genius and influence enough to have moulded the Oxford movement at his will, and who might involuntarily have made it represent himself, but nothing else.

But there are losses which are real gains, and it is the barest truth to say that a very large fraction of the converts, and especially of the clerical converts of later years, have been the halt, maimed, and blind, mere encumbrances to the army, whose desertion to the opposite camp has been a genuine relief, and has delivered the Church of England from the discredit which their folly, their ignorance, and their obstinacy would have brought upon her if they had remained in her ministry without a very thorough change in their characters. It would be invidious to particularise names, but examples enough occur to spontaneous recollection, and it is enough to say that the Church of England has benefited as much by evacuations of this sort as the American Church has from the drain of its worst humours into the Cummins sect.

We might be content to leave the matter at this stage, and to repeat that the price has been an infinitesimal one to pay for the renovation of the whole Church of England. But there are two weighty considerations which still need to be adduced.

In the first place, the losses to the Church, rate them as high as we may, are not comparable for one moment to those which had to be paid as the cost of the Evangelical revival at the end of the last century. Without attempting an estimate of the large number of clergymen who then seceded to Dissent under the influence of Methodism and of Lady Huntingdon's connexion, it is enough to cite one statistical fact quoted from a Nonconformist authority in the powerful article on the Church of England in the Eighteenth Century, in the *Church Quarterly Review* of July, 1877, which Bishop Ollivant has vainly endeavoured to refute. It is that the Low Church clergy raised the Dissenting meeting-houses in Wales from thirty-five, as they were in 1736, to nearly *one thousand* in 1800, and that in 1832 they exceeded fourteen hundred. They are now certainly not less than eighteen hundred, that is to say, Evangelicals have drawn away as many entire *congregations* from the Church in Wales alone as the Oxford movement has drawn *single* converts of the upper classes in the whole of Great Britain and Ireland, and that without counting the increase of Nonconformity here in England, due indivisibly to the same cause, the unfaithfulness to their Ordination vows of Whitfield, Venn, Scott, Newton, Romaine, and their fellows.

Contrariwise, the awakening of the Church of England under the Catholic revival has been marked by a great influx of Dissenters into her fold, inclusive of a considerable number of pastors, a phenomenon equally visible in the American Church, where there are no social or political temptations at work to bias the proselytes. The English clergy have never thought it worth while to tabulate and publish lists of converts, to do which is in truth a confession of great weakness; but we believe that not only does the number of Nonconformist ministers who have sought Holy Orders in the Church since the Oxford movement began far exceed the total of clerical deserters, but that it is speaking much within bounds to say that one hundred Dissenters have come over

to us for every Anglican who has gone over to Rome. They never cared to come while Evangelicalism was in the ascendant, because they had virtually the same article at home, but now they come almost faster than we can receive and teach them, so that the petty losses of our long campaign have been made good many times over, and every vacancy made by Rome in our ranks finds scores of proselytes from Geneva to fill it more trustily. And we say more trustily, because experience teaches that the Nonconformist convert to the Church of England rises into a higher atmosphere, becomes a hearty Catholic, and leaves behind him much which is undesirable that he should retain; whereas the proselyte of Rome too often recalls the language of the Gospel as to persons of that class, and degenerates in belief and practice from his earlier standards, a fact emphasized for us in the present list by the appearance of one name, which has been quite recently signalized as that of the respondent in one of the most disgraceful cases that even the Divorce Court can show.

LAY PREACHERS.

Of the subjects which have been discussed of late by the various diocesan conferences, there is one which bears an important relation to the work of the Church, not merely in Catholicising, but also in Evangelizing, the masses, who at present lie beyond her pale. The questions of a secular Diaconate and of an order of lay-preachers are more or less connected in a discussion as to the best means of providing further assistance to the clerical staff of a diocese in promoting religious instruction. Thus we find the Bishop of Peterborough discussing the advisability of reviving the Diaconate as a permanent office to meet the growing need of more Church workers. So too the attention of the Exeter Conference was drawn to the attention of a Diaconate engaged in secular callings; but at Truro alone, was the proposition for the institution of an order of purely lay preachers, boldly and fairly discussed. Still, however the supply be furnished, whether by a permanent Diaconate, or by laymen duly qualified and duly authorized, the demand comes from one cause: the inability as a rule of the clergy to meet all the calls which are made upon their preaching powers. . . . We confess the question concerning an organized band of lay preachers for every diocese, such as Canon Thynne brought forward at Truro, has more interest for us, as boldly opening up new ground. Canon Thynne begins an able paper by quoting from St. Dominic, and the mention of the founder of a great order of preachers puts us in mind of the way in which the successive waves of reformation in the Church were started. The preaching orders of the Mendicant Friars, the Dominicans, and Franciscans, the poor priests of Wiclyffe, and to come to our own times, the Wesleys with their followers, gained their influence, accomplished their work so far as it went, and reached the masses by their itinerant system of preaching, by their carrying the Gospel to those who would not come to it. Taught by these examples, and imitating their good points, while avoiding their errors, we in these days might effect much by similar means.

Confessedly there is much room for the employment of the laity in spheres from which hitherto they have been shut out. It is equally true that the clergy acquire much of their influence, and carry on large evangelizing works through the medium of their lay brethren. Naturally then we ask if a duty, at present belonging merely as a matter of order, not of essential right, to men in Holy Orders, might not be shared by those who

have not been set apart? There are many men, though technically *idiotai*, still very capable of conducting mission services in schoolrooms and chapelries which at present are omitted through want of help. There are, again, no few devout and zealous laymen who are quite willing, as well as able, to occupy the pulpit, or to deliver an address, from a platform in the absence of parish or mission priest, in the circumstances under consideration. Nor need the clergy be alarmed at such an invasion of their prerogative. Ordination of course confers authority to teach in the Church, an authority not to be delegated to any upon whom hands have not been laid; but preaching in the modern sense of the term is but a secondary matter in the office of the priesthood, and reaches far short of that "preaching" of which we learn in the New Testament, and which embraces all the functions whereby disciples are made, as distinct from the mere proclamation of the Gospel. On the other hand, it must not be supposed that we are anxious for a repetition of Dean Stanley's manœuvre by which the Abbey pulpit was occupied by laymen who were barely Christian. That Westminster trick will place Churchmen sufficiently on their guard to prevent even the possibility of it being imitated, so that we are not afraid that such a scheme as we advocate will be abused. The plan brought forward by Canon Thynne at Truro in its main lines was founded on the necessity of meeting Dissenters somewhat on their own ground, by adopting the material by which they, especially in Cornwall, have effected so much; and by the necessity for a wider organization than that possessed by the ordinary parochial machinery in order to reach the hamlets and outlying villages which at present are without regular spiritual ministrations. It is in such places often that the zeal of Dissenters finds best scope, for the simple reason that they have an uncontested field. It ought not to be so, but, unfortunately, it is only too true that it is so, and since the parochial machinery is too contracted and inelastic to set in motion the mission services, lectures, addresses, &c., required, while the supply of clergy is too limited, for the continuation of such works, even if they be started, Canon Thynne would, in the first place, make his agency diocesan, its centre the cathedral, its sphere of work limited only by the bounds of the diocese, while in the second place the missioners would not be drawn only from the ranks of the clergy, but also from those of duly qualified and duly authorized laymen. To prevent the diocesan agency clashing with that of the parish, the former will always be subservient to the latter; the parish priest will always be the director in his own parish. These are good and true lines upon which to work, avoiding, as they will, the evils of the old systems when the preaching friars counteracted the influence and invaded the rights of the secular clergy. Already we have growing organizations of lay-readers; in the diocese of Truro there is a Canon missioner with (in theory only at present) clerical subordinates. All that there is to do, therefore, is to license our lay-readers to preach under certain circumstancas and in certain places, confining them, if it be thought well, to work of a purely missionary character, such as open-air preaching and services wherein no distinctly clerical function is called for. The scheme has been tried in Cornwall on a small scale, and has, by no means, been found wanting. We have the experience of history both to guide and warn us; and we have the example of the sects to show us the need, as well as the value, of using all good material which is at hand in order to carry out Canon Thynne's quotation from St. Dominic, "Zeal must be met by zeal, lowliness by lowliness, false sanctity by real sanctity, preaching lies by preaching truth."

THE CORONATION SERVICE AND PROTESTANTISM.

Sir,—Could the E. C. U. distribute a more effective instrument, after calling attention to it at district meetings, or those constitutionalists, the Church of England Working Men's Society, do a better thing just now than circulate as a ritual tract the Coronation Service? It can be bought for twopence; but I should much prefer to see used for this purpose the edition lately put forth by Mr. J. Fuller Russell, with notes, published by Pickering.

Perhaps, after the use that was made of this service by the Church Association quoting it, you might find room for a few Protestant quotations from this office. If Canon Ryle or the rector of Stepney choose to quote one portion because it may seemingly suit their purpose, I presume I may quote other portions that suit our side.

The first bit of undoubted Protestantism was the oath invented by Parliament and the Whig revolution leaders on the Coronation of Orange William. As Mr. Fuller Russell observes, Her Majesty does not promise to maintain that negative miscellany of opinions antagonistic to Catholic faith, but the "Protestant Reformed Religion established by law," *i. e.*, the "settlement of the United Churches of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established, within England and Ireland and the territories thereto belonging"—which Archbishop Laud on the scaffold said he never wished to overthrow. How much the Church Association love this settlement, of which the Prayer Book forms part, the article in the *Record* bemoaning that we have not such an eviscerated Prayer Book as "Bishop" Gregg has put forth for his new sect, will show.

So much for the oath introduced for William the Third.

The next bit of Protestantism is the giving of the ring to Her Majesty by the Archbishop, coming as it does after, and not before the oath, is a neat comment upon it. The ring has a St. George's cross engraved upon it.

"Receive the Ring, the ensign of kingly dignity and of defence of the Catholic faith."

The royal robe is likened to the robe of righteousness.

"The orb with the cross" is brought, and the Sovereign is reminded—When you see this orb set under the cross, remember the whole world is subject to Christ.

The sceptre with the cross and the sceptre with the dove are placed with suitable words in the Queen's hands.

The Archbishop and assistant bishops are vested in their copes at this service, so are the Prebendaries and Dean of Westminster. The singing men and choristers wear red silk mantles, which seem just like copes, over their surplices.

Here are some more bits of Protestant ritual I commend to the Church Association.

The Queen offers an altar-cloth of gold (for, be it remembered, the Holy Table is called an altar throughout the service). She offers also an ingot of gold of a pound weight, and a purse of gold, as first and second "oblations."

Here is another striking bit of ritual.

The Queen leaves her chair, and, supported by the Bishops of Bath and Durham, in their copes, advances to the altar, she kneels down before the altar, takes off her crown and gives it to one attending her to hold, and then on her knees offers bread and wine for the Holy Communion.

The Archbishop takes it and reverently places it on the altar, saying this prayer:

"Bless, O Lord, we beseech Thee, these Thy Gifts, and sanctify them unto this Holy Use, that by them we may be partakers of the Body and Blood of Thine Only Begotten Son Jesus Christ, and fed unto everlasting life of soul and body," &c., &c.

The Archbishop then covers the oblated elements with a "fair linen cloth." The Queen goes later on to the altar again to receive Holy Communion after the clergy. She again removes her crown. Messrs. Ryle and Bardsley had better look to this.

It will be noticed the crossed sceptre and crossed orb are not what Lord Chancellor Cairns would call "inert" crosses, but are borne in procession.

The anointing with holy oil from the ampulla is done in the form of a cross on the forehead and hands, &c., &c.

There is a great deal more of this sort of Protestantism in this beautiful Office, but I will conclude with one more extract:

On the day of the Coronation the only communicants are the Queen, the Archbishop, the Dean of Westminster, and the Bishop assistant.

Messrs. Ryle and Bardsley have called the attention of the British Philistines to this Office. I hope they will study it. I fancy they will rise from it with the conviction that the poor persecuted Ritualists cannot be such traitors as they are represented—seeing that nearly all their ritual is to be found in the Coronation service. A. W., *in Church Times.*

WISCONSIN CATHEDRAL.

We give the Canon drawn up by Bishop Armitage, and now put in operation by Bishop Welles:

Section 1. The Council of the Diocese of Wisconsin, recognizing primitive usage, and believing the Cathedral to be an essential organ of the Bishop for the reality of his office and the discharge of his duties, hereby establishes "the Cathedral Chapter of the Diocese of Wis."

Sec. 11. 1. The Chapter shall consist of 1. The Bishop; 2. The Dean; 3. Two or more Resident Canons; 4. Two Associate Canons; 5. Four Conciliar Canons; 6. Four Lay-Associates, of whom two shall represent the council of the Diocese, and two the congregation or congregations of the Cathedral Church; 7. A Chancellor, who shall be a layman; 8. A Treasurer, who shall be a layman.

2. The Dean, who shall be a Presbyter, shall be elected by the Chapter, on the nomination of the Bishop.

The Resident Canons, who shall be Presbyters whose clerical work shall be given to the Cathedral and the Chapter, shall be elected by the Chapter, on the nomination of the Bishop and the Dean.

The Associate Canons, who shall be Presbyters, shall be elected from the clergy of the parishes of the city, by the Chapter, on the nomination of the Bishop.

The Conciliar Canons, who shall be Presbyter of the Diocese from without the city, shall be elected by the Council, on the nomination of the Bishop and Chapter.

The Lay-Associates representing the Council, who shall be communicants of the Diocese in good standing, shall be elected by the Council on the nomination of the Bishop and Chapter.

The Lay-Associates representing the congregation or congregations of the Cathedral Church, who shall be communicants in good standing, members of one or other of said congregations, and regular contributors to the support of said Cathedral Church, shall be elected by the Chapter on the nomination of the Congregation or Congregations.

The Chancellor and Treasurer, who shall be communicants of the Diocese shall be elected by the Chapter on the nomination of the Bishop.

3. The Dean and the Resident Canons shall continue in membership and office until death, resignation or removal.

The Associate Canons, Chancellor, Treasurer and Lay-Associates from the Cathedral Church, shall be elected annually, at the first meeting of the Chapter after Trinity Sunday. The annual meeting of the congregation of the Cathedral Church, at which they shall nominate their Lay-Associates to the Chapter, shall be on Monday, in Whitsun-week.

Of the Conciliar Canons and Lay-Associates representing the Council, after the first election of the full number, provision being then made for the successive retirement for this purpose, one of each shall be elected at each annual meeting of the Council.

SEC. III. A Diocesan Church is hereby established in the city of Milwaukee, to be called "All Saints' Cathedral," of which the Chapter constituted by this Canon shall be the governing and executive body. And the congregation of this Church, being admitted into union with the Council by its formal vote, on application of the Chapter, shall be entitled to lay representation and all the other privileges in the Council and the Diocese enjoyed by parish congregations.

SEC. IV. The work of the Chapter shall be to carry on, under the direction of the Bishop, in the city of Milwaukee, Missionary, Hospital and Charitable work, especially among the poor and those unconnected with any parcohial organization, thus supplementing the work of the parishes; and also, such Diocesan work as the Bishop or the Council may commit to it.

SEC. V. The Bishop shall have his official seat in the Cathedral Church where he himself may appoint. He shall have the right to use the Cathedral Church for all Episcopal acts and offices; and, when present, to order and direct the services. He shall control the Ritual of the Cathedral Church. Apart from the statutes, herein-after provided for, no resolution passed by the Chapter shall be valid except with the assent of the Bishop. This assent may be given verbally, or in writing; but his refusal to assent shall always be in writing, and entered on the minutes of the Chapter.

The Dean shall be the Executive Officer of the Chapter and the Cathedral, and the Pastor of the Congregation worshiping in the Cathedral Church. In the absence of the Bishop, he shall preside at all meetings of the Chapter; and may so preside in the Bishop's presence at his request. He shall have his own assigned seat in the Cathedral Church. He shall order the services in the Cathedral Church, under the direction of the Bishop. He shall assign the regular and special duties of the Resident Canons and Deacons of the Cathedral, and superintend the whole work undertaken by the Chapter. At stated times, with the consent of the Chapter, he shall assign the duties of the other Canons, and of the Lay-Associates.

In case of a vacancy in the office, or in the absence of the Dean, his duties shall be performed by the Senior Canon, Seniority being by date of election.

The Canons of all three classes, according to their several appointments, shall perform such clerical and official work as may be assigned

them by vote of the Chapter, or in the case of the Resident Canons, by the Dean. They shall regard themselves as members of a body, of which, under the Bishop, the Dean is the executive head. The Bishop, Dean and Canons, apart from the Lay-Associates, shall have the management and direction of all the spiritual interests and functions of the Cathedral.

The Lay-Associates shall perform such services as may be assigned them severally by the Chapter, in the care and conservation of the Cathedral buildings and property, in the raising and collection of revenues, in securing the order and comfort of the congregations worshipping in the Cathedral Church, and generally in the management of the temporalities of the Cathedral and Chapter. The functions of the two Lay-Associates from the Cathedral congregations shall be, in general, those of the Wardens of parishes.

The Chancellor, who shall be a man learned in the law, shall be the legal adviser of the Bishop and Chapter. He shall have a seat in the Chapter, but not a vote. The Treasurer shall have charge of all the funds and moneys of the Cathedral and Chapter. He shall disburse moneys on the written order of the Dean. He shall make an annual report of the receipts, expenditures, and financial condition of the Chapter at the meeting next after Trinity Sunday, which meeting shall be known as the Annual Meeting of the Chapter. He shall have a seat in the Chapter, but not a vote.

THE BATTLE OF THE ALMA.

BY DR. J. M. NEALE.

By the faint and dying watchfires, wounded, harassed, wearied out,
If we hear the vengeful trumpets, if we catch the foeman's shout,—

What great wonder, though the Eagle Russia crushed in height of pride,
Should to-day have better fortune with the "Leopards" at her side?

Think, beside the Borodino, (ninety thousand fell that day,)
Russian peasants kept the Old Guard twelve long dreadful hours at bay:

When we fired our holy Moscow, how behind their rout and rack
Hung the standards of the Ukraine, and the vengeful Don Cossack!

If this world were all,—how gallant was that storming of the height,
With the Chasseurs in the centre, and Saint Arnaud to the right;

When around the dying Marshal formed their lines and rose their cheers;
And the chief that burnt the captives in the cavern by Algiers.

Though outnumbered, outmanœuvred, something comforts us within,
Whispering: It is sometimes nobler to be conquered than to win!

Nobler to be conquered, fighting for each home and wife and pet,
Nobler to be conquered, leaving names our land will not forget,—

Than, for greed of gold or glory, on the hardwon field to say,
God Himself approves aggression, for to Him we owe the day.

France and England, sing *Te Deum*, that *Te Deum* so disgraced,
For the homes by you made homeless, for the hearths by you laid waste;

And to serve both God and Mammon,—this world's gain, but that world's loss,—
High above your very Altars wreathe the Crescent with the Cross:

There remains a dreader Judgment where this wrong shall be repaid;
Juster scales than those of glory where this battle shall be weighed.

On the Vigil of S. Matthew Russian lips shall ever pray
For the men that died by Alma when the Crescent won the day.

Courage, brethren! France's tyrant, through the good path oped by you,
May have yet his Saint Helena, Alma yet her Waterloo!

[Written during the Crimean War.]

Correspondence.

THE SEVEN PARABLES OF S. MATTHEW.

BY THE REV. DR. RICHEY.

It is the aim of S. Matthew in the arrangement and grouping of the first seven parables of his Gospel, to set forth the fundamental laws of the Kingdom, both in its relation to the world at large, and to its disciples in particular. Four times the number seven is used in the New Testament in connection with things fundamental. We have the *seven* Beatitudes of the Sermon on the Mount. We have the *seven* petitions of the Lord's Prayer. We have the *seven* Parables of the Kingdom in S. Matthew. And we have the *seven* Epistles addressed to the *seven* Churches in the Apocalypse. Whatever we may think of such a method of arrangement, the Hebrew mind, it is well known, was accustomed to attach great importance to certain numbers. The number *seven* was the number of the days of the Great Week when God called the world and all things therein into being. It was to the Jew, accordingly, the symbol of Divine perfection; on whatever he saw it stamped, it was to him the token of Divine order and completeness. Hence the *seven* Parables in S. Matthew's Gospel. S. Matthew writing for the Jew, indicates by his use of the number seven in connexion with our Lord's first great parabolic discourse, that we have here a discourse complete and entire in itself, as well as Divinely ordered and arranged. We are not then to regard these *seven* first parables as we should any other parables. They hold a fundamental place in our Lord's parabolic teaching: they are complete in themselves: they have been Divinely arranged, with a view to furnish us with a compendious narrative of the whole mystery of the kingdom, from its beginning to its end.

Nor is it only with the number seven we have to do in the consideration of this remarkable discourse: we have also to do with its combinations. FOUR of the parables, according to the narrative, were addressed to the multitude on the shore; THREE were spoken privately to the disciples in the house. Now here again the numbers are significant. FOUR was to the Hebrew the token of *universality*. The river of Paradise parted into *four* heads when it went out to water the whole earth: the world powers, as represented by the prophet Daniel, are "*four* great empires;" the "living creatures" which represent the whole creation before the throne of God are "*four*" in number; the sheet which S. Peter saw let down from heaven and in which creatures of every kind were gathered, was knit by the "*four* corners" to the *four* quarters of the heaven; the city which S. John saw coming down out of heaven was "*four square.*" The four parables accordingly spoken in the ears of the multitude set forth the universal nature of the kingdom in its relation to the *world* without; it is, as the number four attests it to be, a *Universal* Kingdom; it is destined to cover with its

shadow the whole earth, and to leaven with its influence the whole world. Three is the number of God: we have, on whatsoever it is stamped, the sign and token of the heavenly. The three concluding parables, accordingly set forth the mystery of the kingdom on its *Divine* and *Heavenly* side; spoken to the Twelve in the house, they reveal the kingdom in its relation to its own chosen disciples, not to the world without.

THE FOUR EXOTERIC PARABLES.

The first four parables, in the images selected—seed and leaven—bear upon their face the two main features of the subject they were intended to illustrate, viz., *the growth and extension* of the kingdom in the world. In the words with which the first parable opens, *Behold a sower went forth to sow*, we have described, as an already existing fact, the first great step in the evangelic dispensation—the conversion of the world by the preaching of the word. "Not by the authority of the law, not by some mighty display of power, but by germinal truths,—taking root in the minds of men, and unfolding themselves in new dispositions and affections, into a new life with its corresponding fruits, is the kingdom to be established." It is to be, in other words, a kingdom founded on the basis of *moral liberty*, and just because it is so, it will not be able to boast, like the kingdoms of the world, of Universal Empire. In three cases out of four the word will fail and will bring forth no fruit, and even when received, the produce will vary according to the moral condition of the subject. Yet, even so; there will be sufficient to repay the labours of the spiritual husbandman. "Much fruit is brought forth for the Son of Man to the glory of God."

The groundwork of the kingdom laid on the basis of moral liberty, we have it revealed in the *second* parable, that there are not only to be failures as the result of man's moral condition, but that through the counterworking of Satan in *oversowing* the good seed with darnel, Christianity will from the very first assume a mixed character, which will continue even to the end of the world. Christ will have His Antichrist, and it will be impossible, in many cases, to distinguish the one from the other. Here again it is a part of the moral condition of things, that the evil shall not be exterminated by force, but is to be permitted to grow and ripen along with the good until the Church shall have passed from the state of moral probation to that of final glory. We see contemplated in these two parables a "world-wide scheme for the sowing of the seed of the kingdom;" and we are guarded against being offended if results do not come out according to our anticipations. The heavenly is not the earthly; God accomplishes His purposes in connection with man's free will.

Jesus in the *third* parable, compares the kingdom of heaven to *a grain of mustard seed, which a man took and sowed in his field;* it is seemingly the least of all seeds, but is possessed of an inherent vital energy which makes it, when grown, the greatest of all herbs. We have it here explained, how it is that the kingdom of heaven, notwithstanding hostile influ-

ences from without, is destined to grow, and to become in time the greatest of all the kingdoms of the earth. It is not to be left to a mere *sporadic* existence in the hearts of individuals, but is to assume *an organic* form in the person of the Son of Man, from Whom, as from a single grain of mustard seed, it will shoot forth with a vital energy which nothing will be able to resist. From the smallest of all beginnings, the Kingdom of Heaven will become, in the process of growth, a mighty Empire, so conspicuous as to attract every creature towards it, so strong that instead of needing support itself, it will prove a refuge to all the nations of the earth.

THE FOURTH PARABLE.

"The diffusive, regenerating and transforming influence of Christian doctrine," "as exerted on the widespread, inveterate corruptions both of religion and morality" throughout the Hebrew, Greek and Roman world, forms the subject of the fourth parable. The kingdom is compared to *leaven which a woman took and hid in three measures of meal, till the whole was leavened.* It could not but be that the reception of the Christian religion would exercise a moral effect upon society commensurate with the Divinity of its origin, and unlimited in its extent. But here we are reminded that its influence as a *moral* power over the minds and hearts of men is not to be *automatical*, or like the growth of a plant, as in the case of the mustard seed; but "that there must be for the propagation of the Gospel throughout the mass of mankind a ministry, in which human power and will shall be exercised." As leaven will not spread of itself entirely without kneading, "so the personal agency and influence of the Christian Ministry is needful for the complete extension of the kingdom, and therefore a part of its appointed order." [1] We are thus prepared for the three *Esoteric* parables which were addressed to the disciples in private, and set forth in general outline the nature and work of the Christian Ministry.

THE THREE ESOTERIC PARABLES.

In the parables addressed to the Apostles, the imagery is no longer suggestive of *growth* and *extension*, as in the case of the *seed and the leaven*, but of *labor* and *toil* expended in the acquisition of gain. A man is laboring in a field, when to his great joy he finds *hid treasure*, and goes and sells all he has to buy that field. It is implied that when the finder makes the discovery, he is already at work upon some ordinary field employment, and it is intimated to the Apostles that the work of the Ministry, on which they have now entered, has rewards greater far than earth can give; but in order to gain them, they must surrender up all things for the sake of the kingdom, and give themselves absolutely to the work of their calling.

But the Ministry is more than a field to labour in; it is a vocation which calls for earnest seeking after Truth, and requires the most careful discrimination to be made between the wisdom of this world, and that supreme wisdom which cometh down from above. Hence the kingdom is compar-

[1] Bp. Cotterill, Genesis of the Ch. p. 18.

ed to a *pearl-dealer seeking goodly pearls*, and when he has discovered in his search *one pearl of great price*, he *sells all that he has* to gain it. He who would give himself to the work of the ministry, in other words, must be prepared, not only to abandon all thought of worldly gain, but he must be ready to surrender up everything in the way of opinion, or of doctrine, or of belief, however true and good in itself, for the "truth as it is in Jesus." Thus both parables state explicitly what will be required of all who, like the Apostles, undertake the work of the ministry, and desire to consecrate themselves to the service of the kingdom.

By these two parables the way is prepared for the third and last. The kingdom is compared to a *lagere*, or *net cast into the sea, which gathers of every kind*, and which, when it is full, the fishermen draw to shore, and separate the bad from the good. The scene described was one too familiar to the Apostles not to see themselves and their work reflected in it. The Apostolic Ministry, therefore, is expressly marked out by the seventh and last parable, as *the* agency to which several of the series have referred as necessary for the extension and permanent maintenance of the kingdom in the world. "And whereas from the parable of the Tares it might be inferred—for all earthly analogies can but imperfectly represent these mysteries of the kingdom—that the evil which should be intermingled with the good and cannot be entirely separated, would be the result only of false doctrine and hostile agency, here we are taught that the very net of the kingdom itself encloses both bad and good; that whilst the true ministry of the kingdom endeavour by all means to gather in the souls of men, the good and the evil will be taken together. Nor can the separation be made until the net is full, and the work finished.

Taking the parable of the sower and the seed, then, as introductory to the whole, we may divide the six remaining parables into two halves, marked in the original by the following parallelisms:

(1.) ἄλλην παρα βολην, ver. 24.		(1.) πάλιν ὁμοια, ver. 44.	
(2.) " " " "	31.	(2.) " " "	45.
(3.) " " " "	38.	(3.) " " "	47.

The πάλιν of the three esoteric parables shows that in them we have the glass reversed, and another and a different view of the kingdom given.

But in addition to these divisions, as we have seen, the first six parables are arranged in *pairs*, in such wise that the one that follows after is the necessary complement of that which goes before. Then between these pairs themselves there is a gradual advance until we come to the last, which brings us back again, as it were, to the point from which we set out in the beginning. The first two differ from those that follow after in a greater length and circumstantiality of details, and gives in broad outline a general sketch of the kingdom from the beginning to the end. In those that follow after we have, as it were, "miniature likenesses, in contradistinction to full length portraits." Each of them, taken by itself, is a perfect and inte-

gral representation of some *one* feature in the same complex idea of the kingdom of heaven, or the Gospel dispensation; but it consists of a few expressive strokes, and is not drawn out at length, but despatched in a summary manner. They succeed each other like the shiftings of a moveable scene; each disclosing the same object of contemplation, but *always in some new point of view*." [1]

But over and above the division whereby the first is introductory to the whole, and the nevt six are arranged in pairs, we have still a third arrangement by which the whole discourse is made to turn as it were upon a pivot, and we are at the end brought back to the very point from which at the beginning we started out. Taking the parable of the woman and the leaven as the centre or turning point, we have the following notable example of introverted parallelism:

The Sower and the Seed—introductory to the whole.
(*a.*) Wheat and Tares—*good and bad.*
(*b.*) Mustard Seed—*greater than all herbs.*
(*c.*) Leaven *hid* in Meal.
(*c.*) Treasure *hid* in a field.
(*b.*) Pearl—*greater than all pearls.*
(*c.*) Drag Net—*bad and good.*

We shall find, as we proceed, that we have in this threefold arrangement so many cross lights, as it were, or different points of view given for the more perfect understanding of the whole mystery of the kingdom, here in general outline revealed.

THE REASON WHY WE ARE CALLED CHRISTIANS.

BY REV. GEORGE G. HEPBURN.

"*And the disciples were called Christians first in Antioch.*"—Acts xi. 26.

It is certainly a noticeable fact that a circumstance of this sort should be mentioned with so much particularity. Not that we are at all surprised at the present day that the disciples, or the followers of Him Whom we believe to be the Christ, should be called Christians. Nothing, indeed, appears more natural. But we must remember that He was not always called Christ, nor were, nor are His followers always called Christians. In Palestine, where Christianity had its rise, from the beginning to the present day, they have always been called Nazarenes. Dr. Farrar, in his Life of Christ, Vol. I. p. 64, says: "To this day the Christians of Palestine are known by no other title than Nusara;" *i. e.* Nazarenes. And Renan, in his Life of Jesus says, in a note on p. 65, Am. ed., "Hence the name of Nazarenes long applied to Christians, and which still designates them in all Mahometan countries." Besides, we must bear in mind, that in round

[1] Greserde on the Parables, Vol. I. p. 137.

numbers ten years had elapsed after the Crucifixion of our Lord, before the explicit and emphatic declaration that at a particular time and place the disciples "were first called Christians."

We naturally suppose, and the popular impression is, that this title or name was given to the disciples because the Founder of our holy Religion was styled Christ. I conceive this to be a mistake. In the first place, those who applied the title to the disciples, could scarcely be presumed to know that Jesus of Nazareth was, or even claimed to be, Christ. We know, indeed, that St. Peter confessed it, and no doubt the other Apostles and more devoted followers believed it; but the whole matter of the Messiahship, as connected with Jesus of Nazareth, had no lodgment in the popular mind. Indeed, it is not a little significant that Renan ignores the important question altogether. Is it not taking entirely too much for granted, to suppose that the multitude would concede to the despised followers of the still more despised Prophet of Nazareth of Galilee that He was Christ, and therefore His disciples should properly be called Christians? But the unlikelihood of this idea has failed to attract our attention because the mistake—as I conceive it to be—has been passed by for ages.

From reading Leathes' Bampton Lectures on The Origin of the Religion of the Christ, it appears evident that the title Christ was not coupled with the Name Jesus in the popular speech of the day, until a full quarter of a century after the crucifixion In other words, it did not come into vogue in the popular sense, until the dissemination of the Epistles. This makes it still more unlikely that the disciples would be called Christians *because* they claimed that Jesus is the Christ. Such claim as yet was not generally spread abroad. In the title set up by Pontius Pilate over the Cross, there is no hint of anything of the kind. In the Gospel of St. John, where the fullest one is found, it is "Jesus of Nazareth, the King of the Jews."

Why then were the disciples first called Christians at Antioch? The statement of the fact stands in the closest and most intimate connection with the general and widespread administration of Baptism; the immediate baptism of Cornelius the centurion, and those who were with him. Ten years had elapsed, during which the disciples had never been called by His name. Can we doubt, when we become aware of the universality of Baptism, that it was everywhere, at all times, and upon all insisted upon, that the disciples were naturally called Christians because believers were initiated into the Society by anointing with Water? To anoint means to christen; hence those who made disciples after this mode, are properly called Christians.

From this we learn, first and chiefly, the all-important lesson of the estimate set upon Holy Baptism by the Apostles and first believers,—this is the great truth. There it stands upon the threshold of the early Christian Church. No membership in the Kingdom of Heaven which was declared to be at hand, without it, not possible to be a *Christian* without it; the disciples—those who were baptized—were first called Christians. And secondly, we get a hint, and a strong one, of the mode of administering the Rite. The word Christian is derived from the Greek *Χριω*, a Horn, from which the affusion at the time of anointing was poured. They, the Christians, disciples of Jesus, were not called baptists; their manner of making disciples was to anoint, or pour water upon the person received.

In the very name, therefore, by the which we are called, is involved the germinal nucleus both of the importance and the mode attached to baptism by those whom the Blessed Saviour taught His doctrine. The Rite by which we are made His members has given us our name. Can we sup-

pose for a moment that the popular voice would have given so honorable a name to the disciples as Christians—as honorable it certainly would have been, if we refer its origin to the title of our Divine Lord.

Religious epithets have been invariably given with opprobrium, if in any way connected with the founder of a new sect; and as such the Christians were then regarded. But to select a name derived from the mode of initiating—which to the popular mind conceded nothing—is altogether likely and probable. In the *Religio Medici*, by Sir Thomas Browne, p. 7, he says: "Yet in despite hereof, I dare, without usurpation, assume the honorable style of a Christian. Not that I merely owe this title to the *Font*. I am aware St. James speaks of "That worthy name by the which ye are called." But how are we called? Why, putting on Christ in baptism. "As many as have been baptized into Jesus Christ have put on Christ." We are buried with Him in baptism."

ERNEST HAVET AND THE ORIGIN OF CHRISTIANITY.

CLARENS, LAKE LEMAN, Nov. 6, 1878.

MY DEAR DOCTOR:—The attack which the opponents of Christianity are at present directing against the person and teachings of our Blessed Lord, are a tacit acknowledgment of the straits to which, in spite of their boastings, they find themselves reduced. Nothing but this can explain the desperate venture of a distinguished French writer, Ernest Havet, in his "Le Christianisme et ses Origines." This is a very elaborate work, of which three volumes have appeared, in which the author labours to demonstrate that the religion of Christ is a product of Greek philosophy, filtered through the Judaism of the first and second centuries before the Christian era! An essential part of his work is to prove that our Lord Himself was of very small importance in establishing the religion which is named after Him, of which the Greek and Hebrew philosophers and Jewish rabbis were really the authors! This bold attempt has, of course, called to the front a new class of champions. One of the ablest of these is Professor Sabbatier of Paris, a member of the French Protestant Church, in whom extensive erudition finds expression in a clear, graceful and vigorous style. His frequent contributions on literary, historical and sacred subjects make one of the chief attractions of the *Journal de Genève*. This paper, though decidedly political, is entitled to the highest commendation for its elevated tone, the variety of its information from all countries, the absence of vulgar abuse and sensational items, the prominence which it gives to all discussions on moral and religious questions, and its bold and unhesitating defence of the truth and right on these questions. It is the organ of a party in Geneva which is opposing the radicalism, libertinism and infidelity of the present government, under which the Rousseau Fête developed into a national and social demonstration in the interest of irreligion. It is gratifying to record that the authors of that scheme have already had their answer from the people in two overwhelming electoral defeats on questions in which they had urgently appealed for endorsement. Professor Sabba-

tier, in two recent numbers of the *Journal*, has reviewed M. Havet's work, as far as it has appeared, and I offer you a translation of his letters, as much for their intrinsic value, as to give your readers an idea of the currents of religious thought which are now spreading over the Continent. Of course the author does not treat the subject from our standpoint; neither is it to be expected that he should. Much of his language is not the same as we should use. But it is nevertheless gratifying and encouraging to find so able and sincere a defence of our common Faith coming from a different quarter of the field, whence there might have been reason to doubt whether so clear and true a trumpet-note would have been heard. There is food for thought and a subject for sermons in many of the learned Professor's utterances.

M. Havet has taken, in his discussion of the sources of Chistianity, an original and entirely separate place. That originality belongs still more to the temperament of his mind and to his character, than to the nature of his erudition, and the method of his criticism. Comparing his name and his works with those of Renan, you will find a perfect antithesis.

Renan left the Seminary with a sceptical mind and a heart steeped in mysticism. The fluidity of his intellect and the irresistible sympathies of his soul, permit him to accommodate himself to everything. He appears to be initiated into all the mysteries as soon as he speaks of them. He is the author of the saying, "To comprehend a religion, you must have believed in it." Direct intuition, a certain mystical initiation, is his perpetual process of investigation. In history he has set up divination as a method of criticism. In a word, I do not know a manner of thinking more opposed to that of the eighteenth century, and to what is generally called "rationalism."

On the contrary, the eighteenth century is that from which M. Havet proceeds; rationalism is the very substance of his nature. If one must have believed in a religion to comprehend it, and to have kept its fragrance, it is clear that he will never comprehend at all any religion. He possesses admirably the perception of the *human*, as the philosophers of the last century; but the perception of the *Divine*, to use the language of Renan, does not belong to him at all. I am not quite sure that he does not look upon religion itself as a disease, or at least as a weakness, of which mankind ought to be cured

He only believes in philosophy, and does not hide his regrets that Christianity came athwart that generous ancient thought which, M. Havet does not doubt, would have finished much better than the Religion has done, by regenerating the world, and inaugurating much more surely, and much sooner, the era of peace and fraternity among men. Hence also the character of his thought and of his style. While the ideas of Renan are fleeting, changeable, in shape and substance like clouds floating in the open air; in the same proportion those of M. Havet are precise, firm, with sharp and cutting sentences. No softness, no poetry, no weakness of heart or imagination can be found in his argumentation or his language. It is because he is neither a sceptic nor a mystic. He has a very decided faith; he attacks a cause which he believes to be bad, to the profit of that which he believes to be good. His discussion has a precise end; it is not a friendly tourney, it is a real and fierce battle.

Five years have passed since he gave us the first part of his large work on "Christianity and its sources." That treated of Hellenism. He gives

us now the second, embracing Judaism. There is to be a third "Christianity"—on St. Paul and the Gospels. We can now embrace the work in its full scope. It is a sort of grand syllogism, of which Hellenism is the major, Judaism the minor, and Christianity, the necessary conclusion. What is to be proved is, that Christianity was not a revelation from heaven, nor even an original revolution; but *the historical result of the Greek philosophy moulded in the narrow forms of the ancient religion of the Hebrews.* In this volume on Judaism there are, as in all the others, learned investigations and a controversial thesis. We will separate them, and begin by an examination of the first.

I. The friends of the author have felt some astonishment and some fear in seeing him engaging, with the resources at his command, on a ground so new to him. I do not believe that there is a subject more complex, more delicate, more difficult than the History of Israel, in the state to which the criticism of the professional Hebraists has brought the questions which are raised in the Biblical documents. One seems to move there in a perpetual circle. As formerly they made the religious history of that people according to its literature, now they make its literary history according to the history of its religion, which they construct *a priori*, or by simple conjectures.

Another difficulty, not less serious, comes from the want here of fixed points of juncture and registering, so to speak. The Hebrews lived in an almost perfect isolation; as we perceive too clearly now, when we seek in vain among the neighbouring peoples some testimony, or some narration, which may throw light on the inner history of Israel. In these fields, almost without limits, open to unsupported hypotheses, hebraists have only for their guides the interpretation of the same texts, the comparison of styles, the inner structure of phrases; that divining tact, in one word, which comes from and is developed by the familiar knowledge of a language. What then, if that knowledge happens to be wanting? Now the author, with that scientific probity which every one honours in him, confesses in his preface that he knows neither Hebrew nor German, and that he has only had at his service what the French, Greek and Latin languages could furnish him.

He has found himself then in the situation of a man who, without knowing the Greek language and its history, should undertake a critical history of the literature of the Hellenes. Before undertaking such a task as that, he would have done better perhaps to choose an authorised guide, a sort of referee, to whom he might have referred purely and simply on all literary questions. But he had the ambition, unfortunate in our opinion, to take part in these debates, to propose solutions, to make hypotheses, drawn only from the personal impressions which the translations had made on him. He has thus arrived at some results, curious without doubt, but such as will not long endure discussion.

He brings down all the Hebrew literature to a period not only after the Captivity, but after the fifth century B. C.; and he gives it to us from that time in a truly strange order, where one detects at every step the unconscious ignorance of the history and the evolutions of the Hebrew language itself.

The first books arranged are the four first of Moses, which he places somewhere about the year 450 B. C. Deuteronomy comes next, after an interval of a century and a half, after Alexander; then the historical books; Isaiah would date from the epoch of the Maccabees, about 150. Jeremiah and Ezekiel are still more recent, and bring us to the reign of Hyrcanus. Under that reign, and at the commencement of the first cen-

tury before our era, the Minor Prophets were written. With Zechariah and Haggai we reach the reign of Herod. Malachi, finally, must have been published after the death of that monarch, that is, after the birth of Christ. As to the Psalms, to find their true date, we must go down to Herod. To him without doubt, according to our author, was addressed the verse, "Thou art a priest forever after the order of Melchisedec;" and in the beautiful "Superflumina Babylonis" it is probable that Babylon means Rome, as in the Apocalypse. The book of Job resembling the Psalms, can only be of the same date, except the long discourse of Elihu, which, being an after addition, was written a little later still. Under Herod must also be placed the Proverbs, Ecclesiastes, the Lamentations of Jeremiah, Daniel, the first Maccabees, Jesus son of Sirach. With Esther, at length, we come down to Nero or Caligula.

Shall I discuss now the arguments by which the author attempts to justify this singular reconstruction of the Biblical literature? It would take too much time. You ask yourself in this hypothesis what interpretation M. Havet applies to the prophets? It is the symbolical or allegorical, neither more nor less. You have already seen that he reads Rome under Babel; in the same way he discovers Syria under Assur, Antioch under Nineveh, Herod under Edom, &c., &c. We fall back altogether into the apocalyptic symbolism, so much cultivated since the middle ages, which allows us to find all modern history in Daniel or in the Apocalypse. I will say nothing further of astonishing contradictions which one can produce here and there, as, e. g., in relation to Herod. If he desires to comprehend the composition of the Psalms under the reign of that prince or the first book of Maccabees, two writings incontestably produced from the devotional elements of Israel, he represents him to us as held in great veneration by the Jews for having rebuilt the Temple and restored the national greatness. But when he could explain at the same epoch the prophecies of Zechariah or of Haggai against Idumea, or even the book of Daniel, Herod becomes in the eyes of the same Jews only an object of contempt, hatred and loathing. Let us leave these details; there is much more to be spoken of.

Are you not struck at the prodigious literary movement, which, according to our author, must have filled the first century before the Christian era? What writings and what dissimilar writings must be reunited in that short time! Haggai, Zechariah, Malachi, the Psalms of David, the Psalms of Solomon, Daniel, Job, the Proverbs, Ecclesiastes, the first Maccabees, Jesus son of Sirach, the Lamentations of Jeremiah, &c., must belong to the reign of King Herod alone. What different and contradictory inspirations! Was that epoch, in which he crowds so many things, barren and unknown? By no means. It is already full of other things. It is the epoch of the great rabbins, Hillel and Shammai, of their schools, their quarrels and their commentaries. Behold then the prophetic and the poetic mind on one side, and the rabbinical mind on the other, living side by side, and introducing themselves simultaneously. In our eyes it is as if one made the odes of Pindar and the tragedies of Euripides or of Sophocles appear in the sphere of the grammarians of Alexandria.

There is more. The author has not observed that at the very time in which he made the Hebrew literature bring forth its last harvest, so rich and bountiful, the Hebrew language was already exhausted, and to say all we think, was a dead language, cultivated only by the rabbins. Hebrew was no longer spoken in Palestine in the time of Jesus and under the Herods. The Jews themselves in their synagogues needed already a translation of their sacred books. The time of inspiration had long since given place

to that of theological disputes and of commentaries. Tradition had commenced.

We do not comprehend more clearly why our author has given so recent a date, contrary to all reason, to the first book of the Maccabees, which all critics place about the year 100 B. C., and the book of Jesus son of Sirach, which bears its date in its introduction and its contents. He might have found there two points which would have prevented his going astray. Yet more firmly established in our eyes is the date of Daniel. To drag it to the epoch of Antiochus Epiphanes is to condemn himself to misunderstand it altogether. We will say as much of the book of Jeremiah. It is so bound and entwined with the end of the history of the Kingdom of Judah that it has no meaning at all in any other connection.

Here are fixed points well settled, by means of which others may be attained. If the apocalypse of Daniel, in fact, belongs to the year 164 B. C., it is evident that the prophets are much more ancient, and belong to another period. The author has not taken into account the nature of the apocalyptic style, nor the radical differences which separate it from the prophecies. They are phenomena so diverse that they serve by themselves to characterise two epochs The Apocalypse succeeded Prophecy, as the scholastic theology succeeded Apostolic Inspiration. In the same way, if the book of Jeremiah really belongs to the end of the Kingdom of Judah, the greater part of the other Prophets must be put before it, because Jeremiah is a man of reading, and has read them and imitates them. His preaching is based on that of his predecessors. From this starting point all is transformed, and we obtain a picture of the religious history of Israel before the Captivity very different from that which our author has drawn.

There is a last reflection which we can not suppress. M. Havet believes himself, without doubt, very bold, very revolutionary, and it is quite possible that most of his readers agree in this opinion. We believe that competent men will bring a contrary charge against him.

It is not so easy as one may suppose, in a subject that one can not attack directly, to withdraw himself from the load of traditional and accustomed ideas. Often one shows himself their slave at the very moment when he is protesting the most violently against them. Just this has happened to our author. Will it be believed that this terrible innovator makes the historical order of the composition of the books of the Bible the same as that of the Hebrew canon? One of the argnments which recurs most frequently under his pen, is that a certain book coming after such an other ought to be posterior to it by that very fact? Thus it happens that, with two or three exceptions his construction reproduces throughout the traditional series of the strictest orthodoxy. Between that and him there is only one difference, that of date. The one makes that to begin 1500 B. C. what the other finds a thousand years later. But afterwards the books succeed each other on the two lines in the same order; the series of phenomena is identical; it is the same gamut transposed an octave or two: that is all. The Pentateuch is always at the beginning of the Hebrew literature; then come the historical books, from Joshua to the Kings, which presupposes the Mosaic legislation; then the prophets, who have studied the books of Moses no less thoroughly; and finally the Hagiographa. If M. Havet was right in his judgment of these books and their interpretations, I think that no one could have rendered a more brilliant service to the defenders of tradition; for in the impossibility of bringing Jeremiah and the prophets down to the epoch of the Maccabees, the Mosaic law would have to be carried back beyond

David, and the Germans would have been obliged to do over again their critical and energetical labours of the last hundred years. Unfortunately he is wrong. The parallelism which we observe is not the fruit of a severe exegesis, but the remains of traditional habits, of which the study of the original texts could alone cure him.

It is evident that we are far from finding in this matter that severe exactness, that precise and certain method, that positive condition, to which the other works of our author has accustomed us. The essential resource, I mean the knowledge of the language, was wanting. Neither talent nor genius in such investigations could make up this deficiency. Thus we do not think that there remains from all these hypotheses anything but the recollection of a scientific adventure ingenious and brilliant at times, but absolutely barren. M. V. R.

Church Work.

FREE AND OPEN CHURCHES.

In the November issue of the English *Free and Open Church Advocate*, is a full and very interesting report of the animated discussion of Free Churches at a great public meeting in Sheffield during the Church Congress there, on the first of October last. The Bishop of Carlisle presided, supported by many prominent Clergy and Laity.

Sheffield is one of the most "pew-ridden" towns in England; and several of the Clergy and Laymen of the place, with sympathizers from other places, vigorously upheld the pews. But the advocates of Free Churches had things much their own way. The current of feeling and opinion, among speakers and hearers alike, set strongly in that direction. Not, surely, a few enthusiastic men, committed to the cause of Free Churches, bnt men of weight, by their experience and practical wisdom, and high position in Church and State, as well as by their personal excellence—such men as the Bishops of Manchester and Carlisle, Earls Nelson (President of the *Free Church Association)*, and Wharncliffe, and Mr. Spencer Stanhope; all spoke strongly for the freedom of churches for all the people. At the monthly meeting of the Council of the Association in London, just after the Sheffield Congress, the Secretary, in his report of the Congress, stated that the movement seemed likely to secure a firm footing in Sheffield, and that steps would shortly be taken, by friends of the cause there, to organize a local Committee. . . . The *Second Annual Meeting* of the *Scottish Free and Open Church Association*, was held at Dundee on October 8. The Bishop of Moray and Ross took the chair, and was supported by the Bishops of Brechin, and Argyle and the Isles. The Dean of Brechin, Lord Forbes, and many other Clergy and Laymen were present. The Secretary, in his report, stated that the Council had adopted by-laws based on those of the English Association, and that they had sanctioned the republication (with permission) of certain tracts originally put forth by our American Association. It was stated at this meeting, by authority, that the Bishop of Edinburgh was desirous that all the seats in his Cathedral should be free, and that the

only difficulty now in the way was the legal one. The report also stated that though the Scottish Association is small and not generally known, its principles are daily gaining ground, and that in a short time they would be generally recognized as essential to the progress of the Church in Scotland.

PAROCHIAL.

Free Chapel of Christ Church, Pine St. below 20th, Philadelphia. This Chapel is "entirely free;" depends, for its support, "upon the free will offerings of the Worshippers made through the offertory at the *principal* services, or through the alms-chests near the door;" and is "left open at all times during the day for purposes of private devotion."

It stands on ground belonging to the Church, and ample enough for the enlarged accommodation which its congregations already require. The present building is "over-crowded," we are told, and it is proposed to erect a church seating 600 people. The Chapel would then be used for school purposes. The work of the Chapel is well organized, and seems to be thoroughly done. The Rev. G. W. Hodge, Corresponding Secretary of the Free Church Association, and the Rev. H. R. Percival, assist the Rector of the Parish in the work, the first-named having immediate charge. The Services are frequent and regular: on Sundays an early and mid-day Eucharist, Sunday School with Choral Litany, Evening Prayer, and Choral Service and Sermon at night; on Holy Days early and mid-day Eucharist and Evening Prayer; *Daily*, Morning and Evening Prayer; on Thursdays, Sermon at 7 P. M.; with Eucharist at 7 30 A. M. during Lent.

There are 161 Communicants, 101 families known to the Clergy. The money receipts for the year ending May 1, 1878, were $4,665; and from rent of six houses belonging to the Chapel, $1,210, making a total of $5,875. The expenditures fall within this amount. There are a Women's Guild, with Missionary, Beneficial, Working, Altar, School and Church Building "Chapters;" a Men's Guild, with similar Chapters; and a Choir Guild, whose objects are (*a*) to secure as good music as possible for the Chapel; (*b*) to promote reverence of behaviour during the time of service; (*c*) to advance, in all ways, the interests of the Chapel; (*d*) to encourage the introduction of boy choirs by setting an example of good music and good order (observe); *e*) to contribute to the individual improvement of the members of the Guild. Some space is given here to this infant enterprise which is already doing the work of adult age, because it is, we believe, the special exponent of the principles of the Free Church Association in the City of Philadelphia. It is evidently making itself felt, and must soon be regarded by the Church at large with increasing interest. Very heartily we bid it God-speed.

At *St. Clement's Church*, Philadelphia, a Course of twelve Sermons was dellvered by various clergy during the octave of its Dedication Festival, beginning on Friday November 22, 1878. The Rev. Dr. J. H. Hopkins was among the preachers, and also the Rev. T. M. Riley, formerly Rector.

Among the Preachers at the Sunday night Services were two Low Churchmen of the Diocese, one of whom is a Doctor of Divinity, well known in the Diocese of Maryland for his high personal character and his several

partisan pamphlets on vexed ecclesiastical subjects. This is a happy omen, as indicating the further fading out of party lines among us. When "Parties," which are sinful in the Church, give way to" Schools," which are natural and harmless; and when different Schools are glad to "agree to disagree," if disagree they must, we shall have a blessed foretaste of the Millennium; and the Church can have the "godly quietness" which is essential not only to co-operation among Christians in good works, but to any successful accomplishment of them.

The Advent Services of *Mount Calvary Church*, Baltimore, were of unusual frequency and solemnity; and the varions lectures and instructions were in full accord with the teachings of the season.

St. Mark's Church, Philadelphia, issues its Annual Reports of its various departments of Parish work. Its compact organization and the efficiency of its Clergy, and its lay-helpers (mostly women) are sufficiently well known. The Working Men's Club and Institute, though feeling the pressure of the times in "a dimiuished gross membership," still has "165 members in good standing." Its Library numbers about 1600 volumes, is "yearly increased by judicious selections;" and with the Reading Room, continues to "supply a steady demand and serve a most wholesome purpose." "The Recreation Room fills in a pleasant hour for its never-lacking patrons." The usual variety of Lectures and Entertainments were provided gratuitously, and appreciatively attended. It is remarkable that "the dues paid in by the members ($628 65) are in excess of the previous year." Church Music, of the best, finds a steady patron in St. Mark's. The thoroughly trained Choir of 31 men and boys is conducted by Mr. F. W. Mills, Organist and Choir Master, *Fellow of the College of Organists of Great Britain.*

The famous Peal of Bells is completed. The four remaining ones arrived from London on the 26th of April last, "and were immediately hung in the tower, and rung for the first time on the Third Sunday after Easter, 1878." The courage and courtesy with which the Rector and Vestry have carried the matter through, in the face of petty and factious opposition of individuals, and the ruling of courts, wins our praise; and meets its reward in a success which is encouraging, if not as complete as they wish. "The Supreme Court of the State has so far modified the preliminary injunction against the Bells as to allow them to be rung for a few minutes on Washington's Birthday, the Fourth of July, Christmas Day, the Feasts of the Circumcision, Epiphany, Ascension and All Saints, and on Ash Wednesday, Good Friday, and on Thanksgiving Day; also at Weddings and Funerals." The Bill for a permanent injunction, however, is still in the Courts.

Two of the last four Bells imported are Memorials, one is a Marriage Bell, and a fourth is the "Festival" Bell.

The full round of Weekly Eucharists, twice on Sunday, and on Holy Days, and of Daily Morning and Evening Prayers, with additional, Eucharists in Advent and Lent, is kept up with the usual regularity.

HOSPITALS.

The Annual Report of the *Childs' Hospital* at Albany, N. Y. for the year ending June 11th 1878, is an interesting statement of an interesting work. The "Committee of Management" embraces the Bishop, as President, the Rev. Dean Haughton of the Cathedral, and a number of prominent ladies of the several congregations in the city. There is also a

"Medical Staff" of nine physicians. *The Sisterhood of the Holy Child Jesus* have charge of the Home, and of the nursing and care of the Children. This is but the third year of the Hospital, yet it is already a success. The managers highly commend the excellent administration of the Sisters. The receipts of the year have been $5,032.26, the expenses $4,639.89 Of the receipts, $1,180.37 were yielded by the Sunday Schools of the Diocese. The average cost of each child per week, with the *best and most abundant food*, and the needed medicines, is less than $2! This is a strong argument for the employment of trained, skilled Christian ladies in such work.

Connected with the Hospital is a "Hospital Aid Association" of Ladies, established for the purpose of relieving the Sisters and Nurses of all care in the procuring and preparation of clothing, bed-linen, and other needed articles of that sort. There are many "Memorial" and several "endowed" beds in the Home.

The Annual Report is received of the *Orphans' Home of St. Peter's Church*, Albany, for the year ending Oct. 1, 1878. The Rev. Dr. Batter shall, Rector, is President, and the Lady Managers amount to 35 in number; on the principle, perhaps, that "safety" is in the "multitude of counsellors." The Home is in its fifteenth year, and is very prosperous; finding favour among all classes of the citizens and trades-people, as their substantial gifts testify. The pursuits of the Home are thus stated: "Training in housework and sewing by the Matron, and instruction in the fundamental branches of education by several ladies of the congregation, occupy the greater portion of the time of the girls, together with attendance upon the week-day services of the Church, where their singing is an important feature; and is also the only return the children can make for the care bestowed upon them." A "Clothing Committee" of Ladies, and an "Orphan's Home Guild" composed of boys and girls, are adjuncts to the Home. †

From Dr. Neale's Sequences.

FOR HOLY INNOCENTS.

'Tis at Christmas time, when frost is out,
And the year is very old,
And icicles and snowdrifts make
This cold world seem more cold;
At Christmas time that He was born,
Who came that He might bring
All them that love Him to the Land
Of everlasting Spring.

'Tis at Christmas time, when holly shines
With green and prickly leaves,
And on its boughs a coronet
Of scarlet berries weaves,—
At Christmas time we keep his feast
Who wore the robe of red,
Whereby the Martyr's blessed Crown
Alone is purchaséd.

'Tis at Christmas time, when all things seem
So very pure and bright,
And fields are sparkling with the frost,
And earth is spotless white:
At Christmas time his day comes round,
Who purity put on
As fields and trees their robe of snow,—
The Apostle, sweet S. John.

And at Christmas time is our own bright day,
When all those children dear
Who died for Christ went up on high
To begin a happier year;
Blest Innocents! like the flowers that now
In the ground so long have lain;
But surely, soon as April comes,
Shall wake and bloom again.

Literary Notes.

—Prebendary Mackenzie E. C. Walcott thus describes, in answer to many inquiries, the Mediæval Surplice:

Lyndwood defines it as "*vestis linea tuœ habet manicas pendulas*" (Prov. 53, 252), as "*in nostro communi usu intelligitur*." I may add, from the Tanner MS. 327, the interesting chapter in the Salisbury Statutes of the fourteenth century, *De habitu vicariorum*, 1319: "Superpellicea, cum in albis fuerint, gerant plana et non constricta, nec opere consutorio complicata, nunquam vero usuri rochetis, nisi cum celebraverint ipsi forte missam, eoque loco suppellicei quidam rocheta hujusmodi deferentes, ab injunctis sibi officiis per rectores chori, quibus in hâc parte parere ex usu et antiquâ consuetudine astringuntur, se consueverunt, in ecclesia dedecus, excusare." The surplice clearly was ample. The dignitaries and canons always wore the surplice, and at will, over it, the almuce "de minuto vario interius et exterius de griseo . . . ut celebrantes sub amictu lineo [the amice] almuciis suis libere, cum voluerint, uti possint." Of course, they then laid aside the black silk cope worn in their stalls, unless festival copes were used.

—Writing on "Ritualism," *Brief* remarks: "Apart from any opinion on the advisability or otherwise of restoring the Ritual of the Church of England from the extreme of slovenliness on the one hand to the extreme of theatrical effect on the other, it is becoming daily more apparent that the High Church section is a real power, and no longer what it was in the days of the Gorham controversy, when every preacher in a surplice was looked upon as a Jesuit in disguise. If those who would have the ritual of the Church conducted upon the principle of some suburban chapels are horrified at the free concerts held at some of our extreme churches, they should not have allowed the grass to grow under their feet these last thirty years. For good or for evil, it is now too late to go back to the days of monotonous services and still more dreary and lugubrious sermons."

—The Birmingham *Post* states that the Emperor of Brazil has lately sent a silver vase, as a tribute of regard to Mr. Thos. Allsop, the author of *Recollections of Samuel Taylor Coleridge*. The vase, which came from Rio Janeiro to England through the Brazilian Minister, bears the following inscription:

To Thomas Allsop,
From Pedro III.,
In Recognition of Interesting Documents and Letters, Throwing Light on the Life of S. T. Coleridge,
As the only surviving Friend of the Philosopher and Poet,
WHOM I LOVED LIVING AND HONOUR DEAD.

When the Emperor was last in England he paid a visit to Coleridge's tomb at Highgate one morning as early as six o'clock.

—When there was an agitation some time ago for the disuse of the Athanasian Creed it was frequently used in London churches as a processional for Evensong. The same course has been adopted at St. Bartholomew's, in Dublin, where, on the dedication festival, which closed on Saturday, it was so used, the rubric of the new Irish Prayer Book being strictly obeyed by the use of the Apostles' Creed after the Canticle.

—In regard to the late Canon Mozley, the *Church Times* made the following observations at his death:

The death of the Rev. Dr. Mozley, Regius Professor of Divinity in the University of Oxford, though not unexpected, as it came at the end of two years' enforced cessation of duty, is not the less a matter of sincere regret for a heavy loss. Dr. Mozley, like Dr. J. M. Neale, was a High Churchman with strong Augustinian leanings, but the circumstances under which he displayed them in the Gorham controversy were such as to create a divergence between himself and the main body of the High Church school, whereas the other eminent person named did not carry out his views in that direction. But Dr. Mozley's fitness, by ability, learning, and conscientiousness, for the Chair he filled was not doubted for a moment, and he succeeded in rehabilitating its character after the lamentable incompetence of his immediate predecessor had made it ridiculous. His Bampton Lectures on *Miracles*, and his recent volume of sermons on the *Ruling Ideas of Early Ages*, are his most valuable writings, and will permanently hold their ground.

—The first works to appear in the "English and Foreign Philosophical Library," published by Trübner, in London, and Osgood, in Boston, are a translation of Prof. Lange's History of Materialism, of which the first of three volumes is ready, and "Natural Law: an Essay in Ethics," by Edith Simcax.

—Mr. Gladstone has rooms at Oxford, and whenever he has a great work on hand he goes and shuts himself up in that beautiful old home of scholars, and writes uninterruptedly for three or four days.

Then he goes home with a magnificent speech like that given at Birmingham, or a startling magazine article like that on Montenegro.

—Prof. Shairp, the new Professor of Poetry at Oxford, is about to publish a book "On the Poetic Interpretation of Nature." He begins by discussing the genesis of poetry, and the poetic feeling awakened by the world of nature. He then treats of poetic and scientific wonder, and considers the question whether science will kill poetry, and if not, how far it may modify poetry. The "mystical feeling about nature" is the subject of another chapter, and this leads the writer to treat of the primeval imagination working on nature. The ways in which the poets deal with nature are also discussed particularly the manner in which nature is described by Lucretius and Virgil.

—The Rev. C. W. McNish, chaplain of the Willard Asylum, and residing at Geneva, W, N. Y., is agent for Dr. Wm. Smith's "Dictionary of Christian Antiquities," which contains almost everything about the Church, eecept Doctrines and Biography, down to the Age of Charlemagne. It is really a good substitute for Bingham, and contains a vast deal which is the result of researches since Bingham's time. Such for instance is the splendid article on the "Catacombs."

The long list of contributors to this Encyclopedia are almost every one of them Churchmen, including such minds as the late Wharton B. Marriott, and A. W. Haddan, and Bp. Forbes, John Gibson Cazenove (Editor of the *Church Quarterly*), Bp. Benson, Canons Bright, Swainson, Lightfoot and Westcott, Profs. Stubbs. Plumptre, Cheetham, Drs. Phillimore, Maclear, Meyrick, Scudamore, and many others.

There is to be a second volume, with contributors from this country.

—As to the intolerable blunder in translating the Nicene Creed, which many are justly severe on—viz., saying "Lord and Giver of Life—we almost wonder that no one proposes the superior translation of the clause in English versions of the Creed prior to our Prayer Book, whereby it was rendered—

"*I believe in the Holy Ghost, Lord, and Quickener,*"

which left no room for blundering.

—The rule at a public school was that nothing should be taught that was denominational, no Catechism, no formularies of any Church, but simply that the Bible might be read and explained. The schoolmaster was called up before the committee, a little while ago, on the charge of having transgressed the rule and taught the Church Catechism, and his answer was that he had never done so. What then was the charge based on? It turned out that, in the course of his *Bible* teaching, the schoolmaster had taught the children the Ten Commandments, and one of the committee immediately said: "I don't like those 'ere Ten Commandments; they have a smack of the Church Catechism in them."

The Examination of Candidates for Holy Orders. A Letter to the Lord Bishop of Salisbury. By the Rev. R. F. Wilson, M.A., Prebendary of Salisbury and Examining Chaplain to the Bishop. London: Rivingtons.

May we be allowed to ask our readers' attention to one of the most telling and timely pamphlets on the mode of conducting Ordinations that we have ever seen? It is from the pen of Mr. R. F. Wilson, of Rownhams, himself an experienced "Examining Chaplain," and its object is to give one more—and may it be the final—blow to the execrable system of carrying on the examinations into the Candidates' *knowledge* (as distinguished from their moral and spiritual *fitness*) during those Ember Weeks which the Church intended to be spent so differently. It is amazing what a time it takes to uproot any abuse which has once taken root.

—The condition of thought within and without the Church is a witness that we want a gospel of *fact* and not of opinion. It is too much forgotten that Christianity rests on facts, appeals to facts, and is essentially a religion of facts. It is either because sentiments have been substituted for facts, or doctrines have been considered as equivalent to facts, or facts have been regarded only as the expression of ideas, that the development of error in one direction or the other has prevailed.

—The London *Guardian* contains a complaint of the disappearance of the inscription on Bishop Isaac Barrow's tomb, running thus:

O vos transeuntes in domum Domini, domum orationis, orate pro conservo vestro ut misericordiam inveniat in die Domini.

The inscription has not merely disappeared; it has been removed. And the removal was in this wise: The legality of tombstones with prayers for the departed, being contested, the brass plate

with the inscription was unscrewed and sent to London; but when the legality was affirmed, the brass plate was never restored! Surely some one ought to see to this.

Strauss as a Philosophic Thinker. A Review of his Book, "The Old Faith and the New Faith," and a Confutation of its Materialistic Views. By Hermann Ulrici. Translated, with an Introduction, by Charles P. Krauth, Vice Provost of the University of Pennsylvania Edinburgh: T. & T. Clark, 38 George Street. 1874. Pp. 167.

Children say, that the dock whose leaves cure nettle-stings is always to be found growing near the nettle. In like manner, we are disposed to think that Germany, which has originated the bane, *i. e.* the Straussian neology, has in this instance produced also the antidote, in Dr. Ulrici's caustic *brochure*. It is, if not as the title styles it, a confutation of the Straussian imaginations (because it is unfortunately not possible to prove a negative), at least such an exposure of their internal inconsistency and incoherence with each other as *ought* to put an end to them among thinking people. A theory which (as he shows) at once regards man as dependent and independent, a "fortuitous concourse of atoms," and a self-determining, self-ruling entity, may fairly be treated as having fallen by its own weight.

Sixty Anglo-Israel Difficulties Answered. By John Wilson. London: Partridge & Co. Pp. iv. 91.

Anglo-Israelism. The English People Gentiles. By J. D. H., Durham. 1878. Pp. 16.

The author of the former of these two pamphlets spent thirty-seven years of his life, as his daughter who edits it tells us, in endeavouring to persuade people that he and every one else in the country were of Hebrew origin. Considering this to be a "glorious truth," he took infinite pains to disseminate it, and to support it by arguments drawn from many sources The difficulties with which the theory had to contend, and the answers which he gave to objectors, have been here gathered together, and form a compendium of the grounds of belief in "Anglo-Israelism." The other pamphlet takes the opposite view of the question; and, in conjunction with a *brochure* of Mr. M'Clellan which we noticed lately, supplies a fairly complete refutation of this monstrous doctrine. The whole fabric rests on two or three assumptions "not proven"—viz., that the promises to the patriarchs (still unfulfilled) were bestowed, not on the Jews, properly so called, but upon the descendants of Ephraim, or Israel; that these latter did not return to Palestine from the captivity with their brethren; and that they migrated west, and are, in fact, the Angles from whom we English are sprung. In reply to these assertions, "J. D. H." shows that the schism between Judah and Israel was healed during the seventy years of exile, that members of all the tribes returned, that the people thus reinstated in the Holy Land were treated by the Prophets, and later by our Lord and His Apostles, as the true Israel, and that the veritable Jews of the present day consider themselves to be not representatives of Judah only, but of the Twelve Tribes. Into the question of the migration of Israelites westward "J.D H." does not enter; but he notes the absurdity of supposing that the English language could have been derived from the Hebrew or any Semitic dialect. A calm consideration of the whole subject leads us to the conclusion that "Anglo-Israelism" has no sufficient support in fact or in prophecy, that it fails equally theologically and historically, and that the arguments in its favour, whether ethnographical or geographical, are unconvincing, and indeed futile. It is also a dangerous theory, for it entirely misapprehends the nature of the Jewish dispensation, unwarrantably confines the sphere of God's promises, and undermines the very foundation of the Christian faith, which is Catholic

—The rural dean of the district in which Broadhembury, Devon, is situated, of which Mr. Toplady, author of the well known hymn, "Rock of Ages," was formerly vicar, writes: "Some years ago I made several attempts to obtain the traditions of Toplady, in particular from an old man nearly ninety, who had once been a preacher, and was still a strong Dissenter. He had some of Toplady's books, but I could get little from him. One thing, however, I heard from several quarters, and can not doubt to be the fact. Instead of going to bed, Mr. Toplady would frequently put on his surplice, and thus attired walk for hours in the night in the beautiful scenery singing hymns.

Antient Liturgies: being a Reprint of the Texts of the most representative Liturgies of the Church,—with Introduction, Notes, and Liturgical Glossary, by C. E. Hammond, M. A., Lecturer of Exeter College, Oxford. Oxford: at Clarendon Press, 1878.

In a learned and elaborate notice of this valuable work, the *Saturday Review* (London) says that, "nowhere shall we find so many of the old Liturgies (the

Greek and Latin in their original, the Oriental in a Latin version) brought together and arranged for easy comparison and contrast, as in this beautifully printed and fascinating volume. The modern student may learn one most fruitful lesson from the critical examination of these primitive Liturgies,—namely, *the almost perfect identity of belief on the Doctrine of the Eucharist* which has subsisted *in every portion of the Church*, until the West of Europe was distracted by the cold rationalism of the Zwinglian heresy. Men might, and did differ, then as now, regarding *the mode* of Christ's presence in the Holy Sacraments, but *the fact* of that presence *was never doubted up to the sixteenth century of our era.* This identity of Catholic sentiment is forcibly brought out for scholars in this volume. It may be little, to the modern smatterers in Theology, that the Churches of Christendom *were at one* in the matter of the Sacraments, but to us, this accordance of all nations, and languages, in what is *virtually a common ritual*, cannot fail to persuade, if it may not logically command, our assent.

It is hard to conceive the dense ignorance prevailing among the English clergy fifty years ago (and we may add still prevailing among our American clergy), respecting the primitive Liturgies of the Christian Church. Archbishop Cranmer and the Reformers, were popularly regarded as the *actual authors* of what, every one ought to know, is only the reproduction of services, which in substance have been employed in public worship for at least fifteen hundred years. Rev. Sir William Palmer's *Origines Liturgicæ*, written at an early period in the great Oxford revival, was a *kind of revelation* to those who had only well mastered their Wheatly and his imitators. It is only by slow degrees that we have come to realise the fact that our "Prayer Book was not composed in a few years, or by a few men, but that it has descended to us with the improvements and the approbation of many centuries, and that they who truly feel the calm and sublime elevation of our hymns and prayers, participate in the spirit of primitive devotion." (Palmer, Preface.) People need to learn that Liturgies, like Bibles, are not made to order by men, but have grown and must grow, in accordance with one original norm and type, under the guidance of a Divine inspiration. They thus become a parallel and coördinate witness with the Creeds, of the Catholic Faith, which alone is the true meaning of Holy Scripture.

—The *Church Times* gives the following strong endorsement of Dr. Ewer's *Manual* for the Holy Communion lately noticed in our columns:

A Manual of Instruction for Classes Preparing for First Communion, by the Rev. F. C. Ewer, S. T. D. (New York: Pott, Young & Co.) Of the many manuals of this kind which we have seen there is scarcely one which can be compared with Dr. Ewer's for completeness and method. In a very few pages the author has provided a mass of information of the highest value, and we suspect that many candidates for Holy Orders know less about the Great Service than the candidates who have been prepared for their first Communion by so able a teacher. There is no English publisher's name given, but we hope, for the sake of the clergy and people at home, that the manual may be imported and circulated widely.

—The *Old and Middle English*, by T. L. Kington Oliphant, of Balliol College, (Macmillans,) is a delightful book both for general readers and the philological student, illustrating the history and transitions of our grand old tongue.

—The last London *Quarterly* has an extraordinary article on the question "Is the Church of England Protestant?" which is for all the world just like those tirades that used to appear in the *Edinburgh* thirty years ago against the Tractarian School when Stanley was writing his Life of Arnold, &c. None but a Bourbon, who never learns anything or forgets anything, could have written it. It revamps everything that has long ago been exploded, and tries to show that the Church of England recognises a non-Episcopal ministry. Of course we take its word for it that this feature is *necessary* to make a "Protestant" Church, and so Protestant becomes the contradictory of Catholic. This nonsense has been thor-

oughly exposed by scores of books like *Vox Ecclesiæ*, which of itself has never been answered. We are inclined to believe the story that the *Quarterly* has got into the hands of a Nonconformist.

The *Church Times* says to a correspondent:

You may safely disbelieve any statements made by the *Quarterly Review* as to the doctrine, discipline and history of the Church of England. There are scarcely any instances discoverable of non-episcopalian ministers having been suffered to officiate in the Church of England—only about four can be authenticated—and even these were contrary to the law then and ever since. There are, however, some more examples of such persons being allowed to enjoy the revenues of benefices, just as the late Duke of York did those of the German Bishopric of Osnaburg, whose title he also held.

—There are no Canons which directly regulate the hour at which the Eucharist may be celebrated, except an English one of 1322, ordering that no parish priest shall say Mass till he have recited Matins, Lauds, Prime, and Terce. The Roman usage of celebrating between sunrise and noon is matter of custom alone, and that only from the fourteenth century downwards. Even still, certain Masses may be said after Nones. When the whole service of which the Eucharist forms a part is begun before noon, and carried on without break or interruption into the afternoon, the rule as to the hour of celebration is not held to be transgressed thereby.

—The Rivingtons, London, have sent us, through Pott, Young & Co., New York—

A Selection from Pascal's Thoughts, translated by H. L. Sidney Lear, chiefly suited for devotional reading. The great Port Royalist's *Pensées* have always been a favorite mine with many to dig in, and they well repay the labor.

Why cannot the Rivingtons also give us a new edition of Coleridge's *Aids to Reflection?* It would be a cap sheaf to their formidable pile of devotional books.

For Days and Years, a book containing a text, short reading and hymn for every day in the year, selected by H. L. Sidney Lear. Rivingtons: London, Oxford and Cambridge.

We never fancied the "daily Manna" books, but this is the best we ever saw, and the selections of Poetry are especially fine, including much that is not already too familiar.

The Church Builder; an illustrated Quarterly Journal of Church Extension in England and Wales, for 1878. Rivingtons.

This is the organ of the Incorporated Church Building Society, and contains accounts of its work, with papers on Church Architecture, Church Music, Decorations, and descriptions of many rare old Churches—some oriental. The account of the restoration of Exeter Cathedral is very interesting, as also of the *School Churches*, of which we have something like an instance in the Church of the Transfiguration, New York.

The report shows number of places assisted to Jan. 1, 1878, 6,653; new churches erected 1,773; old ones rebuilt or enlarged 4,880; additional seats thus obtained 1,644,779 (*nearly all free*): grants in money £852,248, which led to an expenditure by the Churches themselves of £9,498,074. The Society was incorporated in 1828.

—The *Guardian* publishes the famous Discourse recently delivered by Dr. Pusey in the University Pulpit at Oxford, on the "Limits and Relations to each other of Science and Theology," which we propose to reprint. Several correspondents have called our attention to it, one of whom says:

It is by far the greatest thing Pusey has ever done in the pulpit. And *such* a pulpit and what an audience such a man has! How our little rushlights on this side the water, and on that side too, pale their ineffectual fires beside the saintly old Catholic Theologian of the English Church of our day and generation! There is no other man in the English Church, we judge, who could draw the line so clear and clean which separates off the truths of Science from the truths of Faith—fixing anew the everlasting boundaries of these two provinces of knowledge. I did not know that Pusey was equal to this kind of thing. It is more in Newman's line, and in fact is the working out of some of the very ideas which Newman advanced in his book "On University Subjects." But they are only the *principia* of Catholic Theology, and will astonish our shallow *sciolists* by the largeness of their concessions and the grand

eur of their scope. The Sermon must do great good, and shows again that the leadership in English theological thought is still in the Oxford school, of whom Dr. Pusey is the head.

—A very able and entertaining lady correspondent writes us in relation to "A.'s" articles on "Sin and Penalty:" "That first article is one of the most brilliant that has appeared in our day. It reads like a poem, and bears re-reading. It is strange to me that the critics all peck away at *word* difficulties, and leave the author's main position untouched. "A." seems to me fifty years ahead of his age, but the rest will come up in time."

She also tells us a good story of an Eastern bishop who is delighted with the ability of the editor of the *Western Church*, and deems it the cleverest Church weekly we have, though he disagrees with its theology entirely. Our friend of the *W. C.* we know for a hearty and vigorous worker, and a whole-souled Churchman, —bubbling over with good nature, and not at all the *man-eater* that some of the victims of his squibs would suppose—though he does "pick bones" pretty clean when he takes hold of a case. We give him *carte blanche* with the *Cumminsites*.

We should be glad to hear further from this correspondent.

Summaries.

FOREIGN.

The Bishop of Rochester declares that he will not visit a Church that has illegal ritual. At the same time he gives many wise cautions in his Pastoral against denouncing every instance of high ritual merely because unaccustomed, or finding fault hastily. The bishops all seem to accept the Privy Council's judgments as law, though it is law made only by the Court: yet, in condemning vestments in a parish church, it ruled that bishops were *bound* to wear the cope in celebrating in their own Cathedrals, but hardly any of them do it.

—The Bishop of Bombay selected Rev. Mr. Rivington for a missionary appointment in his diocese from the S. P. G. The Examiners, appointed by Archbishops of Canterbury and York and Bishop of London, rejected him because he was a member of the S. S. C. Mr. Marshall moved at a meeting of the S. P. G. that the rule as to the Examiners' certificate should not apply to missionaries selected by Colonial Bishops (which was the rule down to 1854). Bp. Piers Claughton, representing the Bishop of London, threatened to leave the room, but the motion was carried, 40 to 32. Since then Bishop Ellicott declares he will withdraw from the Society unless the motion is rescinded, and he says Bp. Magee will do likewise.

—The Bristol Young Men's Church of England Society, of which Bp. Ellicott is president, lately refused to pass a resolution justifying the Bishop's closing of S. Raphael's. It was rejected 18 to 8, many declining to vote.

—Bishop Selwyn of Melanesia heard of his father's death casually from a trader in the islands. He left for Sydney at the first opportunity, and thence goes to Norfolk Island. He will come to Auckland *en route* for England.—*Dunedin Evening News.*

—Mr. Tooth has formally resigned S. James', Hatcham, and is succeeded by Rev. H. A. Walker, one of the curates, of S. Alban's, Holborn. The ritual is to be "moderate."

—The *Western Church* says that *Punch* lately very bitter against the Ritualists, has fallen into the control of Romanists.

—The Bishop of Durham has resigned his See on account of growing infirmities. His last charge showed great wrath and fear of the Ritualists. The bishop would not attend the Pan Anglican Conference: and he seems to be discouraged at the advance of High Churchmanship, though he has little enough of it in his own diocese. He may remember Dr. Dykes' death and the cause of it.

—There is notice of motion to rescind the motion of Mr. Marshall passed at the late meeting of the S. P. G. at the February meeting. Several clergy are reserving their offertories with the intent, in case that motion is repealed, to hand them

directly to the Bishop of Bombay, instead of the Society.

—The *Saturday Review* contains a complete excoriation of Lord Penzance for his impudent lecture to the Chief Justice of the Queen's Bench, Lord Cockburn, for checking some of his illegal proceedings in the case of Mr. Mackonochie. The Chief Justice has also answered him in a long letter. Really, taking this with the rule of the Privy Council recently revived from the Star Chamber by Lord Cairns against Baron Kelly,s remonstrance, that no dissents from its decisions shall be allowed publicity, the Archbishops have done their little best to make English jurisprudence as contemptible as possible, even in the eyes of their own secular press.

—The *London Times* gives a whole leader to the secession of Rev. Orby Shipley to Rome, and he has often been quoted to us as a specimen of the Ritualists. We have often wondered why we never saw anything by or about this man in Ritualist papers, during our twenty years experience in journalism, and now the *Church Times* explains it, as follows:

The *Times*, however, makes an absurd mistake at starting—"We do not know," it says, "that he has been a leader among them, but he has unquestionably been an object of their confidence. He has been entrusted with the editing of a volume of Essays in which members of the party have sought to explain and justify their position before the world. The person chosen to fulfil this duty must have been regarded as a man of eminent discretion," and so forth. The truth is that Mr. Shipley was simply a publisher's agent in the matter, and his functions were principally confined to asking persons to contribute to three volumes of pamphlets, each signed by its writer and given to the world on his own responsibility. Mr. Shipley was no more "chosen" by the party than the foreman of Messrs. Longmans' printing office; and, so far from being the object of their "confidence," he has for years been looked upon with such great and increasing distrust that he has long been unable to obtain access to any literary organ of the party.

—In reference to the Bishop of Rochester's Pastoral, which has some good things for both sides, and has been well received by the press, the *Saturday Review* suggests that some *modus vivendi* ought now to be arranged. The *Church Times* says upon this:

We think that this might be done, if there were a real desire on the part of the bishops for peace. For instance, if their lordships would agree to allow no prosecution for any of the six points, unless it was shown that the practice of the incumbent was really offensive to the *bona fide* parishioners, namely, the communicants, Churchmen might possibly consent to some such modifications as these—first, that there should be only the two lights ordered by the Injunctions of 1547; secondly, that the celebrant should begin at the north side; thirdly, that the chalice should be prepared in the vestry; fourthly, that the wafer breads should have no manner of print upon them; and fifthly, that persons and things should not be censed, but that the incense should be offered by the priest by swinging the censer eastward. These things would involve in some cases giving up of a great deal, but it would be worth the while of every one to make considerable sacrifices for the sake of peace.

[We think the above, so far from implying "sacrifices," ought to pass for an ample *maximum*, instead of *minimum*.—Ed. Eclect.]

—With all the noise about Cuddesdon College and its perverts, the Principal, Canon Furse, has published a report approved by the Bishop, from which it appears that of the seven men who went over in Archdeacon Pott's time, *four* had been rejected as not fit for orders, two seceded twelve years after ordination, and one had never gone beyond deacon's orders. So high is the reputation of the College, that the demand for "Cuddesdon men" has been far beyond the supply.

—Canon Scott Robertson's annual summary of the home contributions which are made to the sixty seven missionary societies has just been published. It shows a grand total for 1877 of £1,109 793, not taking into account balances in hand, income from investments, or foreign receipts. The Church missions had a gross income of £466,073, the joint societies of Churchmen and Dissenters, £163,845, the Nonconformist societies, £324,231, the Scotch and Irish Presbyterian societies, £139,011; and the Roman Catholic Propaganda £7,633. Deducting the joint societies, the total is £936,948. and thus the Churchmen of England alone

contribute more to foreign missionaries than all the Protestant bodies in the three Kingdoms put together. The grand total shows an increase of more than £52,000, of which £42,749 was received by the S. P. G. and C. M. S. alone These figures afford a striking comment on the article of the *Nonconformist* upon the proposal for a General Convention of the Church of England. Our contemporary argues that if English Churchmen "were voluntaries, both self-governing and self-supporting; if they were not in the enjoyment of the patronage and pay of the State, there would be no possible objection to such a National Synod as is suggested," . . . but that "it is unreasonable that they should enjoy the right of free men, who wear the livery of the State!"

—The Archbishop of Canterbury has again, very soon after the death of his son, been called to undergo a heavy domestic affliction, in the sudden death of his wife, Mrs. Tait, who is everywhere lamented as a most amiable and earnest churchwoman. She was the daughter of the Ven. W. Spooner, archdeacon of Coventry, and married in 1843.

—The Skeffingtons are about to publish an edition of Dr. A. B. Evans' Advent Sermons on the "Future of the Human Race."

HOME.

Our leading article in this number is by a distinguished layman in the U. S. Naval Service, and is eminently thoughtful and suggestive. There is absolutely nothing that can so spur the clergy to study, as to find the laity investigating the Catholic Faith, as many of them are doing both East and West. We have another very able article on this subject, by Prof. Wilson of Cornell University.

The article from the *Church Quarterly* on the "Dogmatic Position of the Church of England," we shall give entire in this volume, to go with that on her "Spiritual Claims" by the same writer.

We call attention to the *Guardian's* review of President Andrew White's book on the so-called "Warfare of Science" ushered into notice under the auspices of Prof. Tyndall. The book, like Havet's, of which Dr. Van Rensselaer sends us a Frenchman's keen analysis, seems like a *ridiculus mus*.

Dr. Richey's series on the Reformation is necessarily suspended for a time, until the various portions of his Library can be concentrated at the place where we trust his labors may be permanent for a long period—as Eccl. Hist. Prof. in the G. T. S. In lieu thereof he furnishes some very original and interesting papers on the *Parables*, which, we are sure, our readers will find new and valuable.

—Several laymen assure us that they never read anything so satisfactory and convincing as Dr. Littledale's answer to the Abbe Martin in our last number, reprinted from the *Contemporary Review*. Our clerical readers ought to circulate this article and also Dr. Dix's "Christian Altar." We furnish both at $1.00 per dozen. They may also be had at Pott, Young & Co.'s, New York.

—Mr. Roper's new Kalendar for the year 1879 is a great improvement even upon its predecessors, which is saying much. As a Church Calendar should, it gives the ecclesiastical year the preference to the civil, and begins with Advent, 1878. It gives the English as well as American Lectionaries, including those for Lent and Rogation days approved by General Convention, and all its vacant places are filled up with "Notes on the Services," which embody an immense deal of information that will decidedly help Episcopalians to find out what kind of book the Common Prayer is. Every Saint's day has a condensed biographical sketch of the Saint commemorated, including the black letter days of the English Book, which brings in really a great deal of Christian antiquities. It is also very full as to matters of ritual in public worship, the author's address to Churchmen in the Preface declaring, that "The time has passed away when it was considered a mark of vital piety to be as ignorant as possible of ecclesiastical usage and slovenly in the performance of sacred things: to prate about the Almighty being indifferent to outward things as long as the heart be right; this cant has ceased except in a few cases where men are too worldly, or perhaps lazy, to examine the authorities for customs and practices

which have ever made the CatholicChurch respected for its beauty of worship."

This almanac will do great good in helping people to understand the Church —it has the ring of true metal all the way through—and it contains enough to fill a large and valuable volume.

[C. F. Roper, 11 Bible House, New York. Price 40 cents.]

—The *Cornell University Register* and Catalogue for 1878–9 forms quite a volume in itself, giving besides the usual lists of students and Faculties, a general view of the University, as to its history division and departments, courses of study, specimens of examination papers, and means and facilities for education, in its buildings, libraries, apparatus, museums, laboratories, &c., &c. This great Foundation seems very nearly to realise the intention of its projectors, as a place where any person, of either sex or whatever nationality, may obtain instruction in any subject that can be made a study. The equipment for pursuing the Sciences especially, is of the first class description.

—Nos. 90, 91 and 92 of Rev. Mr. Hutchins' *Parish Choir* (for Oct and Nov.) have a complete Morning Service in A, by Rev. Dr. Hodges of Baltimore. It includes an anthem *Te Deum*, *Jubilate*, *Kyrie* and *Gloria Tibi*, all within the reach of an ordinary choir, and very substantial and churchly music.

We observe that Mr. Hutchins furnishes all the music published in the *Parish Choir* from 1874 to 1877 in one volume (Vol. I. of *Parish Choir*, price $2.00). Besides this, he has issued in separate volumes, the *Te Deums*, thirteen in number, (price 60 cts.); the Hymn Tunes (10) and Anthems (57) price $1.00: and the Carols (27) price 50 cts. He has also issued the second thousand of "*The Child Jesus*," a service of sacred song illustrating the Birth and Early Years of our Lord, for children, price 24 cents per copy, $1.00 per hundred. His well known *Sunday School Hymnal* is now at its 39th thousand, and used in some 700 schools. Mr. Hutchins is his own publisher, and furnishes the book directly to schools, without the additional tax of bookseller's profits, at 25 cts. each. One edition (A) is *without* choral service, and one (C) is adapted for use in Canada. The other (B) has the choral service Price of each the same. Address

Rev. C. L. Hutchins, Medford, Mass.

—We have received a very incisive and powerful *Reply* to the pamphlet of the Rev. Dr. Currie noticed in our last, by Henry Flanders, of the Philadelphia Bar. (McCauley, 1309 Chestnut St., Philadelphia.)

The doctrines of Sacrifice and of the Real Presence in the Eucharist, and the lawfulness of Confession in the Anglican Communion are thoroughly vindicated by many and indisputable authorities during and since the Reformation. It really makes a very convenient handbook of such authorities for popular use. It is a fact, we have able laymen among us who read up on such subjects as these, and the ignorance or indifference of the laity is not going to be much longer the protection of lazy clergy who wish to limit their modicum of hard work to mere Sunday orations. There is much here that will be new even to many clerical readers, and the tract will do to go with other such pamphlets as "Dr. De Koven's Theological Defence," &c. Dr. Currie's idea that the Apostles' power to remit and retain sins was exercised (and exhausted) in merely preaching the Gospel, reminds us of a certain Baptist who argued that the statement in regard to the twelve disciples at Ephesus being baptized in the name of the Lord Jesus, only implied that their former baptism by John the Baptist, immediately *became* Christian Baptism, without any further act, as soon as S. Paul told them of the Holy Ghost, of whom they had not heard before. Of course it is of the essence of Protestant sectarianism to do such violence to the Word of God.

The use which Mr. Flanders has made of Hooker's statements is admirable. In a second edition, the title might be modified, and the first page or two omitted.

—The "Sermon preached in St. Luke's, St. Albans, Vt., on the Tenth Sunday after Trinity, by the Rector, Rev. Thos. W

Haskins," is one that is exceedingly refreshing for a clergyman to read, for it shows what that means, "to have the courage of one's convictions." The unbelief and hardness of heart which objects to unusual earnestness in spiritual work, to daily service and weekly Communion, is not confined to New England. The mirror so bravely held up to the self ishness, worldliness and utter hypocrisy which lives in cedar and keeps the Lord's House like a barn, would do a great good in other places we wot of. On the whole, the Sermon would be a valuable document for the Committee appointed at the last General Convention on Dr. Rudder's resolution to inquire into the rights of Rectors, and the proper functions of Wardens and Vestrymen. If a few laymen get a prejudice against a rector, it is rather worse than better for him, that he is as spotless as Joseph, patient as Job, or eloquent as St. Paul. A common thief is not treated with the unfairness and meanness that often falls to the lot of a really upright clergyman. What is such religion worth? What such people need is simply a radical change of heart.

—The meeting at Nashotah, Dec. 4, of Bishops of the Northwest who are now members of the Board of Trustees will, we hope, result in great good to the institution by increasing general interest in its prosperity, and by some efficient measures to extricate it from the embarrassments which the financial stringency and the multiplicity of other objects have caused. One cannot but wonder at the financial ability of Dr. Cole in surmounting these difficulties as he has done so far. The Executive Committee of the Bishops appointed at this meeting are those of Illinois, Wisconsin, and Fond du Lac.

—We beg some of our weekly contemporaries not to allow so many of their correspondents to spell "*ante*"-communion "*anti*"-communion, or at least to have it printed correctly, if we must have such an unchurchly word.

—The *Choral Service for Children*, with Hymns and a Metrical Litany, compiled by a "Priest of the Diocese of Illinois," is a very suitable thing for Sunday Schools, and well adapted to promote reverence, *the* desideratum with the young of these days. Orders may be addressed to Rev. Geo. C. Street, 434 Dearborn Ave., Chicago, at 10 cts. a copy, or $7 per hundred.

—Bishop Perry's pamphlet on "*The Cathedral and College at Davenport*" shows a splendid work begun there, and grand foundations already laid. May they be well supplemented.

—The numerous weddings that occur during the Holiday season remind us of a little book that has not had the justice done to it which its merits deserve; we mean the Tractate of *Holy Matrimony*, by the Rev. Dr. Bolles, written while he was Rector of the Church of the Advent, Boston, and published by Hurd & Houghton New York. In fourteen chapters the author goes over the whole subject of the origin, nature, obligations and duties of marriage, and the abuses and demoralization connected with it in history and in our present civilization. The *animus* of infidelity to-day is against the Christian doctrine of marriage, and supplies its chief *motif* to almost every one of the impostures and fanaticisms of the age, *Spiritism* included. The chapters on the *Christian Home* are very fine, and make this a most suitable book to be presented to every married pair on the occasion of their wedding. To Drs. Dix and Bolles is largely due that awakening of the conscience of the Church on this subject which has led at last to legislation which recognises and proclaims the New Testament law of Marriage and Divorce. Now let the Convention make Canon XII. of Title 2d *imperative*, instead of *optional*, and then we shall not have laity running to clergymen less conscientious than their own in some things. That Canon is a standing disgrace of the P. E. Church, and a byword in the mouth of self-respecting ministers of the denominations.

—There is something very touching in the humility with which the late Dr. E. M. P. Wells, for thirty-two years missionary of St. Stephen's to the poor of Boston,

directed the arrangements for his funeral. He requested that he be laid out in a plain casket of good material, without ornamentation save only a plate with the following inscription beneath the emblem of the cross: "E. M. P. Wells, aged eighty-five years, three months and two days, your servant to the poor for Christ's sake, who hopes to be saved only through the sufferings and death of Jesus, my Lord and Master." The funeral was at Saint Paul's Church, conducted by Bp. Paddock, with Rev. Messrs. Wright and Gray.

—Some of our papers make a great deal of Orby Shipley's statement that he has merely exchanged his Protestant "Private Judgment" for the principle of "Authority." But he is bound to make it appear that his "Authority" is one that is obligatory upon the conscience, or else he is still following only his "private judgment." It is not by "private judgment" but by the voice and authority of the Catholic Church from the beginning that we are able to convict and condemn both Protestant Sectarianism, and the "Roman Usurpation." Why should not the *Living Church* and other of our papers see that an article like that on the *Petrine Claims* is not at all a matter of Private Judgment but of Historical Testimony and Catholic Faith? The voice of the Church is not the voice of a Roman Bishop—this is our issue. There is no question or principle of private judgment about it.

—The New York *Tribune* says:

An association known as "The Cuba Church Missionary Guild" has been formed in this city, under the direction of the Protestant Episcopal Church. The constitution and by laws state that the purpose of the guild is the support of mission work among foreign residents in Cuba, officers and seamen in the harbors and in hospitals, Chinese and negroes; to aid in the establishment of an English school in Havana; to provide a suitable cemetery, and for other religious and humanitarian work. The following are the officers: Provost, the Rev. William Tatlock, D.D.; first warden (not filled); second warden, the Rev. Alfred Stubbs; third warden, William P. Clyde; registrar, George Wistar Kirke; corresponding secretary, the Rev. John Coleman; treasurer, Col. F. A. Sawyer. The constitution provides that the president shall be the Presiding Bishop.

The movement above described has much to contend with, but we hope the time will come when the Church will take it up. There is as much probability that Cuba will one day be ours, as that the rest of Mexico will. We know of no layman more in earnest in any kind of Church work than the registrar, Mr. Kirke, is in this, who will furnish documents to any wishing information.

—Dr. Farrington's *Church Almanac* for 1879 is issued, and is fuller than ever of the accurate information that churchmen all require. Friends of deceased clergy should see to it that a complete obituary sketch is furnished the editors of our Church Almanacs. [Pott, Young & Co., New York.

—The beloved Bishop of Louisiana, Dr. J. P. B. Wilmer, who died at New Orleans Dec. 2d, was buried at Baltimore on the 6th. He was a Bishop of no less amiable heart than brilliant mind—a man who was sure to be loved, whether as parish priest or Diocesan Bishop.

—A committee of the three dioceses of Illinois have prepared a Constitution for a Provincial or Federate Council, under Canon 8, to be submitted to the next Annual Convention of each diocese.

—The *Princeton Review* has an article by Bp. Ellicott (of Gloucester and Bristol), the burden of which is the fusion of all parties to crush out Ritualism Our Presbyterian neighbors must be highly edified at the Bishop's description of the gloomy and desolating effects of *Calvinism* upon modern Christianity: but it is a fact, there are now no such revilers of Calvinism proper as Presbyterian ministers. They have all at once fallen in love with a "cheerful religion," and they are "reviving" Christmas and Easter. Still the Bishop ought to have told them what "Ritualism" is, if they are mistaken in supposing that bishops and prayer books are nothing but "Ritualism." The *Church Times* says it is "sorry for the American Church (?) when its reviews admit such articles, and when its *weekly* press finds room for the misleading trash which is

sent it by the London correspondent of a New York paper." [Really, all that the "New York paper" thinks of, or imagines necessary, is to have a "London correspondent."—ED. ECLECT.]

—Probably the best tract on "*Evening Communions*, contrary to the practice of the Church in all ages," is that with this title by Canon Liddon, reprinted from the *Christian Remembrancer* in 1870 as one of the publications of the E. C. U. It has some notes and statistics, with a postscript on some points in Mr. Kingdon's work on "Fasting Communion."

—We have from Pott, Young & Co. New York, for the London S.P.C.K. four volumes of *The Fathers for English Readers:* the first being

The Apostolic Fathers; by Rev. H. S. Holland, of Christ Church, Oxford, containing five chapters on the "Apostolic Age," "St. Clement of Rome," St. Ignatius, St. Polycarp, and the Epistle of Barnabas and the Shepherd of Hermas.

2d. *Defenders of the Faith;* by Rev. F. Watson of S. John's, Cambridge, a good account of the Apologetic period, the charges made by enemies of Christianity, and the answers made by Christians, including the whole list both of Greek and Latin Apologists.

3d. The life and works of *St. Augustine*, involving almost the life of Christianity, at least in the West. This is by Prebendary Clark, of Wells.

4th. The life and work of *St. Jerome;* by Rev. E. L. Cutts, author of that capital book, "Turning Points of Church History."

These delightful volumes, which give Church history in the *concrete*, may be had of Pott, Young & Co., at only 75 cents a volume.

—The *Sermon* preached at a Eucharistic commemoration of the Clergy and Sisters who fell victims to the yellow fever in the South, at S. John's, Washington, on All Saints' Day, by the Rev. J. Jay Joyce, is a beautiful and catholic tribute to those spiritual heroes even in this our day who have added to the glorious long roll of All Saints—men and women who counted not their lives dear unto themselves to testify the Gospel of the grace of God, who went boldly into the very jaws of an all-devouring pestilence, to carry "spiritual help in one hand, and material aid and comfort in the other." This new martyrdom of priests and Sisters is that which stops the mouth of all gainsaying against the revival of the old Catholic service to humanity itself by the hands of a "sacrificing Priesthood' and self-devoting "Sisterhoods." As one looks at the picture, there rises almost a feeling of envy at the privileged lot of those who were enabled to lay down their lives in such work, and to win through the most repulsive of sacrifices, such a glorious crown.

—The Claremont Manufacturing Co., at Claremont, N. H., sends us a copy of their Reprint of Chas. Kingsley's *Sermons for the Times*, price $1.50.

We have so often noticed Canon Kingsley's works, that we need hardly more than make the announcement of this republication, which is done in capital style. These of all others of his sermons, are practical in character, full of salient points and home thrusts, which make them excellent for lay reading. where the motive of the preacher cannot be misunderstood. They are all sermons that ought to be preached, over and over again. We like them far better than the more recent volume of "All Saints Day Sermons."

PRAYER OF THE FAITHFUL SOUL.

"*Behold I come . . . . that I should do Thy will, O Lord!*"—(Heb. x.5-7.)

I ask Thee not for riches, O my God!
I ask Thee not for honors or for fame,
Nor for the fleeting pleasures of the world
Too often purchased by a lasting shame;
But, in the dust, I tremblingly adore Thee;
While heart and flesh with reverent rapture thrill
God of my soul! I fervently implore Thee
Teach me to know and do Thy holy will!

I care not by what path Thou leadest me,
Whether thro' sunshine or thro' deepest shade,
Sorrow my portion, want and obloquy,
The cross of constant suff'ring on me laid:
I care not for it all,—this lower nature
Perchance may writhe and prove rebellious still—
Pleadeth the nobler essence in Thy creature,
Teach me to know and do Thy blessed Will.

Life's grandest labors, spiritless and cold,
Are but as dust if not ordained by Thee;
Love's meanest duties turn to purest gold
Under the touch of Thine all-wise decree.
Light! then, O Lord, to learn Thy purpose o'er me,
Strength! O my God. that purpose to fulfill,—
My soul sends up its ceaseless cry before Thee,
Teach me to know and do Thy sovereign Will.

THE CHURCH ECLECTIC.

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PHILOSOPHY AND THE DOGMA OF THE HOLY EUCHARIST.

A Paper read before a Conference of Clergy and Laity, June, 1878.

BY REV. JOHN J. ELMENDORF.

Human reason is God's own gift to men. Duly enlightened, and its vision freed from films of passion, it must, within its due limits, be absolutely trustworthy. Philosophy is the highest result of that Divine gift. It therefore provides the norm and the terms for strict expression of all human thoughts. Hence it bears a very intimate relation to all dogmatic expressions of revealed truth. For the Church expresses that truth as human reason conceives it, and finds precise expression in the highest philosophy of the world wherein she dwells. The Nicene and Athanasian Creeds are sufficient proof and illustration of this assertion.

But my special proposition is that, while the Catholic Church has not yet formulated her dogma concerning the Holy Eucharist, wherever and whenever portions of the Church have spoken, both dogmas and denials, for good or for evil, have been based on the special theories of some prevailing philosophy, not on the universal and unscientific language of human thought. An honest and faithful soul seeking to hear, and willing to trust, the voice of the Catholic Church concerning the Real Presence of her Lord in His Sacrament, may find it in Holy Scripture, in Liturgies, in local dogmas, in the writings of Catholic doctors; but if human reason seeks to give *intellectual* precision to the truth, by finding a formal statement of it, then confusion will begin. Roman, Lutheran, Anglican, Calvinist, Zwinglian, some in affirming, some in denying, have assumed some special philosophy. "Transubstantiation," "Consubstantiation," for example, are terms of philosophy obtruding themselves where they have no right to a permanent place.

I. While God speaks to us in human words, those words must necessarily be based on human conceptions, for the words have already been used to utter human thoughts. It is a verity of Christian faith, indeed, that Divine Wisdom has overruled the choice of words, so that those chosen are, at least for the time, if not rather for all ages, the best fitted to preserve and convey the truth. The Holy Ghost "spake by the prophets," and the Catholic Church is the "pillar and ground of the truth."

Because the words are imperfect and inadequate, they are not false. They would be so, if there were no corresponding reality outside of man himself, if the *concept* had no corresponding "*idea*." The words are inadequate because man's best thoughts are limited, and even in the earthly sphere his conceptions are constantly changing and enlarging. The simplest notions best illustrate this. The word *chalk* will represent a thought of all our minds, imperfect, inadequate, but not, for that reason, untrue. To a scientist the same word may stand for a much larger thought, a union of acid and oxide—of gas and metal: it may involve a record of past ages, of seas inhabited by myriads of minute shells, a record of changes which require the lapse of ages beyond our imagination. Thus the word may change and enlarge its meaning. And so is it with all our words. The thoughts embrace and the words express only one side, one aspect of the truth, instead of its totality.

The words are a sign to us, true as far as it goes, above all, true for all practical purposes. And this is especially to be observed with reference to God's revelation; for philosophy is speculative, but faith is practical. It is the attempt to base theoretical speculations, such as belong to science, upon the word of God, an attempt often springing out of a heart of unbelief, which has been the fruitful source of controversy between religion and science ever since God's revelation was given to us in Christ and found itself questioned by every conceivable mode of science and philosophy.

II. To pass now to Christian mysteries. Words expressing human thoughts express human reason. Hence, just as far as they dogmatically define a revealed truth, they are of necessity based on some human philosophy, *i. e.*, on the digested and harmonized results of human reason. S. Paul could not bless his children in the faith without distinguishing, in the language of philosophy, their threefold humanity of "body, soul, and spirit." If philosophy should change and make man of twofold nature (stoical), his words would, I suppose, have changed also. He could not speak of holy living and its source, without affirming a "natural body" and a "spiritual body." Body and spirit are, we may say, contrary to one another, and exclude one another. To speak, then, of a spiritual body, might seem like talking of a scarlet thirst. How then can we understand the apostle unless we have some theory concerning the relations of soul and body?

Let us consider the language of dogma. The word "*person*" is adopted into the language of Catholic Christians. We profess that the Son of God is "of one *substance* with the Father;" that the Holy Ghost "*proceedeth*

from the Father and the Son." These words derived from philosophy, are, by the Holy Ghost through the Church of God, given to us as representing practical truths concerning our God. The words are true in part, true by analogy, but limited because derived from our earthly relations and inadequate when applied to the Infinite Being.

For devotion, love, and service, the Christian faith concerning the Holy Trinity did not need these dogmatic definitions, and found them only by slow degrees. Driven by the assaults of heresy and unbelief, the Church put into words a part, and only a part, of what the heart of faith had silently cherished from the beginning. The whole faith is not found in creeds: it preceded creeds. Yet we are bound to believe that these dogmatic and philosophic expressions are useful for the preservation of the faith, and have been prepared and accepted by the Catholic Church under the guidance of the Holy Ghost.

III. As, then, the belief in the Incarnation, the very life of the Church, for ages abided in her, the source of all her powers, no more analyzed and defined than a healthy child analyzes and defines its life, but as at last under compulsion the dogma was enunciated in the creeds, so also and for ages longer, was it with the blessed Sacrament of the Altar. The words of Christ and of His apostles told of a transcendent mystery hidden under lowly symbols. How fully it was felt S. Ignatius shows when, ready for death, he exclaims, "I find no pleasure in perishable food, nor in earthly delights. I desire only God's Bread, heavenly Bread, living Bread, which is Jesus' Body, and God's cup, that blood of His which is immortal love, and everlasting life:" or again, when, speaking of those who denied the Incarnation, he says, "they keep away from eucharist and prayer, because they do not confess that eucharist to be the Saviour's Body, which, having suffered for our sins, the Father raised again in His mercy. They, therefore, denying the gift of God, are perishing in their contentions. But let us love them, that they may be raised again." [1]

The Saint utters a most fixed and definite faith. But in what manner the truth should be stated, whether it would always remain simply the practical truth of faith, love, and devotion, or whether it, like other truths of holy faith, would ever need dogmatic, philosophic words to express and preserve it— that, for long ages of the Church's history, was left undetermined.

Philosophy, human "science," so called, first originated disputes concerning God. Then the Catholic Church spake, and the question, within her precincts, was settled at once and for ever. Philosophy and human science again stumbled at the "rock of offence," "God manifest in the flesh:" and again the Church put the faith of the Incarnation into such dogmatic words that the lowly wayfarer might hear her voice saying, "this is the way; walk ye in it." This done once for all, there could be no more dispute

[1] S. Ign. ad Rom. vii.; ad Smyrn. vi.

within the sanctuary, whatever conflict of words might be raging without. They that were not of the Church must leave her. "They went out of the Church because they were not of us." "The Catholic Church has spoken; the question is set at rest."

But, whatever may have been the cause, it was not so with the blessed sacrament of the Altar. No controversy arose concerning that. As the Church, *e. g.*, S. Augustine could appeal to the sacrament of holy Baptism for proof of the first principles of the faith, since there was as yet no dispute concerning the practice of that sacrament, none which touched its essence, so all could and did appeal to the sacrament of the Altar. This we know that Theodoret did concerning the Eutychian heresies.

And thus, for one thousand years, wherever faith, love, and reverence were found, their rainbow hues lighted the altar of our Divine Redeemer. Thither fled for succour the wretched and the hopeless. To that the miserable stretched hands of strong hope and holy confidence, and never looked in vain. There was doubt, questioning, fear, and disputing elsewhere—and when can they cease while God's truth is speaking to the sinful heart of man?—but a holy calm surrounded the mystic Host abiding ever in that sweet repose even long after the seamless robe of the Divine Victim had been rent in pieces, a calm like that of the garden sepulchre on the first Easter Even. No one can read the primitive Liturgies and need any further proof of this.

IV. But controversy, when it did arise, except so far as it was pure unbelief and apostasy, was essentially *philosophical.* The terms accepted or rejected by the disputants were based on Peripatetic philosophy; they might, perhaps, have been adopted or refused with equal loyalty to the tradition of faith. Be that as it may, it is certain that the definitions then set forth by a *part* of the Catholic Church to express what was held to be of faith, were based on the philosophy of the day. It was a philosophy which, notwithstanding the immense differences it covered and seemed to tolerate, was then absolutely universal and undisputed, both among those who enunciated and those who opposed the dogmatic statement.[2]

If the truth were to be dogmatically expressed at all, it may have been necessary to use such terms. I have no opinion to set forth on that point. But unless the philosophy is divine, or so fixed that human reason can never adopt any other mode of expressing its thoughts, those philosophic expressions cannot be rightfully bound upon the whole Catholic Church, as in fact she has never adopted them. I will speak more plainly. The Lateran Council of A. D. 1215, in order to end controversy within the precincts of its authority, which of course were by no means the whole extent of the Church, clothed its dogmas in the words of Aristotelian philosophy, explained the manner of the Presence, decreed transubstantia

[2] I do not overlook Platonic and Neo-Platonic influences: the point is that *terminology* was peripatetic only.

tion. The Latin Council of Trent, still under the same prevalent philosophy, renewed the definition, and hedged it in with more precision. Such dogma would have been impossible in the primitive Church, because the very terms [*e. g.* "Transubstantiation," "the *species* of bread and wine,"] would have been to many unintelligible..

Human reason attempted to express the faith at that time existing in Western Europe, but the words would seem to condemn Theodoret and Pope Gelasius, who denied a change of substance.[3] We have no reason to doubt that the whole Catholic Church would have deemed some enunciation necessary, if controversy was to be authoritatively ended. But in the Roman Mass, as in the English and in all Oriental Liturgies, there was not one word expressing transubstantiation, nor was any added, because that is speculative philosophy, and they are practical religion.

To adopt a third mode of statement for my main thesis: The Real Presence is believed and loved by faith, hope, and charity; transubstantiation, like consubstantiation, Virtual presence (essentially negative), and the *metastoicheiosis* of the Greeks, is a word of human reason, and it attempts to state what transcends it. It implies a theory of a substance underlying the attributes of a material thing, which substance, it affirms, is changed. The *ubiquity* of Christ's glorified Body, as maintained by Lutherans, and against which Hooker argued, is no less a philosophical theory; and those who opposed these statements, opposed them also on philosophical grounds, —except, indeed, when they perverted Holy Scripture in order to deny the Presence.

V. Hence, when peripateticism, or "scholasticism," became contemptible, followed a most unhappy result. Transubstantiation, in sharing its fate, not alone because of pride and unbelief turning with disdain from all mysteries and scoffing at the adorable love of Jesus abiding with His own, but because also of its disputed philosophy, must drag the faith of Christendom into the arena of passionate controversy. There seems to be, therefore, a better aspect to what at first appears utterly ruinous to true faith, and hostile to Christ Jesus; I mean that some men having true faith in their hearts, may have stumbled at the philosophy in which dogma was wrapped, and so may appear more unbelieving than they truly were.

The creeds, indeed, contained philosophical terms, but not those peculiar to peripateticism, for the controversies which called forth the creeds were antecedent to the supremacy of that philosophy; and therefore not until lately has the faith enunciated in creeds been in a similar position. Yet it is instructive to notice that for similar reasons, certain schools of philosophy during the middle ages, were earnestly opposed.

VI. But those who argued against transubstantiation were equally prone to allow philosophy to obtrude itself into faith. If they had contented themselves with simple denial that the ancient Church affirmed that dogma,

[3] Gel. quoted in Forbes' Inst. Hist. Theol., xi. 4. Theod. dial. I. cont. Eutych.

they would have been unassailable. Then, if they confessed the Real Presence, a ground of unity might have appeared. In the English Church, at least, the Liturgy would have expressed the faith, and the Catechism taught it, until the time should come when it would seem good to the Holy Ghost, through the Catholic Church, to enunciate it. But no; it was also maintained that transubstantiation is a philosophical absurdity. As Cardinal Bellarmine confessed his fear that Aristotle would go down if Galileo prevailed, in a similar spirit, the great "master of those who know," must be the interpreter of the everlasting Gospel, and the Cardinal's opponents allowed it to be so, and brought in philosophy, not faith, to oppose, not faith, but philosophy.

Whatever we may think of the elaborate arguments of Bishop Jeremy Taylor, we cannot but see that we soon leave the domain of faith, one party trying to explain the *how*, as Hooker warns us we should not do, the other wasting its strength in opposing the explanation,[4] and so helping to perpetuate a seeming dissension in the Church concerning points where division may be needless and unreal. I say, "wasting its strength," for faith's only reply to philosophy will be, "with God all things are possible," which do not contradict His nature and His love.

Examine again the arguments of one who is probably the most learned and able Calvinistic divine since Calvin, Forbes a' Corse. Referring to the language of Trent he says[5] that he understands by the "species of bread and wine" which remain, mere "accidents" existing in no subject, and then undertakes to prove the impossibility of any such thing. This is philosophy, not religion; for faith would respond that God is able, if it were good, to impress these appearances on our senses, and try our faith in His own words.

Take, once more, the "black rubric," in which philosophy had so set itself against faith that a more Catholic age was compelled to make a change: "the sacraments of bread and wine remain in their natural *substances*;" "it is against the truth of Christ's *natural* Body to be at one time in more *places* than one." I do not question the truth of these or any other philosophical propositions; I only call attention to the fact that they are to be interpreted and tested by philosophy. But what is body? and what is place? Philosophy must answer, if answer be given, and in fact the second of the above propositions involves some of its profoundest discussions.

I need hardly refer to papers which have lately appeared from the pen of a much esteemed friend, since his argument is so manifestly based upon a philosophy which, in the most friendly spirit, I must be allowed to style extremely crude.

But would not the true objection to transubstantiation have been that a philosophy was obtruded which no authority could lawfully bind on con-

[4] § Taylor, "of the R. P." §§ 10, 11. [5] Hist. Theol. Inst. xi. 3, 4, 6, etc.

science? It is like a declaration that the earth is the immovable centre of the universe. The Church which says so has mistaken her vocation; her utterance has no authority whatsoever. The best thing to do is to alter her Index, and so silently confess that she has made a mistake.

VII. It involves, I think, no presumption on our part thus to view many disputes of the Reformation concerning the blessed Sacraments, for we know in how many ways theology and philosophy had been previously identified, and treated as one, as indeed they were also afterwards.

I will select as an example and a confirmation of my main proposition, the philosophical history of Cartesianism. Des Cartes laid anew the foundations of a deep and spiritual system based on pure reason. Yet withal, as a religious man, he desired to hold firmly by the faith. Many of the Jansenists, who, whatever may be thought of their errors in other points, were surely men of sincere faith and true Catholic devotion to the blessed Sacrament, received Des Cartes' philosophy. But it gave a new definition of material substance, new views of soul and of matter, which were at once assailed, not only by Hobbes the Materialist. by Gassendi the Epicurean, but by many of the Jesuits, on the ground that the new philosophy could not be reconciled with transubstantiation. I believe that they were correct; but, observe, it was not the defence of faith against unbelief; it was a confession that their dogma is faith robed in Aristotelian philosophy, and the Jesuit sought to save the robe, as if the precious thing which it covered could not otherwise preserve its life.

Now suppose again, and it is a possible thing, that in our own day, Bp. Berkeley's view of material substance should prevail, and we should believe that sensible appearances are nothing but symbols of spiritual substances, that there is no material substance at all underlying these appearances Would not the same men who persecuted Cartesians have as good right to oppose and send to prison, if they could, all who follow the light of Berkeley's clear reason? For how can the substance of bread and wine be removed where there is no substance, and they are nothing but what appears to the senses, which no one pretends is changed?

VIII. If Catholic warrant were needed to support these objections to philosophizing concerning the faith, it would not be wanting. S. Cyril says "giving firm faith to the mysteries, let us not, in things so exalted, think or utter the manner. How it is we cannot conceive in mind, nor speak with the tongue, but we receive it in silence and firm faith." S. Bernard says, "we can perceive the thing by faith, but cannot express it in words, nor comprehend it with our mind." Durandus says, "we hear the word, we believe the presence; we know not the manner." And Tonstal, "of the mode in which it is done, it were better to leave each one to his own opinion, as he was free before the Lateran Council.[6]

It seems strange to me that the judicious Hooker should first speak to

[6] Quoted by Bishop Taylor, on the R. P., § 1.

the same effect, and argue against the Lutheran ubiquity, as Jeremy Taylor also proceeds to his destructive argument that the Roman dogma is against reason, not considering that the Nicene and Athanasian Creeds might be handled by philosophy in a similar manner, if it were lawful for human philosophy to dispute in such subjects at all.

IX. My deduction from my proposition is that we need not either assent to or deny philosophical statements concerningthe mysteries of the faith. We must strenuously object to a part of the Catholic Church trying to do what the whole Church has not done, and binding Aristotelian philosophy on us as a condition of communion with her.

Why not, for our own part, as far as possible, avoid all philosophizing concerning our faith? Can it be affirmed in the simple words of Holy Scripture, "This is His Body," "This is His Blood," or of the divine Liturgies; or of terms admissible in all philosophies until the Church shall do what she long since did for the faith in God and in Christ our Lord? No doubt fitting words will be found if it shall seem good to the Holy Ghost that she shall speak. But do we need more than the simple declaration that the glorified Christ is present in and under that Sacrament, or equivalent words?

And, leaving out what is peculiar to some one part of Christendom, if all hindrances could at this moment be removed, if God should now accomplish that of which no one on earth sees more than the faintest glimmering of hope, the reunion of Christendom, would there not be found even now one faith concerning the blessed Sacrament, which has been held "ubique et ab omnibus?" I speak of course of Churches, not of individuals; and how can we help answering yes, when we know that appearing before God with the Sacrament of His Son's adorable Body and Blood, we all are essentially one in the words of faith, and that one Mass is offered by Anglo-Catholic, Roman, and Greek, one in essence, one in the utterance of faith, one in substantial form?

No opponent can deny that if the Real Presence of Christ's glorified humanity were implied in the Liturgy before the storms of the reformation arose, and if any of the reformers wished to remove what implied it, they utterly failed. Transubstantiation was not in the liturgy of our forefathers, as it is not now in Greek or Roman. It could not be removed simply because it was not there; for all liturgies are older than scholasticism with its philosophical definitions, distinctions and terminology.

Here, then, is our hope amid suspicions, controversy, and doubt; so much of it is merely the questioning of philosophy and human reason, or uneasiness at unfamiliar forms of thought and expression. When all the faithful can see that faith, pure, simple, unquestioning, is something apart from the philosophy of scholasticism, or of any other attempted measure of heavenly truth, then may the Holy Eucharist be to us all what in its blessed reality it is, the Sacrament of peace, inward rest, and joyful faith.

From the Church Quarterly Review

THE DOGMATIC POSITION OF THE CHURCH OF ENGLAND—II.

The Eastern Church seems at first to supply what is sought—a true uniformity due to faithful conservation of patristic tradition; and it is the boast, as it is the belief, of Greek and Russian ecclesiastics, that their theological system varies in no respect whatever from that of S. Basil and S. Chrysostom.

But the fact is that, though free from many of the accretions of Western Christendom, Oriental theology and practice are of the ninth, not of the fourth century, and the arrest of the dowmward movement is historically due to intellectual stagnation rather than to deliberate adherence to ancient standards, since from the death of St. John Damascene, about A. D. 780, Theophylact, the contemporary of Gregory VII., is the only name of mark in Greek theology. The small separatist Syrian and Coptic Churches, however interesting from an archæologist's point of view, are not powerful factors in Christendom, nor examples to be held up for admiring imitation; while, as regards the Russian Church, by far the most important portion of Oriental Christianity, its seeming unity, itself largely due to the low mental range of the great body of the clergy, and to the coercive restrictions of the State, does but thinly cover over a seething congeries of secret sects, proportionably as numerous as the separatists of Protestant Europe and America, but far below their average in morals, intelligence, and orthodoxy. There can be no question that many of these sects have arisen from reaction against the deadness and inelasticity of the Church, and perhaps nearly all the remainder from the lack of ecclesiastical and secular learning on the part of those who should have been the religious teachers of the nation, and thus the experience derivable from Eastern homogeneity is not encouraging to the hostile critics of Anglican variety.

Nor is the prospect more satisfactory, if the attention be directed to the older sects of Protestantism, with a pedigree long enough to admit of tracing the history and fate of dogma in their hands. Their tendency has been in the reverse direction to that of the Latin and Greek Churches, namely, to evaporation and loss, rather than to crystallisation and accretion. No minuteness of detail in their symbolical books, no stringency of subscription to their formularies, has availed to arrest the disintegration of dogma amongst them, and the substitution, throughout far the greater number of their adherents, nay, of their pastors, of a vague Deism, or even some still less positive form of belief, for the Christianity (such as it is) taught by Luther and Calvin.

It is difficult to forecast the future of the younger communions, but several even of them already exhibit marks of loss and decay, and no precision of their current utterances affords any presumption that their teaching will be transmitted unimpaired even to the close of the present century, because they have no roots in the past, to keep them steady where they now are. This tendency is illustrated in England not only by the entire oblivion to which the Wesleyan Methodists have consigned the Eucharistic hymns of John and Charles Wesley, because of their own lowered sacramental views; but yet more remarkably by the almost total disappearance of Calvinism from the tenets and sermons of the Evangelical clergy. Unspeakable gain as this is to Christianity, it nevertheless establishes very clearly the lack of tenacity here discussed; for that school, as a whole, constantly asserts, and presumably believes, that it

teaches now in exact accordance with the standards of the leaders of the Evangelical Revival ninety years ago. But although there was a very small Arminian element present then amongst them, due to the influence of the Wesleys and of Fletcher of Madeley, yet the main current of the movement was emphatically Calvinistic, and Whitfield's succession was carried down by Toplady, Venn, Newton, Romaine, and Milner, whereas now many of their most cherished tenets are banished from the pulpits of those who claim to represent them at the present day. Another fact is incidentally brought out by this one, namely, the total absence from the Evangelical ranks of even literary acquaintance with the writings of those men whom they claim as their theological ancestors, since, did they read those writings, they would be at any rate conscious of their own divergence from their standards. And the very fierceness of their polemical attitude in resistance to doctrines which lie outside the very restricted area of their knowledge and tradition shows that this departure from Calvinistic tenets is not due to any softening of temper or elevation of creed, but to loss of power to hold firmly by any definite and positive system. This defect accounts for the readiness with which many leading Evangelicals allied themselves in 1872 with Broad Churchmen against the Athanasian Creed, being intellectually unable to appreciate its value, and more than willing to abolish it on condition of receiving aid to put down Ritualism; albeit they knew, or might readily have known, from the language and acts of some of the most influential Broad Church leaders, that the excision of the Athanasian Creed was certainly intended as a first step to getting rid of the Nicene Creed also, and more than probably of the Apostles' Creed in due time.

If we look at the various parables of the Christian Church in the Gospels, such as the mustard-seed, leaven, and drag net (St. Matt. xiii., St. Luke xiii.), and compare them with the other presentment under the type of a building, of which Christ is the corner-stone and foundation (St. Matt. xxi. 42, Eph. ii. 20, 1 St. Peter ii. 7), we shall see that stability and progressiveness, order and energy, life, motion, and growth, as well as completeness and achievement, must be found combined in any society which adequately corresponds to these figures; and, if we take account further of the command to preach the Gospel to every creature under heaven, and that in such wise as to bring the most diverse nations and conditions into one vast fellowship, we shall recognise that comprehensiveness is a quite indispensable attribute. Now as absolute uniformity of teaching is of no evidential value whatever, unless it have been unbroken and continuous; that is to say, unless it be not merely true that the whole teaching class in any communion is in perfect accord to-day, but is in like agreement with its predecessors in each generation back to Apostolic times; and as such uniformity, did it really exist, would show that there had been no progress or growth in the apprehension of Divine things, it cannot be a mark of the true Church. And, similarly, anything which tends to set up a class religion which, albeit embracing several classes, excludes even one, or which, again, endeavours to obliterate any divinely ordained national or individual diversities in order to reduce all to a common type, violates the law of comprehensiveness.

On the other hand, it is equally clear that a house divided against itself, a society with no real and permanent bonds of union, a teaching body not agreed on any basis of ascertained truth, cannot be, in any true sense, the representative of the stable order of the kingdom of heaven upon earth.

How then does the Church of England stand examination by these concur-

rent tests? If it be allowed, by admission of the arguments adduced thus far, that diversity of teaching does not in the abstract constitute an objection to the authenticity of a Church, yet without doubt such diversity may be pushed both in kind and degree too far to leave any solid basis of agreement. Is such the case with the Church of England? How is her collective mind to be ascertained upon disputed points, and how is it to be known whether she teaches positively and authoritatively what she does teach?

Before entering on these inquiries, one thing has to be premised. The question is not in the least as to the effectiveness of discipline, which is the creation of purely ecclesiastical and human arrangement, however ancillary it may prove to the defence of revelation. There is no question at all that coercive discipline is much more thoroughly organised and enforced, not merely in the Roman Church, but in most Protestant sects, than in the Church of England. But, without inquiring here whether it is so employed by any of those bodies as to be in fact a salutary defence of faith and morals, and not a mere engine of repression and oppression, it is enough to say that the less pressure and restraint is brought to bear upon any community, the more trustworthy are any tokens of its opinions and conduct. It is not much to say of a strongly garrisoned town, constantly patrolled by a numerous police, that order reigns there; but a town which is peaceable and free from violence to person or property, in the absence of any guardians of the law, may justly be regarded as a model. And, remembering the manner in which the Latin clergy, with the rarest exceptions, are at the mercy of their bishops, and the bishops, in turn, at the mercy of the Curia, which can withhold their quinquennial faculties, while the religious Orders are in like manner subject to generals removable by deposition at any moment, it is matter of reasonable doubt what would result if all this elaborate machinery were destroyed, and the same measure of autonomy and independence (with the same intervention of lay influence) were conferred on the ordinaries and parish priests throughout the Latin obedience, as has been enjoyed for centuries by those of the Church of England. Consummate as is the drill, no one can guess how it would survive such a strain. But in the case of the Anglican body, the experiment has actually been tried under circumstances of most exceptional disadvantage; to wit, in the history of that offshoot of it planted in the United States of North America. In the first place, its earliest beginnings there were at a time when the flux and seething of the Reformation era had not subsided in England, and the negative, combative habit of mind engendered by controversy was still in the ascendant. Then it was poor everywhere, save in Virginia, so as to offer little inducement, at a time when the missionary spirit had scarcely wakened here, to men with fair prospects in the home ministry, since the colonial organisation admitted of no prizes of any kind, either of dignity, office, or income. The circumstances of new colonies involved entire deprivation of the traditions and appliances of an old country; the stately cathedrals, the hoary colleges, the great libraries, the indefinable atmosphere of mediævalism in so conservative a nation, which has unquestionably exercised a powerful influence on the home Church. The carelessness of the ecclesiastical authorities at first, and the bitter jealousy of the civil power at a later time, kept the rites of confirmation and ordination, at this side of the Atlantic, requiring a voyage of six thousand miles, in small and slow sailing vessels, in every case where they were sought, thus making it impossible for an Episcopalian communion to propagate itself, and giving the more democratic organisations of Presbyterians, Baptists, Congregationalists, and

Methodists an aggregate start of two centuries in the extension of their pastorates and formation of congregations. The crash of the Revolution, involving separation from England, came just at the time when the old traditional High Churchmanship of the type of Beveridge and Bull, enfeebled long before at home by the nonjuring secession, and by the protracted enmity of Walpole, had almost died out, when the Evangelical revival had not yet begun, and when theological learning was lower than it has ever been, save in the dark tenth century, albeit clerical morals were perhaps somewhat better than they had been thirty years previously, thanks to the pressure of Methodist rivals. And as American Churchmen had in the main taken the Tory or Loyalist side in the Revolution, while the sects (around whose Pilgrim Father founders already clustered such romance, poetry, and traditional glamour as the revolted colonies recognised) were as generally on the side of the Republicans, the feeble remnant began its separate and independent life under a black cloud of popular suspicion and dislike, as being rather a British political propaganda than a purely spiritual society, willing to acquiesce in the new condition of civil affairs. It was not to be expected that the adaptation of Church organisation and of the Liturgy to the supposed requirements of the time, which was made when a native Episcopate was at last procured, should have been then effected without serious errors and losses, especially when it is remembered that all rules of discipline had gone with the British connexion, and had to be invented or enacted afresh. And in truth many such mistakes were made. This, then, is a combination of adverse circumstances tenfold, nay, a hundredfold, more unfavourable than any which can be imagined possible as attending any crash here and now; and on all the grounds urged against the future cohesion of the Church of England, in the event of State repudiation, her American daughter should have either been absorbed long ago by the more powerful and teeming sects around, have continued to linger on in a dwarfed and impotent condition, or have split into two or three separate and hostile bodies. The facts are singularly unlike the inferences. It is true that the start of two centuries which the sectaries have enjoyed keeps their larger societies still numerically in advance of the Church (which has had no such exceptional source of supply as the millions of Irish emigrants who have been going to the States, and multiplying there for thirty years, have brought to the Roman body), but none has grown with such swiftness and rapidity, none at this moment enjoys so much social respect and influence, none exercises such attractions over the cultured pastors of other denominations, drawing them constantly into its own ministry. The one See of 1784 has developed into forty-eight fully organised dioceses; ten home "missionary jurisdictions," or inchoate dioceses, presided over by bishops, and four missionary sees; a total of sixty-two, while others are in actual process of formation; and the scattered handful of clergy has multiplied into a body of more than 3,200, ministering in a somewhat smaller number of parishes, while the amount of lay heartiness may be gauged to some extent by the rough test of money offerings for Church purposes, which amounted in the last triennial period, 1874–1877, to 21, 535, 506, 58 dollars, or more than 4,300,000*l.* sterling. So much for the outward organization. Let us now turn to the doctrinal question.

And first, there are some very important sets-off to the losses inflicted ninety years ago, through sheer inadvertence and lack of knowledge. On the one hand, the American Liturgy, in consequence of Bishop Seabury's connexion with the Scottish Church, has brought into unmistakable prominence that doctrine of Eucharistic oblation and sacrifice which is obscured

in the English rite; and, on the other, those principles of apostolical succession and of sacerdotal authority, which Dr. Newman has alleged not to be Anglican traditions, are expressly stated in the office for Institution of Ministers, drafted at so unpromising a time as 1804, and finally authorised in 1808. The Letters of Institution themselves contain clauses stating that the clerk to whom they are issued is thereby "possessed of full power to perform every *sacerdotal function*;" that, "as the Lord hath ordained that they who serve at the altar shall live of the things belonging to the altar, so we authorise you to claim and enjoy all the accustomed temporalities appertaining to your cure;" and providing for the contingency of "dissolution of all sacerdotal connexion between the new pastor and his flock." The word "altar" itself, though absent from the Communion Office, is not used as a mere metaphor in this form (as it is in the offertory sentences of the English Prayer-Book), but appears substantially in three rubrics, thus: (1) "The wardens (or, in case of their necessary absence, two members of the vestry) standing on the right and left of the *altar*, without the rails;" (2) "The priest who acts as the Institutor, standing within the rails of the *altar*, shall say;" (3) "Then shall the instituted Minister kneel at the *altar*, to present his supplication for himself." And, lastly, the penultimate collect said by the Institutor begins thus; "O Holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with *the ministers of apostolic succession* to the end of the world," &c. These phrases are not derived from the Scottish rite, and, besides, Bishop Seabury had been dead eight years when the office containing them was drafted. They are simply proofs that doctrines which the circumstances of the English Church permitted to remain latent, needed to be publicly set forward in America, in the face of the dominant unsacerdotal sectarianism which is the chief opponent of the Church there. But, if the doctrines had not been potentially included in the deposit which America received from England, 1804 would never have seen their assertion in this decisive shape.

Next, there has been steady growth upward in all respects for the last fifty years. Owing to local causes, and to that capacity for political combination and caballing which is so remarkably developed in the American character, the Puritan school, early in this century, had secured a dominant position in the Church, and exercised almost supreme control through the administration of partisan societies, worked (exactly as their congeners are worked in England now, only far more ably) not for the advantage of the whole communion, but in the separate interests of a single party within it. Little by little, this monopoly has been weakened, then broken down, and finally abolished; and the spread of what are known as High Church doctrines and practices, without any greater encouragement from authority than the Oxford movement received here, has been so rapid and steady, that they are now the prevalent views accepted throughout the Church, while each episcopal election that now takes place, sees the choice of the electors fall on a man somewhat more advanced as a Churchman than his predecessor. And the Cummins schism of 1874, styling itself the "Reformed Protestant Episcopal Church," is due, by the confession of one of the principal and earliest seceders, Mr. Latané, a clergyman in the diocese of Virginia, made at the beginning of 1874, in a formal letter to his evangelical diocesan, to the belief of the Puritan school that it can never recover its lost ground and dictate its laws to the Church at large. His actual words are: "The main difficulty, I have no doubt, with many, as for days it was with me, is the question whether a reformation cannot, in the end, be effected in

the Church, and therefore whether it is not a matter of duty to fight the battle in the Church. A careful review of all the facts of the case has left me utterly without hope in that quarter. *In the Church the battle has been fought, and in the Church the battle has been lost.* Thirty-five years ago, when the Oxford *Tracts for the Times* began seriously to endanger the Protestant teaching and the Protestant character of the Church in this country, open war was declared, and from that day to this has raged all along the lines. And, as the matter stands to-day, *in the Church*, as the result of a thirty-five years' struggle, the one party has gained complete ascendancy, has a majority of three-fourths in the House of Bishops, and perhaps nearly as large a majority in the Lower House, has absolute control of the entire machinery of the General Convention, and, as a party, is thoroughly organised, flushed with victory, and going on conquering and to conquer. The other party is in a hopeless minority, thoroughly disorganised, dispirited by defeat, uncertain what to do, and like a man who cannot find his hands in the day of battle. And more than this: *in the Church* the struggle is hopeless for another reason. The High Church has on its side *the great educational power of the Church.* Its uses, readily and easily, for the inculcation of its views, the Catechism, and the Baptismal and other services; and these are read, and heard read, many times a year, by parents, and sponsors, and children, and the congregation generally, and that too, on the most interesting occasions, and when they make the deepest impression; while the Thirty-nine Articles of the Church, which were designed to be the standard of doctrine for the Church, and which sustain the Low Church party in its teaching, and prove conclusively that it holds to-day the doctrines held by the framers of the Prayer-Book, cannot be used efficiently either in the education of the young or the instruction of the congregation generally, and, as a matter of fact, are not read, or heard read, by one Episcopalian in ten, more than once in ten years. With the parties thus unequally matched, and with the contest to be waged on these unequal terms, I can see nothing in the future for the Low Church party, if it continue in the Church, but further defeat, further disintegration, and in the end the surrender of what it has ever held to be the truth of God."

It should be remembered, when estimating the true force of such language as this, that the question at stake is not the predominance of this or that section, but the far deeper one of the prevalence of a positive, objective, and ancient historical teaching, closely allied to that of early Christendom, or that of a comparatively negative, subjective, modern, and unstable teaching, dating no further back than the Reformation. And hat the former should be found the victor in a very long struggle, carried ton under signal discouragement, is a most noteworthy phenomenon.

But, it may be demurred, this proof of the conservative and recuperative power of Anglicanism is deficient in cogency, because drawn from a peculiarly favourable instance. What about the Disestablished Church of Ireland? Do not its recent history and proceedings make entirely the other way, as showing that an impetus in the destructive direction exists quite as strong as that in the constructive one, so that the two neutralise each other as arguments? It certainly looks so to the untrained and inexperienced observer, who has noted only the partisan votes of the Irish Synod, and its sweeping measures of revision in ceremonial, discipline, and doctrine. But this is a very insufficient induction to go upon, even setting aside the greater area, wealth, energy, and expansive power of the American Church, which make it the far more important example of the two. The truth is, that the Irish Church, down to quite

the other day, was incomparably more of a political than a religious body, more a foreign instrument for maintaining Protestant Ascendancy than an organisation for imparting spiritual instruction to the nation. Faced as it was by a rival native Church, outnumbering it many times over—the ratio even now, after the exodus of nearly three millions of Roman Catholics, is, by the census of 1871, 4,141,933 Roman Catholics, 683,295 Protestant Episcopalians, 558,238 Presbyterians, and about 73,800 other Protestant Dissenters—its natural tendency was to dwell far more on the points of difference than on those of agreement between them, and it is not to be forgotten that, although Gallicanism was till quite recently the accredited teaching in Irish Roman Catholic seminaries, yet the priesthood, drawn all but exclusively from the peasant class, did not succeed in rising above the level of that class in its views and language, so that little chance of mutual good understanding existed in that quarter. Further, the discouragement of ministering to a mere handful of a flock sapped the energies of the Established clergy everywhere, and it was, and indeed is, the rarest exception for any of them to employ their thus abundant leisure in literary pursuits, whether of study or authorship.

The Evangelical revival, when it reached Ireland some twenty years after it had made its footing good in England, assumed there, even more conspicuously than here, the mere sermonising and proprietary chapel type of activity, and promoted no corporate or internal reforms whatever, though it did set on foot various conspicuously ineffective proselytising agencies to work amongst Roman Catholics. Consequently, the standard of living belief and practice had sunk before 1870 as far below the theoretical standards of the formularies as was compatible with continued existence as a Church at all, and the tiny minority of High Churchmen nursed their opinions in private, and scarcely communicated them, even as a masonic secret, to an esoteric group of hearers. So, when the crash of 1869–70 came, there was scarcely one clerical member of the new General Synod who so much as knew what opinions and practices were adopted by High Churchmen, and the ignorance of the wholly untaught lay members, honeycombed through and through with Plymouth-Brethrenism (a very powerful cult in Ireland, which has made relatively far more numerous and socially important converts from the Church there, than the Roman body has done in England), was yet greater. No wonder that a wild desire to sweep everything away which could not merely be suspected of being a "Romanising germ," but which was thought to be specially distinctive of the English Church, regarded by the Irish clergy as having betrayed them in the crisis, took possession of the Synod, and that canons of a curiously mischievous nature were eagerly passed. But when the storm ceased raging, it was found that the amount of destruction achieved was very much less than was expected beforehand, nothing like so great as that wrought over here in 1552, when compared with that of 1549: and, at the worst, it did not lower the practical standard of doctrine and usage by one hair's breadth, merely registering and giving legal sanction for the first time to what had been customary and condoned by a perpetual indemnity for centuries. But already a reaction has set in, and the process of recovery has begun. The conduct and language of the extremer Revisionists has begotten successful resistance in the Synod, and, just as the Cummins sect in America has driven back the moderate Evangelicals upon the central body, so it has been in Ireland, and the recently deceased John Gregg, Bishop of Cork, a very decided Low Churchman, whose own new cathedral, built by Mr. Burges, is a great work of Christian art, was the mainstay of this conservative move-

ment. Further, the very noise of the bigots has concentrated attention on the topics they selected for attack, and has made people begin to study them; while the small High Church minority, heretofore most unwisely silent, finding themselves driven into a corner, and on the point of being "squeezed out" (to borrow a phrase from a mischievous and foolish disloyalist in the Church of England), have plucked up courage, and begin to speak as no one had spoken since Alexander Knox died, with the result of getting a hearing and a large following; so that there is much reason to believe that a conscious, intelligent, and hearty Churchmanship is now growing up, and will be, ere long, far stronger than the mere passive acquiescence in neglected formularies which prevailed half a century ago—certain, too, should it live and thrive, to win back far more than has been temporarily withdrawn. It is not very fanciful or far fetched to see a type of the two stages of the movement in Ireland in the several restorations of the two cathedrals of Dublin. Sir Benjamin Lee Guinness, the restorer of St. Patrick's, employed no architect, set comparatively unskilled workmen to labour on the ancient building, and while perhaps saving it from impending collapse, and certainly making it weather-tight, so scraped, flayed, and remodelled the venerable fane as to destroy its most interesting features, and to leave a lamentable monument of misdirected zeal, as destructive as that which swooped on Hexham many years ago. Mr Roe, on the other hand, when about to restore Christ Church with even more lavish outlay, called in the aid of a distinguished architect, whose restoration on the old lines, and in the original spirit, of the cathedral, is pronounced by competent judges the most consummately successful work of the kind since the beginning of the Gothic revival, and far surpassing anything effected in English minsters, even at Llandaff itself. *Adsit omen!* Nor is this all mere conjecture. There is the broad fact, attested by Archbishop Tait, in no very willing fashion, that the amalgamation of the disestablished Church with the Presbyterian body, once regarded as highly probable, is further off than ever; a view accepted by the *Witness*, a leading Presbyterian organ, as quite warranted by the facts, and by the attitude of the Irish Episcopate; and also the other fact, that there has been neither extrusion nor disruption. Thus it is clear that we should not be justified in treating the eight years of Irish autonomy as counterbalancing the evidence of the ninety years of similar experience in America, since the nadir of revolution has been reached without serious injury, not merely to the essentials of Christianity, but even to its secondary doctrines; though some innocent, beautiful, and edifying adjuncts have been curtailed for a time.

If, then, in two experiments tried on so large a scale, and under such unfavourable circumstances in both cases, the power of cohesion and recovery has proved greater than the centrifugal and evaporative forces at work in America and Ireland, there is no reason to apprehend a dissimilar result in England, where the conservative influences are incomparably stronger, and the disruptive ones proportionably less. Let us estimate them briefly. It is clear that in any calculation of the probabilities in a matter of this sort, only the relative strength of the clerical sections need be taken into account; for not only will the great mass of the laity in all likelihood remain passive, but under a hierarchical system, such as that of the Church of England, the lay power of determining the direction of change is necessarily less than in more democratic organisms. The clergy of the Church of England, not reckoning those in the colonies, are about twenty-three thousand, all told. When there was a strong agitation got up in 1861 for a revision of the Book of Common Prayer in the anti sac-

erdotal direction, a counter movement of resistance, taking form in a protest, was set on foot by Archbishop Trench, then Dean of Westminster. This protest, issued in 1862, was signed almost exclusively by High Church clergymen, between ten and eleven thousand names were appended to it, and the school has been growing steadily during the sixteen years which has since elapsed, so that it will be reasonable to compute its numbers now, allowing both for many High Churchmen who did not sign, and for members of other schools who did sign the document in 1862, at twelve thousand, or rather more than half the whole clerical body. On the other hand, Mr. Scott-Robertson's clerical address to the prelates in 1875 against the permissive use of the eastward position and the Eucharistic vestments, signed by Evangelicals with a small sprinkling of men of other schools, such as Provost Hawkins of Oriel and Canon Farrar, received 5,376 signatures, which may be taken, in conjunction with some calculations in the *Record*, as denoting the full strength of the Low Church school, which is thus less than one-fourth of the whole clerical body. Thirdly, there was an address against the use of the Athanasian Creed, presented to the Archbishop of Canterbury in December 1872, mainly signed by Broad Churchmen, but with a considerable spirnkling of Evangelicals, having 2,872 signatures. If 2,500 of these be estimated as Broad Churchmen, it will be, in all probability, an outside calculation, and that is less than one-ninth of the clergy. That gives us, roughly, High 12,000+Low 5,400+Broad 2,500 = 20,300, leaving only 2,700 unaccounted for, who are for the most part colourless nonentities, nearly sure to range themselves with the largest body in any crisis. Should any effort at disruption be made, obviously the High Church clergy, forming more than half the entire body, and thus more than equal in mere voting power to any possible combination of the remaining schools, would be the restraining power in check of any such tendency, and would at once rally to them, first the colourless outsiders just mentioned, who would simply gravitate to the largest mass, as involving least change of attitude; next, all the "Broad-with-unction," having more sympathy with the Church, on the whole, than with the laxer sects; and, thirdly, the Moderate, or Church Evangelicals, including many who just now take a somewhat extreme line, but who would be then forced back on the centre, as their fellows have been in America. The adhesion of these to the main body would raise its numbers to some 19,000 or 20,000 at starting, all agreed in keeping together, while the terms of cohesion would be substantially the existing lines of the Prayer-Book. And thus the responsibility of beginning what would in the public view be an entirely new Church of England, in rivalry with the large body clearly representing the old Church, would be more than the three or four thousand who are supposed to hold aloof at first would be willing to accept, especially as there is probably not more than one of the existing Episcopate who would openly join the minority, and thus help to give it status. The force of old associations would work on some; desire not to be out in the cold, and unable to influence the acts of the main Church body upon others; consciousness that more freedom, tolerance, and fair play are likely to be found in a large society based on tested and familiar historical grounds, than in a smaller, narrower, and newer body upon a third section, thus continually drawing them in to the central mass, and leaving only a handful, unimportant in numbers and influence, without any similar bond of cohesion amongst its members, outside, who must either conform at last, or be absorbed into various Nonconformist bodies. And this forecast, it is to be observed, is putting things at their worst, as taking for granted

that here, where Church feeling and knowledge are much more widely and deeply powerful than they were in America and Ireland, some more serious efforts at disruption will be made than were attempted there. The point at issue, in face of the controversial objection we are considering, is not the possible entire absence of secessions, nor even the smallness of their number, but whether, even assuming some disruption to take place, contrary to former precedent, any reasonable doubt exists touching the continuity of a very large society with a definite theology, unmistakably being the Church of England, and no other, instead of two or three rival bodies contending on nearly equal terms for that title and the accompanying rights.

[*To be continued.*]

THE SOWER AND THE DIFFERENT KINDS OF SOIL.

God's Kingdom in the World Founded on the Idea of Moral Liberty.

BY THE REV. DR. RICHEY.

Whate'er we do it passes, and is found
Whither we know not: it becomes the seed
Of after reckonings; seed which under ground
Lies unperceiv'd awhile, beside the weed
That bore it, or is driven on wings with speed
Of airy ministers, where no one knew;
But when the Eternal Summer shall succeed,
It shall with all its increase stand to view,
And claim the parent stock whereon the poison grew.

All labour for their wages, yet unseen;
The Heavenly Kingdom which around us springs,
Lies hidden 'neath this ever-shifting scene;
And worlds we deem not of around us brings:
Wherein whate'er we do makes itself wings,
And when the intent shall consecrate the deed,
Here, from amid the same material things
Shall to imperishable worlds proceed
Converted to a store to aid us in our need.

—*The Baptistery.*

The title by which this parable is commonly known among us fails to suggest its true scope. I have therefore ventured to supplement it. In the Sower Who went forth to sow we have intimated, it is true, the first necessary step to the Evangelic dispensation—the preaching of the word; but we have no limit given regarding that which it is the great object of the parable to illustrate, viz., the founding of a kingdom, diverse from all other kingdoms in the world, in that it is based on the idea of moral suasion. Neither in the parable itself, it will be observed, nor in the explanation of it even by our Lord is there any marked prominence given to the "Sower:" it is the seed and the soil which are to receive special consideration. And wherefore? Because the system of things which Christ came

to establish in the world is to be founded as well upon the eternal truth of the Word of God, as upon the moral qualities of the nature of man, capable of receiving and assimilating it. Around these two points the whole parable turns. It is the *relation* which the seed when sown bears to the soil which receives it, which constitutes the mystery (μυστήριον) it is the aim of the parable to illustrate.

The formula common to the other six parables of the series of S. Matthew is, strange to say, wanting in this: and not without reason. The omission is due doubtless to the fact that it is the *preparation* for the setting up of the kingdom by the preaching of the word, and not the organic kingdom itself, which is the proper subject of this introductory parable. Disciples must first be made before they can be formed into a corporate body. We may regard the opening words then, *Behold a sower went forth to sow*, calling attention, as they do, to the going forth of the sower, as equivalent to an announcement that former things were passed away, and a new order of things in the scattering of the seed by the sower is about to begin.[1] "Sometimes," S. Chrysostom remarks, "the sower goes forth for other purposes than to sow—he goes forth to plow, or to pluck up weeds, or to cut off evil herbs,—but here he goes forth to sow." The time for plowing, and plucking up weeds, is over with the dispensation of the Law; with the Incarnation comes the putting in of the seed.

Attention, once for all, directed to the fact that the sower has gone forth to sow, the parable proceeds to describe with great minuteness of detail the kind of field in which the seed is sown. It is (it must be remembered) a Syrian field; not like an English or American field, a piece of ground, fenced off, and cleared, and thoroughly broken in for the reception of the seed: it consisted rather of patches of thorns, and weeds, and ledges of hard rock—here covered with a thin soil—there actually cropping out—with a broad, irregular track, the unfenced passages of the caravans, running across it; it is only in spots that a piece of land is to be found entirely unencumbered. Such to this day is a Syrian field. It is easy to see how a sower would at a single cast scatter the seed on all four kinds of ground described in the parable. Some would be scattered *by the wayside*, along the broad beaten track of the caravans; some would fall *upon stony places*, where the rocky ledge cropped out with its thin covering of soil; some would be received among *thorns* in the thickets and brambles which had not yet been entirely cleared off; and other some would sink into the rich and fertile ground, and soon be covered over there. The portion of the seed whose fate it was to fall along the highway (παρὰ τὴν ὁδον) would infallibly perish, since the hard beaten surface afforded it no protection, and it lay exposed to the birds to pick it up, or to be trodden under foot of men. The seed which fell upon the rocky places (ἐπὶ τὰ πετρωδῆ) was only

[1] Stier observes that the prophets were accustomed to open their announcements in this way, with Ἰδοῦ.

a very little better off: striking the warm rock beneath it would grow up suddenly, but would have no chance of *rooting* itself, and so would come to an untimely end. No sooner would the burning heat of Summer come than the plant, through want of sufficient depth of earth to retain the moisture, would wither away. Seemingly there was more hope for the seed which fell among the thorns (εἰς τὰς ἀκάνθας); here there was no lack of soil, nor was there any danger from the burning heat. The opposite rather was to be apprehended. The moisture which ought to have nourished the growing plant was likely to be drained off by the thorns and weeds, while the rank vegetation choked off the sunlight, so that the growing plant deprived of due nourishment from beneath, and veiled off from contact with the sun's rays above, was destined to pine, and sicken, and fail to ear in the Autumn. Of all the four kinds sown, it was only the seed which fell upon the clean, rich ground (ἐπὶ τὴν γῆν τὴν καλὴν), which was sure to fulfil its early promise, and bring forth fruit to perfection. The picture is true to nature; it is a picture, moreover, which in the exquisite finish of its details, and the arrangement of its several parts, expresses perfectly the thing it was intended to represent. Let it be noted how the obstructions to the growth and ripening of the seed follow each other in the order of natural sequence. The seed in the first case mentioned does not spring up at all; in the second, it sprouts, but withers before it groweth up; in the third, it grows up, but it does not come to perfection. What perfection of art in the selection, as well as in the working up, of the images employed! How exquisite the adjustment of part to part! Who but He in whose hands is every created thing could have selected two images like the seed and the soil, which, in the relation they bear to each other, adjust, with the most perfect exactness, the relation which God in the operations of His grace bears to the free agency of man—that profoundest of all moral problems.

The *seed* according to the Lord's own explanation is the *Word of God.* It is the preaching of the word to convince the reason and enthrall the heart, then, which is to be the weapon whereby Christ is to overcome the world. His conquest, in other words, is to be a moral conquest; His Kingdom is to overcome not by the sword, but by the word. The written word indeed is not, as Stier observes, excluded, but the primary application of the parable is to the word preached; we must not divorce the sower and the seed. Whatever the value of the written word as a testimony to the truth, it must ever fail in the living power which, through the arts of persuasion and reasoning, accompanies the word preached. It was not to a book, but to living men God gave the promise of His Spirit. Let not the preacher, however, be deceived. He is not to imagine that because the word is the word of God, that it will on that account be universally received. If the *seed* be the *Word of God*, it is to be remembered also that the *Word of God* is *a seed.* It is in the germinating power which belongs both to the word and the seed that we are to seek for the point of comparison between them. As seed is nothing without soil, so the word

has no power except there be a moral nature to appropriate it. It is God's to give the seed, since all creative power and energy are from Him: it is man's to furnish the soil in which the seed is to strike root and grow. The Gospel is of a truth the mighty power of God unto salvation, but it is never to be forgotten that it takes for granted a moral nature in man, capable of receiving and assimilating it. Here then we have the key to the relation between the first and second part of the parable. As it is of the nature of the seed to impart productive energy to the soil; so the soil in turn must furnish the seed with all the needful elements of productiveness and growth. Hence it is that in the parable, by a peculiar turn of expression, the seed is made to take on the nature of the soil, whatever it may be, in which it falls. The word of God, in other words, takes us as it finds us, and leaves with ourselves to determine how far its influence shall extend, as well as what the returns of the harvest will be.

We have then, following, the original four classes of hearers, distinguished as follows:

(1.) The *Way-Sown*, characterized by an utter lack of moral receptivity.

(2.) The *Rock-Sown*, characterized by receptivity without depth, or power of retaining.

(3.) The *Thorn-Sown*, characterized by depth, but with an admixture of other things.

(4.) The *Good-Ground Sown*, characterized by ready receptivity, combined with depth, and without any foreign admixtures whatsoever.

THE WAY-SOWN.

This is he that receiveth seed by the way-side: When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in the heart. The class of persons here described (as Stier rightly observes) are not the greatly wicked, for it is said, even of this class, that the word is *sown in the heart;* they are those who, with a moral nature still left, yet are without *understanding.* Their sin is that they hear, but they do not *consider.* The worst that is said of such is that they do not by coöperating with the word take it in (συνίεντος), or go along with it. We have represented, in other words, the great mass of the busy world, whose souls are like a well frequented foot-path, worn hard and smooth by the constant tread of passers-by, and who in consequence are bereft of all productive energy and power. Such persons have no time to *consider;* they have hearts, but they never reflect upon the real issues of life. They are all upon the surface. They have no interior life. They are wholly taken up with things temporal and external. They hear— for it is characteristic of this class of persons that they like to hear everything—but they do not retain, through lack of moral susceptibility, what they hear. Unguarded, unfenced, open and exposed like a common highway, they take no precaution against temptation, and the *wicked one*, ever on the watch to destroy every good impression, cometh and *stealeth* away that which was sown in their hearts.

THE ROCK-SOWN.

But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet he hath no root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. The second class follows close upon the first: there it was lack of *thoughtfulness*, here it is want of *fixed principle*. "There are some things in the Christian religion," says Smith the Platonist, "that may seem very delicious to the fleshly appetites of men; some doctrines and notions of free grace and justification; the magnificent title of sons of God and heirs of heaven; ever flowing streams of joy and pleasure in which blessed souls shall swim to eternity; a glorious Paradise in the world to come, always springing up with well scented and fragrant beauties; A New Jerusalem paved with stars, comprehending in its vast Circuit such numberless varieties that a busy curiosity may spend itself to all eternity. . . . Sometimes the most fleshly and earthly men that ply their ambition to the pomp of the world, may be so ravished with the conceit of such things as these, that they may seem to be partakers of the world to come. And as the motions of our sense, fancy, and passions, while our souls are in this mortal condition, sunk down deeply in the body, are many times more vigorous and make stronger impressions upon these than those of the higher powers of the soul, which are more subtle and remote from these mixed and animal perceptions: that devotion which is there seated may seem to have more energy and life in it than that which gently, and with a more delicate kind of touch, spreads itself upon the understanding, and from thence mildly derives itself through our wills and affections. But howsoever the former may be more boisterous for a time, yet this is of a more consistent, spermatical, and thriving nature: for that proceeding indeed from nothing else but a sensual and fleshly apprehension of God and true happiness, is but of a flitting and fading nature; and as the sensible powers and faculties grow more languid, or the sense of Divine light shines more brightly upon it, these earthly devotions, like our culinary fires, will abate their heat and fervour." Nothing could more ably describe the moral nature represented by the "rock-sown." The very *joy* with which such receive the word is a bad sign: it ought rather to be received with sorrow and contrition of heart. It is intimated that the feeling created arises from popular excitement, and is not the result of personal conviction, and thoughtful earnestness. These have *no root in themselves:* they are religious so far as religion adapts itself to the popular taste and feeling. The consequence is that there is nothing certain or stable in the allegiance of such; they endure for a while. Their religion is of a fashionable kind, and lasts as long as the season lasts. To have root in *oneself* is to rest in personal conviction, not to be swayed by the opinion of the multitude. Were æsthetical taste or pleasurable emotion the all in all of true religion, —if there were no witnessing for the truth, no loss to be incurred by the maintenance of it—the character described would indeed be fair to look

upon: but as it is not more sure that the sun when it rises to the zenith, and pours down upon the world the full splendour of its rays will draw the clouds, than that a holy life will breed envy and arouse opposition, it follows that the disciple who is not prepared to withstand the fierce blasts of worldly scorn and hate, can never arrive at Christian perfection. *Persecutions*, it is ever to be remembered, are among the promises of the Gospel. It is the fault of the kind of religion now described, that it shrinks from the rougher experiences of life. It is so dependent upon pleasurable emotion that it tries to keep out of sight the evil within calling for amendment, and becomes Pharisaical: it blinks, and if it cannot blink, it will try to evade the evil from without, calling for self-sacrifice, and calm submission to the Eternal Will. "These persons," Hammond says,[2] "take Christ, but under a false person; either they take the promises only, and let Christ alone; or they take *Christ* the *Saviour*, but not *Christ* the *Lord*, and are willing to be served by Him, but never think of serving Him."

It is by an exceedingly subtle power of analysis, it may be added, that the surface-soil, and the rocky-bottom are joined together in the parable. How can the emotional and æsthetic temperament be at the same time unfeeling and hard hearted? Feeling, the answer is, not controlled by principle, will soon degenerate into sentiment, and so pass into utter insensibility. None, experience attests, are so hard to arouse as those who have been repeatedly the subjects of religious excitement. To seek for *pleasure* only in religion, has precisely the same effect which the pursuit of pleasure has in the things of this world—it hardens the feelings and unfits the soul to bear up against the inevitable ills of life.

THE THORN-SOWN.

He also that receiveth the seed among thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. If adversity proves weak and shallow souls, prosperity tries stronger and deeper ones. Godliness has the promise of this world, as well as of that which is to come. Christianity is not intended to produce material prosperity: material prosperity, nevertheless, follows close upon it as a necessary result. We see this strikingly illustrated in the history of the Monastic Orders. They began with the vow of poverty: they ended in the accumulation of property, and worldly wealth, and that too without any inordinate seeking for it, or desire after it. The history of the Jewish nation is an illustration of the same truth. We can well imagine, then, a soul strong enough to resist the dangers which beset the first stage of the religious life, rooted and grounded in the faith, and able to bear up against persecution, falling under the seduction of worldly ambition, and the love of pleasure. The danger here is a divided heart; a heart distracted by the growth of worldly cares, which are the result of honourable industry; wealth, as it grows, undermines faith, and steals away the heart

[2] Ham. *in loc.*

from God. It is not of such that they bring forth no fruit; but *they bring forth no fruit to perfection.* Lot, as contrasted with Abraham, is a memorable example of a blighted life It was after his flocks and his herds increased that he separated from the partner of his journeyings, and chose the vale of Sodom. The green vale was like the garden of the Lord for fertility, but it was not the place for the free development of a pure and holy life: it lay too low for the sun to shine upon it, and ripen the seeds sown in the well watered soil. Solomon is another notable example of a heart stolen away by the *deceitfulness of riches.*

And here I cannot but think that the parable casts a prophetical glance at the future history of the Church. If the condition of Christianity during the era of persecutions was one of extreme peril, and many went back through fear, and denied their Master, the danger was if anything less than the trial through which the Church passed during the reign of Constantine, and the Greek Emperors. The blood of the martyrs had a fertilizing influence: and the Church grew and thrived under persecution. It was in the next age that the once vigorous plant began to show signs of decay, and exhibited a manifest loss of vital power.

The hindrances to the springing, growing, and ripening of the seed then follow each other in rapid succession according to the time of the threefold development of the seed. The first are the people who, because they are from the first wholly taken up with the world and the things of the world, the word does not *awaken.* The second class are among the *awakened,* but because they have no depth of root to secure permanent growth, quickly come to nothing. The third are *converted* people, but the cares of the world rob them of everything like single-hearted devotion, and they bring nothing to perfection. The three figures taken together, as Stier observes, represent the whole man so far as *understanding*, *feeling*, and *will* are concerned; the first class do not understand the word when they hear it; the second feel its power, but they are influenced by others, and have no root in themselves. With the last it is the perfect *will* which, notwithstanding all their knowledge and experience, is wanting: they are divided betwixt God and Mammon.

But he that received the seed into good ground is he that receiveth the word and understandeth it, who also beareth fruit, and bringeth forth some an hundred fold, some sixty, and some thirty. What is *good ground*, and how can it be said that men are able to produce it? Edward Irving answers satisfactorily the question:[3] "Those soils which are the most productive are called vegetable, to distinguish them from sandy and clayey soils; and as their name imports, they are produced from the decay of a succession of vegetable productions. It is by much bearing in a lower kind that they obtain their fertility in a higher; for everything is so created and constituted of God as to be able to fructify the seeds of some one plant or another. The

[3] Sermons, vol. ii., pp. 617–18,

very rock when exposed to the heat of the sun, you will find covered with a moss, then with a lichen, and then perhaps with a grass. And when the plant, of whatever kind it is, hath come to perfection, and yielded its stem, and leaves, and fruit, and seed,—all these, except the seed, decay and resolve themselves into earth again, whereby another coating is furnished to the ground; and so, by much bearing, a good and deep soil is at length produced, fit for the seed of the husbandman. In like manner is it in man, that by much bearing of fruit in the lower degrees of instinct, and knowledge, of kindly feelings and honest practices, a soil in due time is prepared, which will receive and fructify the seed of the Word of God, and bring forth the fruits of the Spirit. We see, then, how men, by being true to the instincts which God has implanted in their hearts, and by living up to the light of Nature, and seeking to do justly and walk uprightly may develop a moral nature which, when the Word of the Kingdom is presented will be ready to receive it, and understand it, and bring forth the fruits of a higher and supernatural life. Such an one was Job under the Old Dispensation; Cornelius the centurion in the New.

S. Jerome has called attention to the correspondence between the bad and the good soil, in the part which the number *three* plays in each. The correspondence is manifest, and yet there is a difference. In the case of the good soil with its three grades of productions, it is not three different *kinds* of soil that is spoken of, but three *varieties* of the *same* soil. We do not reckon *six* different kinds of soil, but *four*. The distinction thus made involves a fundamental principle of morals. "In one way only," according to Aristotle, "are men good; in many ways bad." Different kinds of goodness there cannot be, for the good is of God, and God is One: different degrees of goodness there may be, even *as one star differeth from another star in glory*. God in the bestowal of His grace does not interfere with the free agency of the creature. The grace is God's, and it is one; as to the measure and degree according to which we shall appropriate the grace that is our own, it differs according to the moral development of the recipient.

It is curious to observe the difference between the early teachers of the Church and modern commentators, in their treatment respectively of this portion of the parable. S. Chrysostom makes the *hundred fold* to denote the martyrs; the *sixty fold*, the virgins; the *thirty fold*, those who are in honourable wedlock. Theophylact sees in the differing degrees of perfection an intimation of the well known distinction made by devotional writers: the *thirty fold* is the way of perfection; the *sixty fold*, the way of illumination; the *hundred fold*, union with God. Whatever be the application we are disposed to make—whether to differing states, or to different degrees of the Christian life—the principle is the same: "While the germ of the spiritual life is given from above, and for every advance is dependent on renewed accessions of Divine grace, still the direction and culture of this life, is like the life of the world, so subjected to our own free agency

as to make improvement correspond to our own activity, and the wise use of that which we have received." [4]

S. Chrysostom guards us against the notion that we are to look upon any of the four states described in the parable as being fixed and immoveable; there is a difference, as he reminds us, between things natural, and moral agents. In answer to the question, "How can it be reasonable to sow among thorns, on the rock, or by the wayside," he says, "With regard to the seeds of the earth, it cannot be reasonable; but in the case of men's souls, and their instruction, it hath its price and is praiseworthy. For the husbandman indeed would reasonably be blamed for doing this; it being impossible for the rock to become earth, or the wayside not to be a wayside, or the thorns, thorns: but in the things that have reason it is not so. There is such a thing as the rock changing and becoming rich land; and the wayside being no longer trampled on, nor lying open to all that pass by, but that it may be a fertile field, and the seed enjoy full security. For had it been impossible, the sower would not have sown. And if the change did not take place in all, this is no fault of the Sower, but of them who are not willing to be changed; He having done His part, and if they betrayed what they received of Him, He is blameless, the Exhibitor of such love to men."

DR. PUSEY ON SCIENCE AND THEOLOGY.

The *Undergraduate's Journal* prints the following sermon by *Dr. Pusey*, read for him by Canon Liddon in the University pulpit at Oxford on Sunday, Nov. 3rd:

"*There standeth One among you, Whom ye know not.*"—St. John i. 26.

"Why is the study of physical science at this time so often adverse to faith in God and in His Son Jesus Christ our Lord? There is no doubt, alas! that it is so. A long list of eminent scientific men of old and unimpaired faith admit that it is so. To consider why, of late, it has been so, may, by God's blessing, save individuals from being borne away in the whirlpool. It is not that the book of God's Word contradicts the book of God's work, or even that man's interpretation of the one book contradicts his interpretation of the other. They move in two different spheres, and cross each other's paths only in the most elementary points. The sphere of the Bible is the revelation which God makes of Himself to man, what He declares of Himself, of His being, of His attributes, His relation to creatures, and His creatures to Him. What does that revelation impose on man? How man may correspond to the purposes of that revelation? Why he fell? How he may recover? What God has done to restore, nay, raise him above his original creation in grace? How He daily helps him in his struggles with sin on his way step by step upwards towards Himself? How he may attain to the end for which he was created, to the likeness of

[4] Alex. Knox, Hom. xlv.

God, the love of God, union with God, attaining to God, the sight of God in all eternity? And on God's side, by what rule of His everlasting justice, holiness, and mercy He will, after this life, dispose of each individual soul whom He has made and redeemed? The sphere of physical science is material; the basis of a lasting peace and alliance between them is that neither should intrude into the province of the other. This is also true science, for science is certain knowledge based on certain facts. The facts on which theology rests are spiritual facts. Those of physical science are material facts. Theology has wisely gone back to the wisdom of St Augustine, who deprecated supporting Christian opinions on physical sciences by the authority of Holy Scripture. 'Whenever they,' says this father, meaning the better-instructed heathen, 'discover some Christian in error, in error in a matter which they themselves know thoroughly, and supporting his opinion out of our own books, how are they to believe those books on the resurrection of the dead, the hope of life eternal, and the kingdom of heaven? Whenever they have written delusively on things of which they could have no actual experience or certain caluclation, it cannot be said what anxiety and sorrow those rash dogmatisers inflicted on their wiser brethren; whenever the former are convicted of the rashness and the falsity of their opinions, by those who are not bound by the authority of our books, they, too, endeavour to defend what they have said with most inconsistent rashness, or most evident error, out of the same sacred books, without understanding either what they say, or whereof they affirm.' Another writer says that 'Man by sinning lost not the knowledge of natural things, nor how to provide things necessary to his being, and therefore in Scripture man is not instructed in these things, but in the knowledge of the soul which he had lost.' Theology is even bound not to lay down as certain truth any one meaning of Holy Scripture, whenever its words are anyhow capable of another. Again, says the same thoughtful father, who had struggled through wild error to the light of truth, 'In things obscure and far removed from our sight we read anything in divine Scripture which might, without injury to the faith wherewith we are imbued, yield different meanings, let us not by any hasty affirmations so precipitate ourselves into any one of them, that if a more diligent discussion of the truth should really shake it, we should fall with it, contending not for the meaning of the divine Scriptures, but for our own, so as to wish that Holy Scripture should mean what we mean, whereas we ought to wish the meaning of Holy Scripture to be ours.' True theology, then, precipitates nothing. It has no preconceived opinions in a province which is not its own. It cannot accept the want of proof that a thing is, to be proof that it is not. On the solid foundation of rock on which it stands, it looks out securely on the conflict of human opinions, as they toss to and fro on the salt and bitter sea of this tempestuous world. It looks out securely, but with compassion, thankful for its own security, anxious that others, who now amid their wanderings, seek with them the path of life, yet seek it not where it is to be found, should also find it, jealous for itself that it repel them not by questioning anything which is yet unproved, and yet contradicts not other truths of which it is the constituted guardian, lest perchance there may be a phase of truth which may ultimately emerge out of the chaos, on which the Spirit of God has not yet brooded. Geology has increased its domain—it fills up time with its periods, and it goes back from transformation to transformation as far back as imagination can reach along its millions of years, until the earth be but a formless mass of independent atoms, as it

imagines, floating in ether. Theology accompanies it undisturbed, since time has no measure for eternity, and when it has reached its utmost bound, and imagination is lost and dizzy, in that all but endless time, Theology repeats calmly the words of Moses, "In the beginning God created the heaven and the earth.' The words of Moses remain a truth, which theorisers may keep out of sight, but have no grounds of science to deny. Even to human science it at least remains probable that the effect implies the cause.

"Yet although theology looks on the question of time as outside its own teaching, it would be well for geology to come to a result within itself, before turning its results against revelation. Time, it has been said, costs nothing to geologists, but neither does it to Almighty God. It is not, indeed, the precision which we might expect of an exact science when one writer demands 353,000,000 of years for the formation of the solid basis of the earth. A calculation whose units are millions has an apparent rather than than a real exactness, yet theology says to it, 'Take more if you will.' Theology is concerned only with the religious aspect of creation—how God, Who created all things, placed man in his trial-time upon this earth; with any pre-historic period we have nothing to do. We will receive whatever is established—we cannot receive conjectures as matters of faith. We will welcome the most romantic imaginations of science, if only science will not erect them into articles of faith against the faith. Conjectures have often led to the discovery of truth, but until any truth is discovered they lie outside science. In science, too, we must teach as truth only what we know. Of the formation of the earth, theology would equally admit of Lucretius' combination of atoms floating in space, and drawn together by mutual attraction, provided only that He Who gave them this impulse, and placed each individual at the distance whence that attraction would act, was not chance, but God. To theology, creation is equally magnificent, whether the earth started into existence at once at the command of God, while the angels shouted for joy, or whether God created matter in countless molecules. Theology looks with equal impartiality on all geological theories, atomism, evolutionism, Platonism, Quietism—provided that, in whatever way it pleased our Creator to act, this be laid at the foundation, that the earth was not eternal, but was created, and that it was His will that it passed through whatever transformations it underwent in conformity to the laws which He imposed upon it.

"To theology, all explanations of the details of the six days of creation are indifferent. The mission of Moses was to announce the Creator to a benighted world, and that man was the work of God's hands formed in His own likeness, having the stamp of His own divinity upon him, receiving His life and soul immediately to himself. In what sense the word day is to be explained—whether Moses speaks of twenty four hours, or of unlimited periods—whether these periods were closely consecutive, the one upon another—whether the sun broke through the vapour enveloping the earth on that glorious dawn of the fourth day, having before been hidden by it, and the stars first shone upon the earth—whether the works of the hexameron took place in the order in which they are related—where comes in all that history which recent study of the catacombs of the earth unfolds—whether in the six days or periods, or before them—whether Moses is relating the renewal of the face of the earth after some centuries passed upon it by former inhabitants—of all this and more, genuine theology says nothing and is even jealous over herself lest she should seem to invest any physical theory with the sacredness of Divine

truth. It ranked formerly among the objections to Moses that he recorded the creation of light before that of the sun. Now, when it is known that light is independent of the sun, theology declines to ascribe to Moses astronomical knowledge, nor will it claim geological on account of some correspondence between the work of the six days and the layers discovered by geology. Theology has taught Who gave being to all that has being. If human speculation or research thinks that it can discover in what order God created, theology leaves it to decipher God's book of nature as it stands. Whatsoever it may establish as certain truths it is ready to receive as a human supplement to His own Divine knowledge, but possibilities, conjectures, however they may lead to the truth, are not yet ascertained truth. So as to the miracle of Joshua. It has often been the common opinion that Holy Scripture does not lay down how the light was prolonged, and that Joshua spoke only popularly, as any philosopher of this day would when he says the sun rises, the sun sets. The question belongs to the order of miracles as a supernatural order of things, not to the relation of this miracle to physical science. Our Lord, as well as Moses, tells us that the deluge was universal as to man. Moses tells us nothing about the earth, because that does not concern us. So Moses' language is, in part, obviously metaphorical. He says nothing about the means, natural or supernatural, whereby it was brought about. The fountains of the great deep might have been equally broken up, whether it pleased God to use volcanic agency or the waters of the deep. Natural science then has nothing to oppose, because nothing is said. Moses only tells us that God foretold what He would do, and that those who neglected His warning perished, as it will be, our Lord tells us at the end. Physical science at one time believed, perhaps some believe now, in spontaneous generation. No one ever saw an instance of it, but the naturalist contradicts it, not the theologian. Scientific knowledge denies it. Theology would be willing to receive it if it were proved. Theology places no limits on the modes of His working Who works all things in all good. If God willed that organic life should start out of inorganic masses, theology would accept it at once, since our Lord said, 'My Father worketh hitherto, and I work.' It would be to theology only a renewal of what it already believes, that God formed man of the dust of the ground, and breathed into his nostrils the breath of life. The workings in nature are to theology the workings of God, for nature, although men ascribe to it wisdom and power, and personify it as if it were a living goddess, is but a name for an effect whose cause is God. But it is science, too, which says *tertium non datur*. There is no choice left for either the spontaneous generation or the creation. If any lay down 'I accept no creation,' then his second thesis must be 'I accept spontaneous generation.' But we have no evidence of the fact. Physical science now assumes certain truths—would it receive the truths of the Word of God as unhesitatingly —the unproved theory that Almighty God did not create all the forms of animal creation at once, but some primordial germs only, out of which the rest evolved. Evolution is for the day a sort of gospel or axiom of physical science; apart from unproved and unprovable, and therefore unscientific details, the principle that God may have created some things, and in them He deposited in the corporeal elements of this world some hidden seeds of the things which subsequently have their birth corporeally and visibly, is no other than the teaching of our Western theology since the days of St. Augustine. Far more might it develop than science has proved. A wider range might be given to the popular theory of evolution than exact science will admit of. The principle of species, which

human experience knows, might be reduced indefinitely without contradicting the Bible history of the creation, 'God made the beast of the earth after His kind, and everything that creepeth upon the earth after His kind.'

"To our unimaginative mind, the unity of types in creation, and the variety, which the human mind cannot grasp, seems more explicable by the unity of the Author than by the transformists' theories. Even in works of human creation, as works of art, fiction, poetry, even music, we are accustomed to recognise the sameness of authorship by some recurring characteristic; we do not ascribe it to poverty of imagination, but to some pleasure which the soul takes in its creation. But while we think the transformist theories a mere imagination, theology does not hold them to be excluded by Holy Scripture, so that they support the soul of man. Theology, then, gives to natural science knowledge of God. It does not interfere with itself. Some of the adherents of natural science seem even impatient with theology, that theology will not contradict it so that science might have an excuse to reject it. 'Negative atheism,' says one writer, speaking for science, 'is the outcome of science.' Why so? It was not so formerly. 'The heavens,' said David, evermore 'declare the glory of God, and the firmament showeth His handiwork: day unto day uttereth speeeh, and night unto night showeth knowledge.' It is one universal language, understood, without utterance; they speak because they are. 'There is no speech nor language where their voice is not heard, their line is gone out through all the earth, and their words to the end of the world.' Why are they silent to any now? Why is their mute speech no longer understood? What has dulled the inner ear? The glory of the nightly heavens made David marvel at God's condescension to man. They have the same wonderful, transporting beauty now, and why do they to one class of men but give rise to speculations only out of what nebulæ they were created, or to another furnish arguments that God would not have regard to the inhabitants of a world so small as ours, as if the geographical extent of the world were the measure of its intrinsic value, and God were bound by the law of necessity not to show forth the greater marvels of His condescension in the very lowest of His animal creation. Or as if St. Paul was wrong when he spoke of the design of God—'And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ to the extent that now unto the principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God.' Or that the Apostles in their conflict with the world, which would destroy them, were as sceptical to the world and to angels and men. So, too, St. Peter thought angels desired to look down to the mysteries of our salvation. Whether on these heavenly hosts, of which theology knows, dwell locally any other worlds; whether, although unadapted to the existence of beings with a like physical condition as ourselves, God has peopled them with inhabintants fitted to exist in them, theology leaves to His infinite wisdom. It has not pleased God to reveal it to us here, beacuse it does not concern us to know. But it seems probable that that brilliant but inanimate creation is somehow full of independent life, and if so, then it is full of fellow-citizens of ours—children of the same God, although not of the same race—severed in this almost measureless space, but joined with us in our admiration of the God of all, uttering with us the angelic hymn, 'Holy, holy, holy, Lord God of Sabaoth, the heavens and the worlds are full of Thy glory.' The unknown and the unrevealed can be no argument against these things because

revealed. Pseudo-science declares that to the really pious man the thought of all which lives is life, but theology teaches us that our fellow-citizenship is not with the brutes, but with the angels, to whom our Lord tells us they who shall be accounted worthy to attain that world shall one day be equal. Since, then, theology restrains itself within its own bounds, keeps itself clear of physical science, and accepts every certain conclusion of physical science as man's unfolding of God's book of nature, why this unnatural relation of physical science to theology? Why did not David only, but Capella, Copernicus, Galileo, and Newton look and adore, and yet it has been said in the name of modern science the heavens no longer declare the glory of God, but the glory of Laplace, and yet nearly all his ideas have been accepted by theologians and divines who believe also in God. It may seem to be beginning a great way off, but in a place of education it is not amiss to see that one reason of this alienation of modern physical science is its exclusiveness. A thoughtful writer has said, 'Special studies which bring into play any special aptitude of intelligence without paralysing the rest, are conformable to the wants of nature. Exclusive studies, which amass a sort of conjectural life upon one point of the mind, leaving the rest in inaction, are but abnormally developing the excrescences of intellectual life; so when special science forms men who are eminent, exclusive science produces judgments which are false. Exclusive science is the only one injurious to religion, but it is also the only one opposed to it. What withholds man from faith is not the knowledge of nature which any one has, but the knowledge of religion which he has not. We readily recognise in other subjects a special peril exclusively in the narrowing of the range of thought. Theological exclusiveness or narrowness is a byword of physical science. Physicists would seem to hold that it is impossible, or a strange phenomenon, a thing to be noted, that the theologian could not be narrow. It is impossible to them; and why, but because the all-importance of this study is supposed so to imbue the minds of those devoting themselves to it as to indispose them to take in any thoughts which lie outside it, much more those which at first sight seem to impinge against it? It can hardly be held to be so universal a fruit of theological study, unless there were some widely prevailing laws. It cannot be that the grandest of studies, in which wisdom, power, love, and goodness, and all beside, are infinite, should be narrowing universally and alone. It must be a deep human infirmity which should contract the conception of divinity. If the exclusive study of the highest be so narrowing, other studies may well look to it. Narrowness cannot be confined to theology. It is not the mere retort, it is the acknowledgment of the common human infirmity, if theology says to natural science, 'Change but the name, the tale is told of thee.' 'Any one study, of whatever kind, exclusively pursued,' says a thoughtful writer, 'deadens in the mind the interest, nay, the perception of any other.'

"Thus Cicero thinks that Plato, Demosthenenes, Aristotle, and Socrates might have respectively excelled in each other's province, but each was absorbed in his own—each, delighted with his own, despised the other's studies. Instances of this peculiarity occur in every age—you can hardly persuade men to talk about anything but their own pursuit. They refer the whole world to their own centre—they measure all matters by their own rule. It is clear that this tendency of science is to make men indifferentists or sceptics, either by its being exclusively or indifferently pursued, and this it does by losing sight of what is spiritual—human responsibility and the principles of revelation, of their being which is immersed in the material; partly by forgetting the bounds which belong to

it as science, and encroaching on territory not its own, and undertaking problems which it has no instruments to solve. But if physicists will bear our saying it, exclusive study in science—natural science—must be even more liable to limit the range of vision than that of theology, for theology, studied at all, necessitates the study of a large range of subjects connected with the spiritual. Physical science has also a large range, but then it is wholly material. But matter and spirit are not only separate, they are wholly distinct from one another, and dwelling exclusively upon the one deadens the sense at the expense of the other. God, we know is Holy Spirit—we can form no sensible conception of Him—we can know Him, love Him, adore Him, we can feel His presence if we will, we may have a kindling sense of His presence; Moses saw Him Who is invisible, but we cannot imagine Him. The idealist philosopher disbelieves in the existence of matter—much more easily may one who is conversant only with matter forget the existence of spirit. The eye that looks too exclusively on physical science loses the habit of considering that nature is not the whole of God's plan. A very celebrated physical philosopher of our day says, 'The logical feebleness of science is not sufficiently borne in mind. It keeps down the weight of superstition, not by logic, but by slowly rendering the mental soil unfit for its cultivation.' In other words, man, being bound down to what is material, becomes unfitted for the reception of spiritual truth, in verification of St. Paul's words, 'The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.'

(*To be continued.*)

Miscellanea.

THE DISSENTERS.

No doubt, many persons have been greatly puzzled by the reference to the *Record* in which the Chairman of the Congregational Union thought fit to indulge the other day. To common apprehension there is no very great difference in point of theology between our contemporary and the Independent chapel; and the *Record*, if stupid, is respectful. Why, then, should Mr. Baldwin Brown have felt it necessary to say that he "hardly dared to name it in a Christian assembly?" In other words, whence this bitter feeling between Dissenters and their congeners within the Establishment?

At first sight the phenomenon might be accounted for by the well-known political principle that—

> Lands intersected by a narrow frith,
> Abhor each other;

or by the cognate maxim of the old musicians—"*Fa contra mi est diabolus*"—that is to say, Puritan Conformity and Puritan Nonconformity are too much alike to agree. It is quite certain that Dissenters do not speak in this way—or at least they do not speak any worse—of the detested "Ritualist."

The fact is, whatever the Dissenting minister may think of the Ritualistic clergyman, he does not look upon him as in any sense a rival. It may

be very true that modern Nonconformity has latterly shown a wonderful hankering after everything "Churchly;" or, to use the regulation phrase, a wonderful disposition to "ape" Anglicanism. We might challenge those who profess to be the descendants of the old Puritans to say which of the things that were denounced by their spiritual ancestors they have not "annexed." We can not think of one. Modern Dissenters build "steeple-houses," and adorn them with crosses and painted windows; they wear wedding-rings, chant psalms, and use organs; they no longer disparage Christmas pudding, (which represents the plum-porridge of *Hudibras*,) or any other of the solemnities of Yuletide; they do not shudder at a dance, and they have been known to take a hand at whist. Nay, at the wedding of Miss Bright, there were a couple of bridesmaids—one of them apparently the bride's sister—in "beefeater hats!" The Dissenting minister has dubbed himself "Reverend;" he wears an "M. B." waistcoat; he calls himself "a clergyman," and he talks about his "orders." The Wesleyans are contemplating a sort of bogus Confirmation service, and, if we do not misread words put into the mouth of Mr. Edward White, of Camden Town, that gentleman is anxious to establish a system of Ordination like that of the Church of England. It is therefore quite possible that one of these days Dissenting ministers, who have already been known to call themselves "bishops," may think proper to assume the title of "priest;" but even if they do, there will always remain a great gulf between real priests and themselves. They will eagerly explain that they only say "priest" as short for "presbyter"—a term which has been hopelessly degraded from its proper force—and they will protest that they are not "sacerdotal priests." But the Ritualistic clergy will as earnestly repudiate any such absurd misnomer. They will say that they are priests ordained, if not to offer gifts and sacrifices, at least to offer the one Christian Sacrifice, and ordained likewise to exercise the power of the keys. In fact their office is one that no Dissenting minister would ever desire to take upon himself. Nor do Nonconformists, if men of candour and intelligence, think of blaming the course which the Ritualistic priest adopts. They are willing to concede that from the Ritualistic point of view the Act of Uniformity was a necessity. They admit that if the Church of England at the Restoration looked upon the unordained minister as guilty of the sin of Korah, and upon those who accepted his ministrations as the congregation of Abiram, it was impossible not to insist upon having the clergy ordained. On the other hand, the Ritualistic clergyman feels no resentment against Nonconformists. He looks on them less as sinning than as sinned against; at all events, so long as their ignorance can fairly be considered as invincible. He views with mingled thankfulness and humiliation any evidence of a Christian spirit in Dissenters—thankfulness that the grace of God should overflow its appointed channels; humiliation that any whose gifts are so much less should be patterns to those to whom larger opportunities are vouchsafed. In a word, he regards the Good Samaritan and the Samaritan Leper as types which are daily repeating themselves in the history of the Church. It is remarkable enough, but at a Church Congress, one of the Stoke Fathers should have brought forward a Wesleyan layman as an illustration of the higher Christian life. While, then, the Ritualist and the Dissenter differ in really important respects and necessarily hold aloof, it is quite possible for them to respect each other; and in point of fact, where there is room for both, they often do. But the Ritualist gives fair notice that, as soon as he can, he means to convert everybody who is outside the pale; and where population is scant he soon finds himself at open war with the sect. If he

goes to a country parish where the Church has not recovered from the stupor of the Georgian era, and where what religious life there was seemed to have betaken itself to three or four meeting-houses; if he restores the church and its services so as to make them once more attractive and edifying; and if he begins to draw back the parishioners to the faith of their fathers, it is obvious that he must before long make himself exceedingly inconvenient to the Dissenting societies around him. This is the real secret of the cry of "Persecution" in rural districts of which we have lately heard so much. What is perhaps a still more significant sign of the times is a speech of Mr. Samuel Morley at the Congregational Union, urging Presbyterians, and Baptists, and Independents no longer to quarrel about the shape or size of the loaf, but to unite to distribute the Bread of Life, and be content to have only one chapel where they have now three or four. No better proof could be given how hard rural Dissent is finding itself pressed by the Ritualistic curate.

But we can well understand that the Dissenter, even when fighting a losing battle, finds the open hostility of High Church more tolerable than the insufferable hauteur, or the still more insufferable patronage, of "Evangelical men." The Evangelical, by rejecting the doctrine of Apostolical Succession, puts his ministerial position on exactly the same level with that of the Nonconformist; or, if there be any difference, it can only be because he is an officer of a State which has ceased to keep a conscience as regards religious matters. We can well imagine a Nonconformist saying, "I can understand, though I deny, the claims of Mr. Patten Challis, but why should Mr. Minton Comyn, whose status only differs from mine in so far as he takes Acts of Parliament for his Bible—why should he, a mere 'black Dragoon,' a policeman in a 'choker,' one who glories in his shame and chooses to be called the son of Pharaoh's daughter rather than share the affliction of the people of God—why should he term me his 'dear Dissenting brother,' and treat me as if I were a shoeblack, or an intelligent boy in his Sunday school?" If the answer were put to us, we should be obliged to answer, "Why, indeed?"

We perceive that the Congregational Union has thrown out something like a challenge to the Church of England; and it may be worth while to quote the resolution which it has unanimously adopted:

> That this assembly, impressed with the importance of increasing the healthy denominational sentiment in the Congregational body, earnestly commends the adoption by the Churches of some systematic method of teaching the Scriptural principles of Church organization and order, and instructs the committee to make timely arrangements for the use of special means during the Jubilee year 1881 for the popular exposition of the principles and history of Congregationalism.

This is a challenge which we accept with cheerfulness and even joy; for we are confident that the more Protestant Dissenters appeal to the law and the testimony, the more rapidly will the stream of conversion to the Church set in. By no possible special pleading can the fact be got over that the Scriptural ministry was "set over" the flock, and that the flock was bound to "obey" it. The Apostles having moreover established that ministry, it cannot be shown that there has ever been a break in the line of devolution. On the other hand, the sects cannot show that their ministers have ever received any authority, which, if traced to its origin, would not prove to be a mere popular election, or at best usurpation by a priest of an authority which had never been conferred upon him.

In view of the threatened controversy, however, it would be well for enthusiastic votaries of mere ritual to take note that a distinct reaction has set in against them. The fact is, there is a Ritualism which is edify-

ing and attractive; and there is a Ritualism which is distinctly repellent; but there is happily no difficulty in drawing the line between the two. The one Ritualism aims at nothing but to add solemnity, point, and meaning to the Prayer Book—the other seeks to treat the Prayer Book like Mezentius, and fasten to it the corpse of a dead rite, or to marry it to a living rite with which it has no compatibility. We venture to say that, subject, of course, to fidelity to the faith, a clergyman's first duty is to win the people; his second is also to win the people, and his third no less to win the people. If then he find that after establishing an elaborate ceremonial in the chancel, the nave is not half-filled, and of those present four-fifths are women, he has little reason to be proud of his achievement. However unpleasant the word "retreat" may sound in his ears, his plain duty to God and to His Church is to retrace his steps to the point where ritual made the services bright and hearty, and devout and edifying. We need hardly add that in our opinion this edifying ritual might well include the principle of the Six Points. *Church Times.*

REVISION OF THE RUBRICS. [1]

Next to the establishment of a simple method of concurrent legislation, under proper safeguards, for the Church in *future*, no subject is of more importance than the alteration of the Rubrics existing at *present*. Events move so fast in the present day that those of our readers who are not members of the Convocations may easily have forgotten that each of those venerable bodies have been occupied in the revision of the Rubrics during such portions of the last six years as they have been permitted to sit.

We are glad, therefore, to avail ourselves of the publication of Canon How's opportune little pamphlet to bring the subject before our readers. With careful provision for the convenience of his readers, the author has given, in the first place, a *resumé* of the course of the discussions in Convocation and elsewhere. To trace the history of the movement we must go back to the issue of the Royal Commission on Ritual in 1867. This Commission issued four Reports; and all of these have been acted upon in a greater or less degree. The first was merely the affirmation of a general principle. From the second was taken the first idea of the Public Worship Regulation Act, although the Bill eventually passed was in most respects different from that sketched in the Report. The third recommended the New Lectionary, now almost universally adopted. The fourth, with its schedules, embodied a large number of proposed changes in the Rubrics of the Prayer Book.

With careful adherence to constitutional usage, this last Report was then committed to the Convocations for their consideration and report, Letters of Business being issued to them for that purpose. Neither of these bodies has yet finally reported. The Convocation of York has presented a Provisional Report, but at the same time "humbly craved permission to defer its final address and report until longer time has been allowed for the formation of a mature opinion on the part of the whole Church as to the various alterations that appear to be desirable;" while though

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[1] Revision of the Rubrics. By W. Walsham How, Rector of Whittington, Shropshire, Proctor in Convocation for the Clergy of the Diocese of S. Asaph. London: W. Wells Gardner. 1879.

the Lower House of Canterbury has finished and published its Report, the Upper House is still occupied with the consideration of the subject.

The great majority of the recommendations in the Report of the Lower House are of, what we may call, a simply common sense character, and involve no doctrinal element whatever. Some are prompted by a stronger sense of historical accuracy than obtained three hundred years ago, as the change of "The Creed of S. Athanasius" into "The Confession of our Christian Faith, *commonly called* the Creed of S. Athanasius;" the substitution of the more exact description "The Second Collect for Peace," of the Second Collect at Evening Prayer, for the present form; and, again, of the proposed direction "*turning to the Holy Table and standing*" for the ambiguous "*standing* as before" in the present Rubric before the Collects for the Queen; and other similar provisions.

Another and very important class arises from the recent growth of Liturgical knowledge in our Church, and a corresponding desire to conform in the details of Ritual to the existing precedents. Of this class are the new and enlarged "Table of Proper Psalms;" the simpler rule to find Easter; the "Table of Concurrent Feasts or Holydays;" the Ritual recognition of the octaves of Christmas, Easter, and other festivals; the omission of the Commandments and Collect for the Queen in the case of duplication; the new rule for the presentation of the Offertory upon the Altar; and a multitude of less important recommendations. Indeed so carefully have the Offices been gone over by the Convocation, that the sole suggestion of this kind we have to make is that of a distinct recognition of the liturgical presentation or oblation of the Elements by the priest when he places them on the altar. Our present Office *implies* the doing of this, by immediately styling them "oblations." A plain direction to do so would, however, be desirable. The tendency to recur to order, precedent, and exact rule is marked at the present day, and the fact we have adduced above is not the least powerful proof of it. At the Reformation, those who then remodelled the Offices made a clean sweep of all these refinements. In the reaction, doubtless, from "the number and hardness of the rules called the Pie," they got rid of the difficulty of observing a mass of highly technical and artificial directions, by abrogating at once the Offices, in their existing form, and the rules which applied to them. But history repeats itself; and now the same causes which tended in the Middle Ages to multiply and refine rubrical rules have apparently begun to operate in the same direction again.

A third class of recommendations, and the largest of all, is composed of those which aim to give the force of Church law to existing usages; *i. e.*, to recognise expressly those customs of worship which have grown up from reasons of practical convenience, and become a *lex non scripta* by established usage; which, so far as they are really unobjectionable, it is on every ground desirable to put in a plain and tangible form.

This class, indeed, comprises the great bulk of the proposed alterations. The new section to be added to the Preface "Concerning the Service of the Church," providing that Matins, Litany, and Celebration may be taken together or separately, and in any order; that Additional Services and Special Forms of Service may be used; and a Sermon preached without the Service being first recited: the simplified Matins and Evensong which have since been authorised by the Shortened Services Act; the rules about the alternative Canticles; the expressly rendering optional the reading of the Longer Exhortation in the Communion Service, a liberty which is widely taken in practice; the recognition of Lay Readers; the permission to sing the Offertory Sentences; and the two excellent propos-

als, *first*, to give an opportunity for particular intercessions during the Prayer for the Church Militant; and *second*, Canon Medd's proposal, when there are large numbers of communicants, to abbreviate the Words of Administration by the omission of their last sentence; both of which were, however, lost, we fail quite to understand why. We might go on indefinitely to enumerate the very many proposals for large and small emendations, tending both to bring the Rubrical directions of the Prayer Book into harmony with principle, and to bring practice nearer to the letter of the directions of the Formularies. But we must content ourselves with referring to Canon How's pamphlet, where our readers will find all these proposals carefully set down *seriatim*.

It may be useful, nevertheless, to recall what were the final conclusions of the Committee upon two subjects of special importance, which we have not as yet mentioned.

Upon the question of Eucharistic Vestments, the House, under the leadership of Lord Alwyne Compton, affirmed the desirableness of permitting either, (1) Surplice, stole, and hood; or (2), Surplice, stole, and cope, with the consent of the Bishop; thus legalising the two usages contended for by opposite parties.

The same principle of toleration and comprehension was acted upon in determining the question of the position of the celebrant: viz, to permit both the Eastward and the Southward positions equally. In each of these two matters we take the action of the Lower House to have been equally wise and Churchlike. Much might be said for an invariable rule of ritual were we coming to the question now for the first time. But where large numbers of Churchmen hold in good faith diametrically opposite opinions, and the matter involved is not an *articulus stantis aut cadentis*, an impartial toleration of both is, we take it, not merely a matter of prudence, but an imperative Christian duty.

Passing over, for the moment, the two other important questions of the Athanasian Creed and the Burial Office, we would remind our readers of the plan for future legislation sketched out in the resolution affirmed by the Lower House of the Convocation of Canterbury in February of this year, [1778] by 61 votes to 5:

> That this House approves of the recommendations contained in the last paragraph of this Report, viz., that the ceremonial of the Church might be safely and constitutionally regulated from time to time in the following manner,—namely, that the Convocations, acting under the Royal Writ and Archiepiscopal Mandate, should agree upon the drafts of such Canons and Constitutions as they may deem desirable; that these drafts, so approved by the Convocations, should be submitted to the Queen in Council; that they should further, if the Queen is so advised, be laid by her Majesty's command upon the table of both Houses of Parliament; and, if no address from either House in opposition to them should be presented to the Crown, within a limited period, then that a Royal Licence should issue for the enactment of such drafts into Canons and Constitutions in accordance with the provision of the Act (25 Henry VIII., c. 19); and that such Canons and Constitutions should have the force of Statute Law. (P. 80.)

The scheme was further embodied in a Draft Bill in May last, in order to be presented to Parliament, and there at present the matter rests. The great importance of the question is clear. No success in carrying a particular piece of legislation, or specific alterations in Rubrics, or what not, is at all to be compared in its inspiriting and regenerating effect with the power of self-government which would be acquired for the Church by the proposed scheme. Small it would be, but real as far as it went; and our belief is, that it would do more to knit the Church together, and increase its energy and power, than anything Parliament has done for it since the Reformation.—*Literary Churchman.*

CONFLICT OF CHURCH AND STATE.

We have rarely seen the issue between the resisting clergy and Lord Penzance's Court more clearly put than in the Speech of Rev. F. W. Puller before the Bristol branch of the E. C. U. from which we extract:

In 1662 the Prayer Book in its present form was adopted by the Convocation of Canterbury as the directory of public worship in all the churches of the province. By that Act of Convocation all the rubrics of the Prayer Book became part of the ritual law of the Church in England. Consequently the Provincial Church of Canterbury in her sacred synod made and published an ordinance that "such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward VI." Now, no one pretended that there was any doubt that in the second year of Edward VI., what were commonly called the Eucharistic vestments were enjoined on the clergy both by the Church and State of England. Every one knew that they were required in the rubrics of the Sarum Missal, and the first Prayer Book of Edward VI. was just as explicit; the rubric in that Prayer Book appointed that the celebrating priest should wear "a white albe, plain, with a vestment or cope," and that the assistant clergy should wear "albes, with tunicles." These, then, were the ornaments which at the celebration of the Holy Eucharist were "to be retained and be in use." The lawyers, indeed, had raised a great cloud of words about Advertisements under Elizabeth and Canons under James. But the Convocation of 1662 deliberately passed over those Advertisements and those Canons, and directed us not to Elizabeth or to James, but to the Second Year of Edward VI. The one question for us was—What was ordered *then*? and so far as Eucharistic vestments were concerned, no one pretended that there was any ambiguity in the answer which must be given. This, then, was the first principle which we laid down: The Church of England, by her provincial synods, had ordained in her Prayer Book that the Eucharistic vestments were to be retained and were to be in use "at the time appointed for the ministration of the Holy Communion." Of course we all knew that the Judicial Committee of the Privy Council in the Purchas case had defined the very opposite. Here, then, we had at once a conflict of authority. The Church, by her synods, required one thing, the State by its court, required the opposite. Which were we to obey? . . . Everyone knew that a great deal of our law had originated with the decisions of the judges, rather than in Acts of Parliament. This was almost too obvious to need proof. But he might perhaps be allowed to illustrate his point by referring to the recent charge of his own good Bishop, his lordship of Llandaff, who admitted that there was much appearance of truth in the contention that the judicial power practically legislated within certain bounds, tightening here and relaxing there. If, therefore, it be essential to every Government or society to have the ordering of its own circumstantials, the Church was bound to claim not only the legislative power in regard to ritual, but the judicial power also. And, in fact, the Church had ever made this claim. She made it before the Reformation; she had made it continuously since the Reformation. If any one doubted his assertion let him read Mr. Gladstone's pamphlet on "The Royal Supremacy." (Loud cheers.) The Reformation settlement, while it gave a nominal appeal to the Crown, provided the most elaborate safeguards for the preservation of the freedom of the Church's

own inherent judicial authority. The King's nominal appellate power in spiritual things was in practice to be carried out by the instrumentality of the Church's synods and prelates. The leading principle of the Reformation settlement was laid down in the statute of appeals in the following words: "When any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and showed by the spirituality, without the intermeddling of any exterior person or persons." This was the only settlement to which the Church had ever given her assent. Of secular Appellate Courts, like the Privy Council, the Church knew nothing. The Privy Council was, in fact, made the Court of Appeal 45 years ago, not by the Church, but by Parliament, and that by a mistake. When, therefore, the question arose—Which were we to obey, the Church requiring us to *use* the vestments, or the State forbidding their use? we answered, unhesitatingly, the rule of obedience required us in this matter to obey this Church, and to ignore the State. In acting thus we were not lawless, but loyal. Of course, if the State chooses to imprison and fine us, we must patiently submit. We allowed its authority to imprison and fine, we denied its authority to regulate judicially or otherwise the ritual of the Sacraments. (Cheers.) But perhaps it would be answered—It is not merely the State you disobeyed, but the bishops also. They required you to yield obedience to the Privy Council Judgment, and you refused. Yes, we did refuse, and why? Because the Bishops, when they strove to induce us to obey the State Courts, were not acting as Bishops of the Church, but as subordinate officers of the State. They were tempting us to admit an alien jurisdiction in spiritual things which, in its essence, was anti-Christian. When the Arian Emperor Constantius allowed appeals on spiritual matters to be made to him, St. Athanasius boldly told him that he was acting as the forerunner of Antichrist; that he was the abomination of desolation standing in the holy place, where it ought not. Doubtless, there were numbers of time-serving bishops then, who applauded the Bishop. But the Catholic clergy and people would have none of it. They boldly disobeyed their bishops; and yet they were not lawless. They were in the highest degree obedient; they were obedient and loyal to the fundamental faith and constitution of the Church of God (cheers). The obedience which we owed to our bishops was not an absolute obedience, but a canonical obedience. The bishops were subordinate to the rubrics and canons, and to the Church at large. If the bishops required us to break the plain meaning of the rubric, or to acknowledge the usurping jurisdiction of a secular court, loyalty to the synod which made the rubrics, loyalty to the Church whose jurisdiction was being invaded, required us to refuse obedience to the bishops who were tempting us from the path of duty (loud cheering). This was a great struggle. If we seemed to oppose some of the bishops, we were really fighting for the essential prerogatives of the episcopate. (Cheers.) In this struggle we must conquer because we had the right on our side (renewed cheering). But, observe, we should conquer through suffering. The demon of Erastianism would never be exorcised without suffering. (Hear, hear.) But if we had faith even as a grain of mustard seed we must welcome suffering. Suffering was what the Church of England wanted—suffering was cleansing—suffering was power—suffering was victory. (Loud and prolonged cheering.)

RELIGIOUS STATISTICS.

According to Hubner's "Statistical Tables of all the Countries of the Earth," there are in the German Empire 25,600,000 Evangelical Christians, 14,900,000 Roman Catholics, 28,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austria-Hungary there are 23,900,000 Roman Catholics, 3,600,000 Evangelical Christians, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5 000 Mahommedans, and others. In France there are 35,390,000 Roman Catholics, 600,000 Evangelical Christians, 118,000 Jews, 24,000 Mahommedans, and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Roman Catholics, 26,000 Greeks, &c., 46,000 Jews, 6,000 Mahommedans, and others. In Italy there are 26,660,000 Roman Catholics, 96,000 Evangelical Christians, 100,000 Greeks, &c., 36,000 Jews, 2,500 Mahommedans, and others. In Spain there are 16,500,000 Roman Catholics, and 180,000 adherents of other denominations (details not given). In European Russia there are 56,100,000 Orthodox Greek Christians, &c., 2,680,000 Evangelical Christians, 7,500,000 Roman Catholics, 2,700,000 Jews, 2,600,000 Mahommedans and others. In Belgium there are 4,920,000 Roman Catholics, 13,000 Reformed Church, 2,000 Jews and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235,000 Roman Catholics, 64,000 Jews, and 4,000 of other denominations. In Sweden and Norway there are 4,162,000 members of the Evangelical Church, 4,000 Greeks and other Christians, and 2,000 Jews; the number of Roman Catholics is not officially given—it is estimated at less than 1,000. For every 10,000 inhabitants there are yearly in—

	Births.	Deaths.	Marriages.	Children in Elementary Schools.
The German Empire,	403	292	90	1,500
Austria-Hungary,	402	352	88	890
Great Britain and Ireland,	346	220	77	800
France,	267	231	86	990
Italy,	360	306	80	708

Russia has the smallest proportionate number in elementary schools, about 150 per 10,000 inhabitants, and the United States of America the largest, 2,180 for every 10,000 inhabintants.

From Church Review.

STREET PREACHING.

In their anxiety to revive a right estimate of the dignity of priests as administrators of the sacraments Anglicans sometimes fall into the grave error of depreciating their authority as preachers of the Word. To have the right to stand forth as a public proclaimer of the truths of the Gospel requires that a man shall have authority from the prelates of the Church to do so, just as he needs the same authority validly to administer the sacraments. The customs of all Churches in all ages (to say nothing of the witness of Scripture), testify to this being the view of the matter taken by the Catholic Church. Yet to our amazement we have

heard even men who were by way of being great Catholics maintain that any layman might *proprio motu* do such a trifle as preach a sermon! Monks and friars, we have been told, were often laymen, and monks and friars sometimes preached—*ergo*, any layman may preach without any breach of ecclesiastical discipline. This is a fair specimen of the wonderful substitute for logic which persuades certain minds.

True, *some* monks and friars were laymen, and some heard confessions, said Mass, and preached—the ordinary duties of the priesthood. What scrap of evidence is there to show that those who performed any of these functions were unordained? Because if it is true that some monks and friars were laymen, it is equally true that a large proportion of them were ordained.

We believe that experience shows that a distinct and special blessing follows the preaching of God's Word by those who have the right to do so which is withheld from unauthorized ministrations. There is, we maintain, a distinct kind of spiritual character formed by the power of the Word spoken by ordained lips quite different from that which is the result of "sitting under" a Dissenting minister. The saints have always valued sermons most highly. The silly idea that it is "Catholic" to scout sermons or treat them as bores is a mere Anglican delusion, and a very ungodly delusion too.

The sacraments, through carelessness or wickedness, may be invalidly administered even by a true priest, and through ignorance or wickedness the Word may be adulterated in preaching even by a rightly ordained prescher. But this does not alter the fact that authority is needed by a preacher; and not only do we believe that a special blessing follows the priest's preaching which is withheld from the layman's holding forth, but we are confident that the latter's unauthorized ministrations always have in them an element of positive harm, which often entirely counterbalances what little good might be hoped for from them.

Hence it will be seen that we are no great friends of the street preaching we see going on every Sunday evening in our great towns. And on this subject we are sorry to find ourselves differing from Mr. Stanton, with whom it is always more pleasant to agree. In a recent sermon Mr. Stanton is reported to have said that:

> It appeared on the surface that Christ was an open air preacher. There was the sermon on the mount, the sermon in the plain, and the sermon on the hill-side. Of course he did not wish to make any particular point of that. But still he would remind them that they should never sneer at the Gospel meetings which often in the streets of London might be seen gathered together on Sunday, where the minister was preaching to a little band gathered together around him, and when the sermon was over a hymn, very often of the sweetest melody, was sung; and the whole of the little meeting had a Gospel ring about it, which it caught from the fact that the Great Minister Himself, Jesus Christ, preached the kingdom of truth in the open air.

Of course we have no possible fault to find with street preaching by those who have been "sent," and we are not unwilling to admit the picturesque effect of a group of persons gathered together in the gloaming, round a man, whose earnest, impassioned voice dies away in a sort of wild cadence, while a Moody and Sankey hymn rises from the group. But has Mr. Stanton ever stopped to listen to these preachers? We frequently have, and are sorry to say that the result has been that a strong wish to sympathize with them has been turned into settled distrust and dislike of them.

The street sermons we have heard have been sometimes theologically innocuous, but often they have been redolent of the coarsest solidifidian-

ism—a form of heresy which to our minds is less likely to do good, and more likely to do harm, than any other. We are not inclined to be critical about faults in a street preacher which arise merely from his being an illiterate man; but we have again and again been shocked and pained beyond expression by the rude handling of subjects of the most awful sacredness, which (may we be forgiven if we are wrong) seemed to us to arise not from want of education, but from a want of heartfelt appreciation of the mystery of our redemption. The way in which we have heard such a theme as the love of God to sinners dragged (as it were) in the dirt has made us doubt if the preacher had the smallest scrap of personal and experimental acquaintance with the subject he was handling. And when not profane, street sermons too frequently seem to consist of mere senseless bawling out of scraps of Scripture, cant phrases, undoubted truths, and highly fictional statements without consequence, sense, or coherence.

The London artizan is neither a dullard nor a fool, and again and again we have asked ourselves the question, What effect can such sermons as these have upon him? He has sufficient sense of the ludicrous to see the absurd side of the whole harangue, and he is sufficiently keen-witted to see that intellectually the thing is not respectable (in the French sense of the word). He goes from hearing a lot of absurd trash about the Gospel roared out in an excited manner, by a pious maniac at a street corner, into Freethinkers' Hall to a lecture on "Moses and Evolution," by somebody or other. Here he finds poor stuff no doubt, but *well served* in a shrewd, confident manner, spiced with something like wit, and with many perfectly fair hits at acknowledged abuses. Which is he likely to prefer, the holy religion travestied at the street corner, or the wretched neologianism made the best of at Freethinkers' Hall?

And the worst of it is that it is not fervid but ignorant working men who make the Gospel ridiculous by ranting about it at street corners, but generally persons whose education ought to have helped them to better sense. According to the *Rock* a conference on open-air preaching was held at Dr. PARKER'S City Temple the other day. One of the apeakers (a Mr. J. MACGREGOR—is this the "Rob Roy Canoe" person?) is reported to have illustrated the style of street preaching which would be most likely to be successful with sinful masses of people by supposing that after an interview with the chaplain of Newgate he should go to the prisoners and tell them not only that he had found out what their sinful histories were but also that he had a free pardon for them to accept on certain conditions.

We candidly confess that this appears to us to be pure and simple nonsense. There is a dismal feebleness about "illustrations" which "suppose" this and "suppose" that; and for the life of us we cannot see how that to *suppose* Mr. MACGREGOR were to talk to the chaplain at Newgate, and to *suppose* that this latter were stupid and untrustworthy enough to tell the former all he knew about the prisoners, and to *suppose* that then Mr. MACGREGOR were to go round to the prisoners and to tell them (of course to their great delight) that the chaplain had let out all he knew about them, and then to announce to them that he had a free pardon for them, which we *suppose* we are to *suppose*, he had somehow or other procured from the Queen, or somebody else with a right to give it—we cannot see, how this series of idiotic suppositions can help us understand anything about open-air preaching, except that poor Mr. MACGREGOR is the last person who ought to attempt it, at least until he learned to talk sense.

Perhaps religious topics are of all topics the most delicate and difficult to talk abont publicly, it is so easy by overstatement or coarse statement

to travestie a doctrine of the faith. And unless endowed, like the Apostles and some others, with miraculous inspiration, superseding the necessity of mental training, no man with reverence for Christianity or care for men's souls will presume to undertake the task of publicly maintaining the doctrines of the Gospel without careful and painful previous culture and preparation. What possible good result could come from the preaching of persons whose mental condition would allow them to talk like a Mr. MACGREGOR? Unlimited bumptiousness and indestructible self-confidence are no doubt great powers in the world, but they do not enable a man to treat the most sacred of all subjects worthily, nor give him authority to speak in CHRIST'S Name.

Then, not only does promiscuous preaching open the door to the talkers of nonsense, but it also affords opportunity for aspirants for fame, whose personal peculiarities are not free from objection, to bestow their dubious patronage on religion. For instance, it appears that a female star, who specially devoted herself to the recovery of fallen women, got into trouble the other day because unable to dress herself at so small a sum as 500*l.* a year. Since February, 1877, it appears she had spent 1,000*l.* on fine clothes? The *Rock* remarks:

> For our own part we never went to hear her, but some of our friends describe the spectacle as having produced a strange and painful impression. Her costume was always faultless—often black velvet, against which her red morocco Bible showed with good effect—her style being florid, heated and egotistic. She would urge her hearers to forsake their evil ways and be as she was—an invitation which, if she would but guarantee them a mansion in Grosvenor-square and 500*l.* a-year pin money, we do not doubt that the great majority of the poor creatures would gladly accept. But, as we were assured then, and as all the world knows now, there was a palpable unreality about it all.

A priesthood (or ministry, if you like the term better) is a necessity to religion, and the scandals caused by inconsistent priests or ministers are also an odious necessity, resulting from the unregenerate condition of the world; but surely we ought to do all in our power to save religion from the scandals caused by amateur text-pounders. Why should Christianity be credited with the nonsense talked by the MACGREGORS or encumbered with the debts and follies of the THISTLETHWAYTES of the religious (?) world?

From the Church Builder

RESTORATION OF EXETER CATHEDRAL.

It is no less, we are told, than four and thirty years ago since Sir G. G. Scott was first spoken to on the subject of the Restoration of Exeter Cathedral; and the subject grew slowly in the minds of men, till in 1866, things were ripe for taking the matter seriously in hand. Still another three years were occupied in the necessary perliminaries, and the work was fairly commenced in 1871, and has occupied six years, and involved an expenditure of nearly £50,000, of which, be it noted, about £35,000 has been furnished by the Dean and Chapter.

Exeter belongs to a group of cathedrals which include Beverly, Lichfield, and Wells, and to which the term "elegant" would seem more appropriate than "grand," which every one would unhesitatingly apply to York, Lincoln, Ely, and many others. Like most of our great ecclesiastical edifices, it possesses a strong individuality of its own; the distinguishing feature in its case being its transeptal towers. The original purpose of these towers has given rise to some difference of opinion, but

there can hardly be any real controversy on the subject. They were built by Warelwast, nephew of the Conqueror, the third Bishop of the see —for according to a charter photographed by the lamented Archdeacon Freeman, in the monograph on which he lavished so much loving industry, the bishopric was founded by the Confessor. Leofric, its first prelate, set up his throne in the Benedictine monastery of St. Peter, which was rebuilt by Warelwast between the years 1107 and 1136. That the towers were from the first transepts will appear from a simple fact in addition to others noted by Archdeacon Freeman—they are outside the lines of the aisles, an arrangement for western towers of which there is no Norman example, and none at all, we believe, with the exception of Wells and Rouen. In any case, if these towers were western ones, the church must have been intolerably short, for it only extended three bays eastward of them. Bishop Warelwast's innovation was not much approved of by the mediæval builders, for Archdeacon Freeman was only able to meet with two examples really in point—namely, Chalons and Geneva. This is, perhaps, not to be wondered at. An architect would naturally feel loth to expend his towers where they were not wanted instead of keeping them for where he did want them—namely, for his western facade; add to which, they throw a cavernous gloom upon the interior where the eye looks for the play of cross lights. However, Bishop Bronescomb (1258-1280) commenced a series of works which eliminated every trace of Warelwast's church, with the exception of towers, and transformed it into one of our choicest specimens of Decorated architecture. Nothing, indeed, can be more striking or beautiful than the *coup d'œil* which extends from the west end and for a hundred yards toward the great east window. It is broken by the rood screen, or "pulpit," as it was anciently called, on which the organ still stands, but the eye has no difficulty in travelling along the central rib of the roof to the very end, and glimpses of the altar are likewise caught through the gates and pierced portions of the screen. It may be added, that probably no great building supplies so large and so varied a succession of picturesque "bits." The one fault which is found with it is that its vault is too low; but according to the table given in Mr. Ferguson's "History of Architecture" it is after all 70 feet high, which is absolutely loftier than Lichfield (55), Worcester (66), and Wells (67); and proportionaly loftier than several others. The ratio which the height of the nave bears to its breadth is as 1 to 2.1; whereas at York, Lincoln, Petersborough, Wells, and Lichfield it is but 1 to 2. Ely also is as 1 to 2.1; and the only loftier examples given by Mr. Ferguson are Westminster (1 to 3), Salisbury and Durham (1 to 2.3), Canterbury (1 to 2.4), Winchester (1 to 2.43), Worcester (1 to 2 45), and Norwich (1 to 2.8). Murray's "Handbook" attributes the apparent want of height to the unbroken stretch of the roof; but the real reason would seem to be that the groins are of unexpected boldness, and the eye being unable to allow for their unusual size, an impression is produced that they are nearer than is really the case. In the opinion of various critics, the same mistake of using details of too large dimensions has been committed at Lichfield. The result of such a course is like introducing colossal statues—it necessarily makes the building look less by causing the spectator to apply a false scale to its lines. The nave as it now stands was probably designed by Bishop Quivil (1280—1291), but the design was carried out chiefly by Bishop Grandison (1327—1389) a century later. Outside, very little seems to have been done beyond sweeping away various excrescences, so as to afford an unrestricted view of the grand old building from all directions. The famous screen of statues, representing kings and warriors,

ecclesiastics, saints and angels, has been left untouched; and it has, on the whole, borne wonderfully well the wear and tear of the elements and of the various superstitions which have flourished in the west. To this day it is asserted that country people will occasionally chip off a piece of one of these statues, and pound the fragment, which they call a "Peter stone," into powder, in order to make of it a plaster for old sores!

Operations were commenced in the Lady Chapel, then carried on in the ambulatory, and last of all commenced in the choir, so as to leave it open for public worship as long as possible. . . . While the work in the choir was going on, an interesting correspondence took place between Sir Gilbert Scott and Archdeacon Freeman, in regard to the screen. The Archdeacon was of opinion that the screen was an imitation work, while the architect contended that it must be the original work either of Bishop Stapledon in 1325, or of Bishop Grandison, during the next forty years. As the restoration proceeded, it became known that the original screen must, at any rate, have been considerably disturbed, and was probably reconstructed in the middle of the seventeenth century. The screen was allowed to remain *in situ*, with the organ still in position on it, but the screen itself was pierced so as to provide that view into the choir which was so much desired. The organ, which was built by Loosemore, in 1665, and since remodelled, is said to be one of the finest as well as one of the most ancient in use. It is splendid, with its pure tin pipes, which shine like silver, but it is a little top-heavy, and is, perhaps, hardly of suitable design for the position it occupies.

Our readers will remember the incident which in 1873 threatened to interrupt the work, when Archdeacon Phillpotts prosecuted his brethren of the Chapter for the design of the Reredos which they had set up; when Mr. Justice Keating, as the Bishop's Assessor, heard the case, and decided that its sculpture was illegal; and how the Privy Council, on appeal, rveersed the finding which, had it been maintained, would have so seriously checked the revival of religious art in England. Our readers may remember that we gave an engraving of this Reredos in our volume for 1873.

The stone-work of the interior of the greater part of the building had been by former generations covered with a coat of yellow wash which vulgarized its effect. Its removal has shown most of the sculpture-work with greater distinctness. . . . A large quantity of colouring has been exposed, and an interesting series of shields of arms of families in the city and neighbourhood on the interior wall of the south aisle of the nave. This removal of whitewash and restoration of the natural design both as regards pillars, roof, and walls, has been one of the principal parts of the work, both in choir and nave. Many of the beautiful pillars of Purbeck marble were found to be decayed a great deal outside, though the heart was good and sound. The decayed portions have all been renewed, and an idea of how much labour and patience has been involved in this is shown by the fact that over 100 tons of marble were so employed on ten pillars in the choir. The sacrarium is, of course, the most conspicuous object in the choir, by reason of the endeavours that have been made to render it "exceeding magnifical." The reredos, which was erected by Messrs. Farmer and Brindley, at a cost of about £2000, is well known to be the gift of Dr. Blackall and Chancellor Harington. As an evidence of the nature of the work which has been done, and of the carefully elaborate manner in which it has been executed, it is mentioned by the *Exeter Gazette* that no fewer than 1300 new pieces have been placed in the sedilia to make good dilapidated and decayed parts of carvings in this rare and

valuable work, which dates from the fourteenth century. The bishop's throne, erected in 1312, during the time of Bishop Stapeldon, with the beautiful carved work, has been cleansed. Its lofty pinnacled canopy rises to the height of over 50 ft. Notice may be taken of how carefully the new inclosure to the throne, which is fitted to accommodate two chaplains as well as the bishop, has been made to harmonize with the old work, and of the manner in which the portraits have been revived of Bishops. Warelwast, Quivil, Stapeldon, and Grandisson, of which traces were discovered at the four corners. In the construction of the choir-stalls, Messrs. Farmer and Brindley have been able to approach closely to the old work in the "misereres," or seats, which in the chief stalls have been left intact. There are forty-nine stalls now, inclusive of the four at the end devoted to the dean, precentor, chancellor, and treasurer, which are respectively surmounted by the figures, in carved oak, of Bishops Marshall, Quivil, Stapeldon, and Grandisson. The whole of the stalls are of the finest, closest-grained oak, canopied and pinnacled, and richly and elaborately carved with foliage and figures of animals and men. The seats of the archdeacons are placed in the posts of honour next to the other dignitaries; the priest-vicars are placed in the centre, and the mayor and corporation on the north side. Choir-stalls, furnished with handsome book-rests of brass, and stalls for the families of the cathedral clergy, are in front of the principal stalls. The brass eagle lectern, and handsome carved footstool (presented by Chancellor Harington) form no unfitting companions to the beautiful alabaster and marble pulpit, which, at a great cost, was presented for the choir by Mr. Edward Force, the chapter clerk. From the transepts to the throne the floor is laid with Godwin's tiles, Sicilian marble, and Pocombe stone; from the throne to the sanctuary steps Devonshire marble, Pocombe stone, and tiles are used, the tiles bearing on them the arms of Bishops Warelwast, Marshall, Bruere, Bronescombe, Quivil, Bitton, Stapeldon, Grandisson, and Oldham. The sanctuary steps are of Plymouth marble, and the remainder of the floor up to the altar-rails maintains the character of increasing richness as the altar is approached, being composed of Godwin's tiles, Plymouth, Anglesea, Genoa, and Sicilian marble, and Cornish porphyry, designed in twelve ornamental panels. The remainder of the floor approaching the altar is of specially-designed Godwin's tiles, arranged in eight panels, representing prophets and evangelists. The reredos is at either side flanked with wing-walls of polished marble, surmounted by a light iron grille, richly gilded, and about 4 ft. in height.

In the chapels the work of restoration has been carried on as thoroughly as anywhere in the cathedral. . . . The Lady-Chapel, now one of the glories of the cathedral, had been, up till nearly forty years ago, used as the cathedral library. The handsome screen has been restored, and access is gained through gates of polished brass. Devonshire marble and encaustic tiles form the floor. The magnificent east window, perhaps the best in the cathedral, is the gift of Chancellor Harington, and has been executed by Messrs. Clayton and Bell, of London, who have also painted the reredos beneath it. The principal subjects in the window are Our Lord enthroned in glory as the King of the World, with figures grouped around Him, representing the Blessed Virgin, St. Joseph, the Archangel Gabriel, St. John, Joseph of Arimathea, and St. Mary Magdalene. The smaller lights of the window are also filled with subjects connected with the life of Our Saviour on earth, such as the Annunciation, Nativity, Crucifixion, the Women at the Tomb, &c. The new east window in St. Gabriel's Chapel is in memory of the late Archdeacon Freeman. This

window is elaborately worked out in rich designs. The tracery is filled with the monograms of SS. Matthew, Mark, Luke, and John, and with figures of angels. He had himself arranged the subjects for the window, all relating to appearances of angels, which now forms his own memorial. There is one other coloured window in this chapel, which has been completed by Mr. Drake, of Exeter, filled with the glass taken out of the first-named, and re-arranged in pattern.

The Chapel of St. John the Baptist, in the south transept, has been fitted up as a vestry for the priest-vicars, and St. Paul's Chapel, in the north transept, as a vestry for the vicars-choral. The Sylkes chantry in the north transept has also undergone restoration. Other useful improvements in the transepts comprise a new chiming apparatus, which was ingeniously constructed under the direction of Mr. Edwin Luscombe. But the most inportant work in the transepts is probably the window to the memory of the late Sir John Taylor Coleridge, which has been placed in the south transept by Messrs. Clayton and Bell.

There being less work in the nave, or work of a less expensive character, the sum expended has been much less than that on the choir, viz. a little under £10,000. The removal of the yellow wash from the walls has brought to light several interesting traces of ancient decorations. On the west wall, at each side of the great door, extensive fresco remains are to be seen, but the work is decayed, and the subjects undistinguishable. Mr. R. Dymond, F. S. A., has under his attention some heraldic bearings, rather more distinct, which have been found under the windows of the south aisle; and on the wall over the north porch fragments of an elaborate fresco have been brought to light including one clear and distinct figure of a cherub. More important discoveries were found on the removal of the colour-wash from the walls of this north porch.

Lastly, we have to notice the memorial to Bishop Patteson—a singularly beautiful pulpit of creamy tinted Mansfield stone. Bishop Patteson, it should be said, was a nephew of Sir John and cousin of the present Lord Coleridge. He was ordained deacon in Exeter Cathedral, in September, 1853, and priest in the September of the next year. Immediately after receiving priests' orders he went out to the missionary field, in which he continued to labour till his death. The pulpit contains three sculptured panels, exhibiting, first, the Martyrdom of St. Alban, the first British martyr; secondly, the Embarkation of St. Winfrid or Boniface, a native of Crediton, who afterwards became "The Apostle of Germany"; and thirdly, the placing of the body of bishop Patteson in a canoe by the natives. The face of the martyr has been sculptured from the latest photograph taken of him. Across his chest is carved a palm leaf, with its five nuts, signifying, it is supposed, that his death was the vengeance for five of the natives. The pulpit also contains, in the niches between the panels, carved figures of St. Paul, St. John the Baptist, and St. Stephen. Running round the base of the pulpit is a carved legend, "The noble army of martyrs praise Thee;" and the following inscription appears on a small plain panel:

This pulpit is placed here in memory of John Coleridge Patteson, D. D. Missionary Bishop, ordained in this cathedral Deacon, 25th December, 1853; Priest, 24th September, 1854; Consecrated Bishop on the Feast of St. Matthias, 1861. Killed 20th September, 1871, together with two fellow-workers for our Lord, at Nukapu, in the South Pacific Ocean, whilst doing the duty for which he gave up himself and all that he had.

SISTER DORA.

A remarkable woman has just passed away from us, and her life ought not to be wholly unrecorded beyond the densely populated district of the Black country, in which she lived and worked, and where, by her genius and her love, the limbs, the life, and the happiness of thousands of her fellow-creatures have been preserved to them. The veil, which she herself desired should be kept closely drawn over the details of her own private self-sacrifice, must not be lifted, even although we shall thereby lose some of the lessons taught us by that life. Fourteen years ago, Sister Dora was sent by the Sisterhood, calling itself the Good Samaritans, to nurse in the town of Walsall, which then numbered about 35,000 inhabitants. A small accident hospital was set up, of which she took sole charge. At first she was looked upon by some with suspicion, and by others with bitter mistrust. She was hooted, and even stoned in the streets, where her plain black dress was considered sufficient cause for ill-treating her. Through these same streets, filled with silent crowds, her body was borne yesterday by eighteen railway servants, between whom and herself the accidents on the line had made a special bond of sympathy, followed by the representatives from every class of society, from the highest to the lowest, the very scum of the population of Walsall and the neighboring towns.

As the need for it increased, so the hospital grew, and every year brought more experience, more work, and more responsibility to Sister Dora. A new hospital was built, with twenty-six beds, and with arrangements for receiving the crowd of out-patients, who daily applied to be treated there. During twelve years, Sister Dora, under many difficulties and discouragements, both public and private, laboured in the spirit of her Master, and in His strength, to heal the bodies, and through them to reach even to the souls, of the many thousands who came to her. All her great gifts, her personal beauty and strength, her charm of manner and personal intercourse, her cultivated mind and brilliant intellect, her wit and humor, and last, but not least, her gift, of healing were dedicated to one subject, the glory of God, and the bringing of her sinful and suffering fellow-creatures, through her own deep love and sympathy for them, to the practical knowledge of the love of our Lord and Saviour Jesus Christ. Those who had the privilege of seeing her at work will never forget the impression which her genius produced upon them. She seemed almost inspired as she touched one poor creature after another, often bringing healing by her delicacy, tenderness, and, above all, her patience, where a doctor might have given up the case in despair.

Her own words to one of her pupils were, "As you touch each loathsome wound, think and believe that you are touching Christ Himself, and strength will be given to your own feeble hands." To this same pupil she said, "I never set a limb, or touch a wound, without praying over it;" and to this, and this alone, she attributed her almost—why should we not say quite?—superhuman success. She worked almost alone. Her helpers were few, and she hardly ever took a holiday, for hers was a work which could not be left—there was nobody else who could do it. The frightful and wholesale colliery and machinery accidents, which must occur in such a district from time to time, were made less ghastly in their results, not by her work only, but by sympathy with the sufferers and their families. When the hospital was overflowing, and no more beds could be made up, she silently sacrificed her own night's rest, and went to nurse those left at their homes; and her right hand did not know what her left hand had done—she told no one, and worked on just the same by day. The small-

pox broke out about five years ago, and with one accord the Mayor and all the leading citizens of the town prayed Sister Dora to leave her work, and go and nurse the epidemic hospital for them, as by no other means could they hope to stop the spread of disease in the place. For no other consideration would the people have sent their friends who were attacked to a hospital; but when they found that their dear Sister Dora had agreed to nurse them, the cases poured in, and in three weeks the epidemic was over, and the town was saved. During this time the Accident Hospital was left in charge of nurses, but Sister Dora herself occasionally came back to it, went through a tedious process of disinfection, saw that the patients were going on satisfactorily, gave her orders and advice to the nurses, and returned to her temporary work.

Two years ago it was found necessary again to enlarge the hospital to meet the ever-increasing needs of the larger population. It was pulled to the ground, and while the new house was being built, Sister Dora's labours were doubled—nay, trebled, or multiplied tenfold. There was room for very few in-patients in the small, temporary house which was engaged, and those who could not be admitted she nursed at their own homes—going out at all hours of the night, in all weathers, to all places, not only in Walsall, but in the towns round about, sometimes carrying with her a heavy load of necessary instruments and dressings. For nearly two years she carried on this work, till at length, in June last, the temporary hospital was of necessity closed, and as the new building could not be opened for three months, Sister Dora's one long holiday began, and, little as anybody thought it, her work ended. She employed her holiday, indeed, chiefly in studying all the new and wonderful improvements in modern surgery—going to Paris to take notes there, and finaly, in her own words, "seeing Professor Lister perform some marvellous operations" in London. She burst a blood-vessel on the lungs almost immediately on her return to the middle counties, and she begged to be taken to Walsall, "to die among her own people." There is no doubt, humanly speaking, that her valuable life might have been prolonged, but for her exertions during the last two years. She herself looked upon them as the most practical years of her life; when she went about among the people, and, as it were, carried healing of body and soul into their miserable homes. Her death was very slow, and, in terrible snffering, she lay for weeks unable to move, but able to speak many precious words of help and comfort to the rich and poor friends who came to visit her in numbers on her deathbed. Her suffering was so great that one of her nurses described it as "torture." "Yes," she replied; "but I want it all: the more I suffer, the more I feel I need it; I am in God's hands now." Her life was one long self-sacrifice, and her deathbed was the same; no one was refused admittance who loved her until the last day, when she said—"I have lived alone, let me die alone"—this being the key to her whole life, which was, in spite of her public work and her many devoted friends, a lonely and isolated one. "I never saw such faith and patience," another of her nurses testified. Certainly, none of us who knew her will see her like again; but the responsibility of having known her and seen her example will be ours. Her life has been a testimony to thousands of the truth and practical power of the Gospel of Christ. She never preached, but a look from her was a sermon; and her whole life preaches now that she has entered into her rest. To her, to live was Christ; to die, is gain.—*Guardian.*

CYPRUS.

A correspondent writing from Malta, under date of Valetta, 23rd December, 1878, sends the following account of the visit of the Bishop of Gibraltar to this island, which the Bishop felt it was necessary to make in person, so as to see for himself the state of things before deciding on what was necessary to be done. The Bishop had taken up his residence at Malta, waiting for an opportunity. The occasion soon presented itself. H. M.'s troopship *Orontes* was on its way, conveying the 20th Regiment to Cyprus. The authorities kindly offered the Bishop a passage to and fro, which was gladly accepted, and his lordship left by the trooper on the 8th, reaching Cyprus on the 12th, spending there three days, to which the stay was limited :

"On the afternoon of his arrival the Bishop went ashore and paid a visit to the ancient church of St. Lazarus, which is said to have been built over the tomb of that saint. The next morning before dawn he left Larnaca in the rude omnibus which plies between that place and the capital Nicosia, about twenty-six miles distant. After a journey of six hours through a desolate-looking country, the picturesque capital was reached, where his lordship was received by Major McCalmont, aide de-camp to Sir Garnet Wolseley, and was driven by him to the camp, where he remained as guest of the High Commissioner, a wooden hut being placed at his disposal. Shortly after our Bishop's arrival the Archdeacon of Nicosia waited upon the Bishop for the purpose of fixing a time when he could receive the Archbishop of Cyprus, who wished to pay him a visit. The Bishop, however, replied that it was his intention to call first upon his Holiness, and as he had very little time to spare he could not think of troubling the Archbishop to return his visit, grateful as he was to his Holiness for the honour intended. At 3 p. m. the Bishop rode into the court of the Archbishop's residence; a large number of priests and people had assembled, and the bells of the cathedral of St. John close by rang out quite merrily. Our Bishop was then conducted by the priests up the flight of stairs, at the top of which he was met by the Archbishop, who welcomed him heartily, and led him to the hall in which the interview was held, placing him on the sofa on his right hand. The Bishop then thanked the Archbishop for his kindness in offering to entertain him during his stay at Nicosia, stating that the special object which he had in coming to Cyprus was to place into the hands of his Holiness a letter which the Archbishop of Canterbury had commissioned him to deliver, together with a copy of a document prepared by the hundred Bishops of the Anglican branch of the Catholic Church, who had met last summer in London, under the presidency of the Archbishop of Canterbury. The copy was a translation into Greek and Latin, made by the learned Bishop of Lincoln.

"The Bishop then spoke of the friendly intercourse which he had enjoyed on various occasions with the Patriarch of Constantinople and other distinguished prelates of the Eastern Church, and of the brotherly feelings entertained by the National Church of England towards the Eastern Church generally, and especially towards those members of it living in Cyprus. He hoped that those feelings would be greatly strengthened by the near relations into which the two sister Churches would be now brought in the island. The Bishop added that another object he had in desiring this interview was to ask his Holiness to give him his sanction and brotherly aid, in any work which he might have to do as Bishop of the English congregations that might be formed in the island He should not feel justified in entering into the diocese of a brother Bishop with-

out seeking such sanction. He next explained the position which English chaplains stationed in Cyprus would occupy. Their duties would be to provide for the spiritual wants of their own people. They would be instructed in no way to interfere with the work of the Greek clergy. They would come as their friends and allies, and not as their rivals. If the Archbishop thought that the Church of England could render him and his clergy any assistance by promoting education, or by supplying books, such assistance would be given with pleasure. The Church of England felt deep sympathy with their Eastern brethren in the terrible sufferings which they had endured for centuries; but he hoped that in Cyprus the night ot suffering was over at last, and that, the Queen of England having taken the island under her charge, the sun of a brighter and happier day had now dawned upon the land. The prayers of the Church of England were given to the Archbishop and his flock, and he hoped that they, in return, would pray on behalf of the Queen and all who, in her name, were in authority, that God would bless and prosper their rule in Cyprus.

"The Archbishop, in reply, expressed his great pleasure felt in receiving this visit, and hoped that, when the Bishop came again to the island, he would honour the Archbishop by being his guest. He would most gladly help the Bishop in his work in Cyprus. He shared the Bishop's desire that friendly relations between the two Churches might be promoted by the presence of the English in the island. He was well aware of the brotherly feelings which the Church of England entertained towards his branch of the Church, and he, himself, was anxious for union between these two sister Churches. The Church of England might render effective aid to him and his clergy by promoting education, at present at a low level. Funds and books were wanted. Only for fifteen years had the Greek Church possessed liberty to educate her children. He and his people prayed for the Queen of England, for the High Commissioner, for the Archbishop of Canterbury, for the Bishop of Gibraltar, for the other Bishops, and for their flocks. He hoped that the rule of England might further both the temporal and spiritual welfare of his people, who had suffered long and terribly from misrule and oppression. But brighter days had now come' After our Bishop had partaken of the customary cup of coffee and sweetmeats, and after expressions of brotherly regard had been given and returned, and each prelate had promised the other his prayers, the interview came to an end. The Archbishop accompained the Bishop to the top of the staircase leading into the court, when the two shook hands. The bells of the cathedral again rang. The Bishop mounted his horse, and before parting the priests kissed his hands after the Eastern custom. His lordship then visited the bazaar and churches, after which he returned to camp.

"Next day he returned to Larnaca, and on the morning of the following day (Sunday) he held divine service in an iron building, suitably furnished by the English ladies, who also prepared appropriate chants and hymns. The Bishop preached, and in his sermon alluded to the part which Cyprus had played in the first Missions of the Christian Church, its subsequent history, and its present condition. He spoke of the work which the people of the Church of England had to perform in this new dependency of the British Crown, in promoting the welfare, both temporal and spiritual, of the inhabitants, and of the brotherly sympathy and aid which the Church should render to the Church which St. Paul and St. Barnabas had planted in the island and which, in spite of much oppression and suffering, had existed there ever since those early days. About 120 persons attended the service, many Greeks being present inside and outside the place of worship.

The chief members of the congregation expressed their intention of opening a fund for the erection of a church, and his lordship recommended them to communicate with the Society for the Propagation of the Gospel, which had already established a special fund for that object. After the service the Bishop thanked the Commissioner and others for the kind help they had given him; and having expressed a hope that an English church would soon be seen rising on the shores of Cyprus, near the spot where they were standing, he stepped into the boat waiting to take him on board the *Orontes*, which started that evening, the 15th, for Malta, and arrived here on the 19th."

MORE ABOUT SISTERH OODS.

The following extracts from letters written by the Sisters of St. Mary, in Memphis, during the fever epidemic will be of interest to Churchmen generally, inasmuch as private letters detailing the situation in a single locality help one to realize the actual circumstances in most of the other places. Of the writer, one, Sister Ruth, was taken to her rest and reward on September 19th. Sister Frances, who is spoken of in one of the letters as well, afterwards suffered a relapse from over-exertion, and died. Mrs. Bullock's illness also had a fatal termination.

We have looked for some suitable memorial article without success, and we put on record these letters which we first saw in that excellent church paper, *Our Dioceses*, of Detroit:

"MEMPHIS, Sept., 1.—Sister H. and I came to Canfield Orphanage this morning. We take children from parent's deathbeds and keep them here until it is safe for them to go to the Church Home. One child is down to-day with fever, and we expect some one to drop all the time. There are forty children here now, and they increase daily. We have six babies only a few weeks or a few months old, and then children of all ages. We have a Negress to cook for us. We, ourselves, are living on soda-crackers and water, at first even the water did not seem clean, but we get used to it. I hope to watch with one of our Sisters to-morrow night. I cannot be spared from here during the day. I want to do what I can while I am well. I hardly realize that there is such a thing in the wide, wide world as a happy home, and dear faces within. I see only a desolate waste, and hear only pitiful voices. Remember us."

"SEPTEMBER, 5.—*My Dear Mother:* This has been an eventful day, so full of both sweet and sad hours. Sister Constance was taken ill with the fever at about 9 A. M., but told no one of her chill and suffering till she had accomplished five hour's settling of matters that pressed upon her mind. She had left me at Dr. H.'s at 8 in the morning desiring me to remain with him until she sent to relieve me. At 2 I came for some needed medicine, and found her lying on the parlor floor dictating writing to Mrs. B. I sent for Dr. A., perceiving at once the height of her fever and her danger. He came in five minutes, told me to put her to bed, and give her a bath, etc. We had just done so when Sister Thecla returned from nursing and closing the dying eyes of Flora's mother. The Doctor had sent her home in the same condition as Sister C. We put her to bed. She is so good and patient—my beloved Sister C. is delirious. We miss our priests now. Dr. Harris is not out of danger, and Mr. Parsons is very ill to-night. I know dearest Mother, how your tender heart aches for me in this trial, but you would feel happier if you were here in the place of either of us. It is

an inexpressibly blessed thing to be so near our Lord as our two dear Sisters are to-night, and I feel myself all quiet and at peace and rest in the strength of His right arm around us. The few tears I shed this morning with Flora were the only ones I have allowed myself. Indeed, when has been the time for tears?"

"SEPTEMBER, 8.—I must tell you again how brave, tender and good Mrs. B. is. My great anxiety is that she will fall a victim to the fever before we are through nursing the Sisters. She is an excellent nurse, and can do so much for them that even the professional nurse can not do, and I have not the strength for. Sister C. and I have promised her, if she dies of the fever, to take dear little Bessie here at St. Mary's. If we all die, you must take her, dear Mother, as our gift.

We still keep hot soups, etc., all the time for the sick, and food for the poor, though I must say our two good servants have attended to it mostly to-day." . . .

"The panic to-day is fearful; eighty deaths reported, and half the doctors refuse to report at all. We found one of our nurses lying on the floor in her patient's room, down with the fever—another is sickening. Our ward visitor was just here to give me some directions about to-morrow, "for I am down," he said. When I said something cheering, he put a hand that fairly burned me on my wrist, and asked me to count a pulse if I could. He is a bright, brave young man. Our opposite neighbour, his father, is dying, his two little sisters asleep, and I am sitting up waiting for Dr. H. to call me to go to this poor old man, and the two poor girls. The calls for food and wine are incessant. I have been on my feet almost all day, for our old cook would not do anything unless one of us staid with her whenever we could be spared from the sick. A nurse has just come in to say that he will not stay another night with his patients, a father and daughter, if the dead mother is not buried. The body has been there nearly two days, and no undertaker can find time to bring a coffin. We are absolutely forbidden to touch the dead even if a coffin could be had."

"CANFIELD ORPHANAGE, Sept. 7.—Sister Constance and Sister Thecla were taken with the fever day before yesterday, and Dr. Armstrong told us this morning he had no hope for either one. They are very, very ill. Dr. Harris is better. Mr. Parsons died this morning. . . .

We send our list of needed articles, but there is no one to buy them, and no stores open. We are helpless, and do not know what to do, or how help can come. There are fifty children here now, each has on a wrapper, we have no clean clothes, and it is *utterly impossible* to get any washing done. We have not even one sheet for each bed, and the most ordinary household utensils we cannot get. We have sent five times for a dust-pan. The house is so dirty, and some of the children are positively horrible. To-day one is dying with the worst form of fever, another child has sickened, and the nurse has locked herself in her room, and will do nothing. Sister H., Miss R. and I have to sweep the house, wash the children, and nurse the sick. It looks utterly hopeless, and all we can do is to go on until each one drops. A box of clothes is at St. Mary's, but there is no way of getting it here, no wagons of any kind, and it would be the same way with provisions. We send for things, but they never come. . . . Money is quite useless to us; there is money here, but it buys no head to plan, no hands to work, or the common necessaries of life. Miss Waring (our N. Y. nurse) is raving with fever. We know how eager you all are to help us, and we prize your thoughtfulness and love, but it is almost as if we were utterly isolated; those outside can do so little. . . . The

only ray of sunshine is that it was *right* to come, and we are here, so we go on with tired but thankful hearts.

The doctor says Sister H. will have the fever to-morrow. Mrs. B. also threatened. Sister H., Sister C. and I the only workers now. Twelve fever cases at Church Home Infirmary. I do try to be brave and trustful. I am writing by the bedside of a sick child, and in great haste."

"CANFIELD ORPHANAGE, Sept. 10.—The whole city is desolate. Every one who is not ill says: 'It is only a question of time.' Sister Frances is well. At the Church Home Infirmary there are about twenty cases of fever. There are two good nurses there. We have sent four of our sick children there; one very bad case died here, and was unburied for two days. We try to be careful, but with the hard work, and such diet, and children coming from the fever districts taken ill here, it is quite as bad as though we were in the city. I have just punished a big boy for tieing up a goose and beating it, and filling the babies' mouths with red-pepper. With fifty such children our hands are full."

"September 12.—When we came to St. Mary's this morning we found Sister Thecla dying. Sister H. much better. Sister Clare down with the fever, and Mrs. Bullock very ill. I met Mr. Dalzell and asked permission to stay here and nurse our dear ones, but he absolutely forbade our coming here except for the celebration, and our letters. He says he has nursed many a case of yellow-fever, and that he will be here all day long, doing all that priest, physician and friend can do. He has secured two competent nurses, and will be responsible for everything. Before I had spoken to him, I had *resolved* to stay myself, but when he gave me this message in that quiet authoritative way in God's name, I felt satisfied to trust all to him. He is everything to us all, and we will work *where* and *as* he bids us. It does seem impossible for one person to escape this fearful disease, but with God nothing is impossible, and whatever comes is His Holy Will. Money and boxes come to us all the time.'

Correspondence.

PEGLI NEAR GENOA, ITALY, Christmas, 1878.

MY DEAR DOCTOR: An American has a strange sort of home-feeling in Genoa and all the region round about it. The honour of being the birth place of the great Discoverer is Genoa's crowning glory, and she is not slow to claim it. The first sight which greets the traveller as he leaves the depot is the simple but majestic monument inscribed

A
CRISTOFORO COLOMBO
la Patria.

It stands in a piazza on one side of which tower buildings that Columbus himself looked on, while the handsome semicircular facade of the Railroad station encloses the other. It is modern civilization coming to salute the old, with the great Master of Discovery to introduce them to each

other. Genoa has been the mother of great children, whom she has honoured and still honours. They have left their impress on her history, and their memory in the palaces, churches and public institutions which they have reared. But it needs only a glance to see that he who won no sea fights against her enemies, and built no palaces and reared no monument to himself, is the son whom "Genova la Superba" delighteth to honour above them all. The Dorias, the Boccamegras, the Pallavicinis are respectable and highly honoured: but he is *great.* "He spake, he willed, he believed: behold a new world arise from the unknown waves," is the proud inscription under one of his statues here.

It is good for the wanderer from the new world to feel that he has some share, even though it be only a sentimental one, in so grand and goodly a town as Genoa. It is active and bustling enough to satisfy his native restlessness; it is full enough of curious industries, wares and conmodities to awaken his liveliest interest; it is antique enough to gratify his love for the ancient and venerable. A busy, trafficking seaport for 2,000 years, it furnishes specimens of the costumes and languages of all nations. The streets along the harbour are alway full of a motley jabbering crowd, in which, it must be said, there are always plenty of idlers. The numerous archways shelter the old women with their portable furnaces for roasting the delicious chestnuts, which they count out to you, so many for a *soldo*, with a polite *grazie* for your patronage. The numerous church doors shelter others, who invoke the blessings of the Virgin and the Saints, in the regular form, for the offering you make to poverty. The shops remind you of the East, so small are they, with their treasures pushed forward on the street, so as to be seen of all. Very tempting is the *Via degli Orefici*, or street of the Goldsmiths, with its beautiful display of gold and silver filagree work of every variety and exquisite workmanship. The perfect security with which they are spread out in a narrow dark street, habitually used by crowds of people, startles one accustomed to New York. And there are such odd contrasts; here is the church of San Matteo, the family church of the Doria's, inscribed with the great exploits of their chiefs from the 13th century, where the renowned Andrea Dorria is buried, surrounded by hucksters' shops, toy shops, funiture rooms, and tenement houses, in stately buildings, which were once their palaces. You see the American eagle and the stars and stripes over a door, and enter it to find Howe's sewing machines and other Yankee notions on sale, which afford the polite proprietor an occasion to air his little English, and next to it you will find a little place with a Madonna enshrined on the back walls, where gigantic candles and gilded wax tapers are ready for any one who wishes to make an offering. Your banker receives you in a palace, it may be, three centuries old, which you enter by a lofty gateway opening into a vestibule which leads into a court surrounded by cloisters and galleries; for such is the style of the Genovese palaces. Broad flights of marble steps conduct to the upper stories, and everywhere frescoes, statues, busts, attest the wealth and magnificence of the builders, and the skill and taste of the artists. Measured by the standard of its buildings the wealth of the "merchant princes" must have been enormous, and their liberality unbounded. The number, size and magnificence of the houses which they built for their own convenience and the adornment of their city, is overpowering. One after another they frown above you, one huge, massy, towering palace succeeding another, each fit to be the dwelling of a king. Indeed, after the annexa-

tion of Genoa to the Kingdom of Sardinia, the King wished to have a palace in his own chief sea-port, and found one, the Durazzo, large and elegant enough for him, which could hardly be said of any other city in Europe. It is most interesting to see the Roman and oriental type of houses preserved in these vast buildings, as it is throughout Italy, and must continue to be, from the nature of the climate and the customs of the people.

But these people expended no more on their dwellings than they laid out on their churches, at least on their interiors. There is indeed a wonderful contrast, frequently, between the exterior and the interior, which does not show itself in the palaces, proving too plainly that the princely builders did not "sit down first, and count the cost, whether they had sufficient to finish it," or if they did, that they chose to finish their palaces first, after the fashion of the world. The poor unfinished exterior of the Annunziata, the most costly and elaborately decorated of them all, gives no idea of the splendour and expense displayed within. It is a vast church, built by the Lomellini family. The marble colonnade in front gives it the appearance of a Grecian temple; the interior is that of a Roman basilica. The wealth of marbles, precious stones, frescoes, pictures, statues, is incalculable. Everything is there to attract the eye and the senses, and every form of Romish superstition is displayed without reserve, as in all their churches here.

Nothing is more disgusting than to see the tawdry, dust-laden artificial flowers with which they load their altars, while the natural flowers are blooming outside during the whole year. It is a symbol of the sham, show and unreality which you see on every side, and which make one's impressions so sad in this gay and beautiful country. Untold wealth spent on palaces, pictures, statuary, gardens, equipages, dress, jewels, churches, and monasteries; and the people, the living temple, ignorant, superstitious, poor, degraded—such is what this peninsula has been left after the centuries in which the Papal power has had unlimited opportunity to prove its real influence in preserving and elevating society. It cannot complain that it has not had full sweep here, but it has no occasion to be proud of the products of its work. And yet there are many who would have it try its hand over again!

Nothing is more striking to a stranger than the great gulf which separates the upper and lower classes here, and the way in which splendour and squalor live side by side apparently in peace. This place, Pegli, 7 miles west of Genoa, is a favourite spot for "*la villegiatura*," or summer residence, of the wealthy Genovese, on account of its salubrity. The visitation of the Plague and other pestilences, from which Genoa and its vicinity have suffered, have never reached here; an exemption which is ascribed to the special protection of Sainte Rosalie, a virgin of Palermo, whose festival is accordingly observed on Sept. 4th. There are many costly villas in every direction on the hills and along the shores of the Gulf of Genoa, with extensive and elegant grounds, to which the owners come during the heat of summer, to enjoy the sea bathing and the fresh air of the country. Among these the most famous is the Villa Pallavicini, on a hill overlooking Pegli, with a magnificent view over sea and land. The grounds belonging to this Villa are laid out on the side of a hill rising from the valley of the Varenna, with a beauty of design and wealth of adornment in the rarest and most precious trees, shrubs and floral treasures, that quite overpower some clap-trap in the form of artificial ruins, heathen temples, &c., without which no Italian garden seems to be complete. Old John Evelyn tells in his Journal how in visiting the Villa

Borghese, in Rome, and some others, the visitor, on entering certain places was saluted by a sprinkling from little streams of water which were suddenly turned upon him. They have the same childish thing to this day, and the enjoyment of the simple old guide at seeing your astonishment at such a salute is quite as genuine as it was in Evelyn's day. All is very splendid when you pass through these luxurious grounds, and the hothouses filled with bananas, pineapples, and other tropical productions, and the orangery loaded with its golden fruit, which makes our winter seem like summer. But when you leave it and pass through the narrow, filthy streets, and see where the people live and bring up their children, and meet the little hands stretched out to you in perpetual beggary, you feel how much better it would have been if some of this great wealth had been devoted to making the country beautiful with a people trained up to intelligence, industry and thrift, the products of true religion and virtue. The people, however, do not seem to have such thoughts; they appear to be contented and happy about here. A race of fishermen inhabit the shore, and they are a most quiet and good-natured people. It is a busy scene when the boats come in at morning, laden with the night's catch, and are drawn up on shore in the good old-fashioned style of the ancient mariners. Every one helps and there is no quarrelling. It is just as their fathers have done for 2000 years or more, and they ask nothing better apparently for themselves or their children. It is a great thing for them that there are no prowling freebooters, as there were then. Moors or Turks, or perhaps Christians from neighbouring coasts, to drive them to take shelter in the old mouldering fortress that stands in the water in front of their town. Their contentment is doubtless well enough for themselves, but it is no justification of a neglect by those who have had the means of elevating and improving their moral and social state, which they have spent on their own pride and indulgence. And yet there are many whose fortunes and lives have been, and are devoted to higher and better ends. The "Albergo de' Poveri" is a stately palace for the poor accommodating 2,200 persons; it was founded by a Brignole 318 years ago. The "Ospedale di Pammatore" was founded by a private citizen 448 years ago, and provides for 1,000 patients and 3,000 foundlings. The Duchess of Galliera presented her magnificent palace in 1874 to the city of Genoa, with its gallery, library, and other contents, together with revenue sufficient to keep it up. She is the daughter of the late Marquis Brignole.

We have the benefit of our Church services here in a beautiful little chapel built by the liberality of three English gentlemen. The chaplain is appointed by the S. P. G. It is difficult to find a place on the Continent now without the services of the Church of England. Christmas was duly kept, bringing its tender reccollections of the Church and brethren and dear ones beyond the sea. There is a yearning on such days which nothing in foreign lands can satisfy, and "Home Sweet Home" has a special meaning in the heart and on the tongue. M. V. R.

THE OFFICE OF CONFIRMATION.

"The Church hath thought good to order," etc.

One of the many interesting incidents of the late meeting of the Anglican Bishops was the anniversary of the S. P. G. The Special Service and Celebration of the Holy Communion at St. Paul's, and the Missionary

Conference at St. James' Hall, were both instructive and edifying. At the latter, among other good things was a paper by the Bishop of Long Island, in which the following passage occurs:

> But if the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century, the period which measures the unparalleled emigration from her shores to those of America Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption, as those which they had left behind! What thousands have defiled along our highways and byways, without bringing with them a line of guidance and instruction as to their religious duty in their new home!
>
> And, as a consequence, multitudes which no man can number, have been swallowed up in the sects and *isms* and unbelief of that new-grown but gigantic life of America.
>
> It is not too much to say that the losses in this way have been nearly equal to all the gains of our missionary work.

No thoughtful Churchman who has read these words can fail to be moved by them. It is a mournful fact that large numbers of the Sons of England's Church, are living in this land of ours in utter disregard of the mother who bore them, if not also of the Lord who bought them.

Most of those born in England have been baptized—many of them confirmed, a few of them have once or twice in their lives received the Holy Communion. Some of them desire to have their children baptized, though they do not know why, only they did so in England. They rather like to have their sons and daughters married with the use of the Office for Holy Matrimony in the old Prayer Book, no matter whether the officiant is a Priest, a justice of the peace, or a sectarian preacher, but because it is so proper to be married with a ring, you know!

Then when they die, they think it proper again to have the old Burial Service, so that relatives and friends may each cast a little earth into the grave at the words "Dust to dust."

Here and there, you may find some among the women-folk, who "*join*" "*other churches*," as it is said, though sometimes with the reservation that, "if *my church* ever comes here, I shall go to it." But when the Church does come, it generally finds them so entangled with the sects, their children grown up, either unbaptized or intermarried with sectarians—that as a rule, the daughters, if religious at all, are members of the various sectarian bodies—and the sons "skeptical," which is the respectable name for total indifference to all religious obligation. There is no difficulty in accounting for this indifference to the Church on the part of our English immigrants. They were not taught at home to have any real appreciation of the privileges or duties of membership in Christ's Body.

We do not propose in the present article to review the whole discipline of our Mother of England, but to call attention to the one point suggested by the words "The Church hath thought good to order," etc.—and this in no spirit of controversy, but, far otherwise, in the spirit of earnest inquiry,

in the hope that some learned Doctor, Bishop, Priest, or Layman, may suggest the cure for a monstrous evil.

The evil, briefly stated, is this: A very large portion of the baptized children of the Church, in this country as well as in England, grow up without any practical understanding of the fact that they are, by virtue of their baptism, members of the Church, entitled to its privileges and bound by its holy vows. The sons do not "*profess to belong to any Church*," the daughters possibly confirmed, and occasional communicants, are in many cases married to godless men, or sectarians, and thus become mothers of families either altogether heathen, or at least of a religion hostile to the Church; and while all this suicidal process is going on before their eyes, innocent people hold up their hands and wonder why "Our Church" does not take hold of the "masses."

To thinking men, it seems to us, it must be plain, that there is somewhere a loose screw in our discipline; possibly, several of these loose screws would be found if we look. The cause must somewhere exist, why so many of the baptized children, both in England and in this country, fail of that "bringing up in the nurture and admonition of the Lord" of which St. Paul teaches, and which was solemnly promised in their Baptism. One of two things we must conclude upon—either the Sacrament of Baptism is a solemn farce, a sham and mockery of human common sense, or, accepting the theory that it is a divine sacrament, we must say that the faithlessness of parents and sponsors, turns the promised blessing into a curse to the baptized, for most certain it is that a very large portion of those baptized—and for whom solemn thanks are offered to God, that it hath pleased Him to regenerate them by His Holy Spirit—very many of these do grow up godless men and women.

It is not the intent of this article to give an exhaustive account of the causes for this fearful failure of the Church in its duty to baptized children. The fact is plain enough, sad enough. Its causes are manifold, no doubt, but—we venture just now to call attention to the present practice of the Anglican Communion in the matter of Confirmation, and to ask whether one of these causes is not to be found right here.

We desire to ask, in all gravity, what is meant by "*The Church*" in the Preface of the Office for Confirmation. Is it the HolyCatholic Church of the Creeds, or is it the Church of England, or is it "*This*" *Church*, as we Anglicans sometimes use the phrase? In either case, we desire to be told when and where "The Church" issued the order that Confirmation was to be separated from Baptism, and made a separate "rite," that an interval of time—say one year, or fourteen years—should intervene between the grace of Baptism, and the sevenfold gifts of Cohfirmation: that Confirmation is a renewal and ratification of the vows of Baptism, after the allowed violation of those vows for fourteen, or twenty-one, or even forty-nine years! Or is all this plainly like that "*fond thing*" spoken of in the XXIId Article, "vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

Is there any word in Holy Scripture, or in all the records of Catholic antiquity, that warrants either the separation of the "laying on of hands" from Baptism, thus indicating any distinct sacramental character of the rite, or intimating that it is to be considered, in any way, the renewal or ratifying of vows previously made? If no such warrant can be found, we ask has "the Church" a right to issue any "order" affecting, that is, altering in any way, the administering of the sacraments ordained by Christ Himself? Has it a right, for example, to order that no person shall be *baptized*, "but such as can say the Creed, the Lord's Prayer and Ten Command-

ments, and can also answer to such other questions as in the short catechism are contained?" If not, why not? If she may not deny to the helpless child the birth of the Spirit, by what right can she withhold from the regenerate child the sustenance of the Spirit, which is plainly his right, as a child of God? How monstrous would the inhumanity be to deny to the new-born infant the nurture and sustenance necessary to develop its vigorous bodily life and health? and how far is it less monstrous to withhold from the new-born soul the nourishment which He who is the Life-Maker has ordained for the soul's life and health?

Is it not a most cruel thing—nay, a flagrant wrong to withhold from the tender Christian child the blessing of those apostolic hands, which Christ Himself has sent forth to bless the world? If He Himself laid His hands on them and blessed them, and if He said to His Bishops—as my Father hath sent me, so send I you—if he rebuked those who would have kept the children from Him, would He not much rather rebuke us of this faithless generation, for our guilty neglect of even Christian children? Only yesterday, I was asked by a bright, confiding little Christian of eight years, "How soon can I be confirmed?" I confess it was with shame I answered: "I do not know, my child; I hope, though, the next time the Bishop comes." I had to dodge between the "*order*" and my common sense of what the Holy Redeemer of men would have given that poor child!

I confess it seemed to me a monstrous thing, a piece of antichristian barbarism, that any baptized child be denied, not only the nurture divinely ordered, but also the pledges of the resurrection—"Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day."

Is there the slightest intimation here or anywhere, that this promise is made to adults, and not to children? Is there the slightest intimation anywhere, that the soul that is capable of receiving the grace of Baptism is not capable also of the grace of Confirmation, and of the Life of which Baptism is the birth? And therefore of the grace of our Lord's Body and Blood?

We may say, that all this is a matter of discipline, and that the Church has a right to order what it pleased in the matter of discipline. But suppose that "This Church" should please to order that no one should be baptized but upon "profession of faith" having come to years of discretion, and having "*experienced religion?*" Would that be right? Or suppose she should order that her lay people should receive the Sacrament of the Lord's Body and Blood in one kind only, and that only after private confession to a Priest and receiving absolution. And suppose it were ordered that all Priests and Bishops should be celibates, and that no one should receive the first communion but such as received as Articles of Faith the belief in the Immaculate Conception and in the Infallibility of the Bishop of Rome, or the five points of Calvinism, would all this be right?

And yet we cannot see why the Church has not the same right to order all this, that she had to make the order in the Preface to the Confirmation Office. Most undoubtedly the Church permits any and all of its members to exercise their right of private confession and absolution, but has she a right to "order" it? We do not think she has. Again, she would hardly keep from her Communion any poor soul, who holds as pious opinions, the belief in the celibacy of the Bishops and priests, the Immaculate Conception, the Infallibility, and the five points; but if she should ever proceed to order these as necessary, there would be a righteous rebellion at once. Yet it is difficult to conceive anything that might not be "ordered" on the same principle of the order in question.

If the Church is Christ's Body in the world, as St. Paul says she is, then she has, in "all days," *i. e.*, in every age, till the Lord come, serious problems to solve. In this, our age, and country, it seems to us she has a very serious problem to solve, and it is: whether or not, she will bring the American people to the obedience of Christ, or will this "great people" become a heathen nation? The question appeals to every man, who has the soul of a man in him; and the question is, What shall our destiny be? It may be objected to the above views, that they are revolutionary. Quite possibly, they are revolutionary. They certainly do aim at a great change in the discipline of the Anglican Church.

But when it is confessedly true that there is somewhere in that discipline a grand failure to accomplish the ends proposed and professed, the need of revolution must also be confessed. It is a palpable fact that the Church, at present, fails to retain in its fold a very large portion of its baptized children. It is a matter of scoffing with unbelievers, that multitudes of those made children of God in Holy Baptism, grow up just as decided children of the devil, as those who never received the benediction of that heavenly washing.

Now it is possible we have not indicated the true reason for all this, or put our finger upon the really weak point of the Church's discipline, which causes so many of her own sons to despise to obey their mother, but we feel quite sure we have done so in reference to one, at least, of the causes of her present weakness and shame before the world. The children are not brought up to love and honor and obey the mother who bore them. Let these views be tested by the principles of Catholic discipline, and stand or fall by their own truth or falsehood. The question is certainly worth looking into. Are our Bishops withholding from the baptized children those benedictions which the Lord who sent them commanded them to give? Are they really laying on hands "*after the example of the Holy Apostles*," while they suffer long years to pass, and that too, in a majority of cases, in sinful neglect of duty, between Baptism and the seal of Baptism? Are the Bishops and Priests fulfilling the command, "Feed my lambs," while a vast majority of the lambs are never even offered the food the Great Shepherd has provided for them? Is it, after all, any wonder that whole flocks of these poor lambs

> On this fair mountain, leave to feed
> And batten on this moor?

Is it any wonder that the hungry, restless things leave the Church and seek the conventicle, or the lecture hall, or the lodge-room, or the club-house? They are hungry, they must feed, and if the Shepherd do not provide for them, they will seek the wild pastures, and the wolf catcheth them!

Questions arise here, of course, which we do not undertake to answer, as to the division of this responsibility between the Church and the family, but it may be safely said, if the family is responsible for the child, the Church is responsible for the family. Again, some simple folk will ask—"If Confirmation and Holy Communion are to be given to children, what is to take the place of confirmation as an institution, to mark the dividing line between childhood and manhood, and what shall we do in the case of children, "to the end that being now come to years of discretion, etc., etc., they may ratify and confirm what their sponsors promised?" Answer: If children were brought up according to the divine direction, this fearful chasm—the transition period—would be passed without being known.

Does nature give special strength to the roots of the oak before a storm? Does she clothe the horse's neck with special thunder on the eve of a great

battle? If a Christian boy has been brought up from his spiritual birth upon the food divinely appointed, he is supposed to be proof against every wind that blows, by virtue of his growing manhood, which is wrought in him by the indwelling of the Spirit of God. Thus too, we do away with that abominable invention of the devil that the young Christian soldier must, before he really enters on the service of Him, whose soldier he professes to be, spend an indefinite period in the army of his worst enemy. Once more: It is objected that children can not understand what confirmation means, therefore they must not be confirmed!

This is exactly what the *Baptist* (lucus a non lucendo!) says in his opposition to the baptism of infants, and it must be confessed, he has the same logic on his side, that is, no logic at all. For if the heart of a tender child is subject to the influence of the devil, is it not much rather subject to the influence of Him Who is stronger than the devil? "But they cannot discern the Lord's Body, which St. Paul makes needful in the worthy communicant." Neither can they repent before baptism. If the ignorance (innocence) of childhood is no bar against the grace of the One Sacrament, who shall say (The Blessed Author of Sacraments has not said it,) that it is a bar against the grace of the other? Then again, this matter of discernment: how much of discernment does the adult communicant exercise,—how much of the mystery does the grown man grasp? Is he, after all, so very far in advance of the child?

But all this is neither here nor there; the question is, simply, What has our Gracious Lord commanded, and what does the true Catholic discipline require? He does most assuredly command His Church to bring up her children for Him, and to keep them His members. At present, "This" Church is not doing it. The long procession of children who have no daily bread given them in their Father's House, is sad enough to behold. They are fain to fill themselves with husks that the swine do eat—very few of them ever come to themselves, very few remember that there is bread enough and to spare in their Father's house. How can they *remember* what they never heard? It has never been taught them, that by baptism, laying on of hands, and Holy Communion, they are made and continued members of Christ and children of God. But they are told that in Baptism they are made members of Christ, children of God, etc. etc., but that the privileges of children they have at present no claim to. They can have them some time in the dim future, when they are "old enough" to be confirmed, which in plain English means, when they have lost the sweet innocence of childhood, and contracted the defilements of the world, and ample opportunity has been given them to develop envy, hatred and malice, and all uncharitableness.

Is there any way of staying this current of ruin that is bearing away so many of our Christian chrildren? Is it not time to cry out to our Fathers and Brethren for some remedy for the pestilent cancer that is devouring the very heart of our Holy Mother, the Spouse of Christ? We know it is the fashion of many people to laugh at statistics; but, after all, it is sometimes wise, and sometimes instructive, to look at them a little. Now according to our present statistics, only about sixty per cent. of the baptized come to confirmation, and, if we consider that many of those confirmed have been baptized in the various communions outside, we should have to reduce the number of the confirmed probably, to fifty per cent. of the baptized.

What then becomes of the other half? Many die, no doubt, before they are old enough, according to our present estimate, to receive the benediction of apostolic hands, and so go out of the world without it, and de-

part on their last journey without the viaticum which is abundantly provided by the Householder, but withheld by unfaithful stewards. But the other many, what becomes of them? This is a question which it seems to us is full of the profoundest interest to every Bishop, Priest and Layman in the American Church. It is a problem we must solve, or give up the solemn mockery of professing our belief in the Catholic Church of God.

We hear men talk, sometimes, about the *thought* of the present age, and thinking men are spoken of as in some way having in their hands the destiny of the race; and the question is sure to be asked,—What has the Church to do with the prevailing thought of the times? Everybody knows that what is called the thought of the day is terribly materialistic. It is directed in a great degree to the phenomena of the material world. Those who consider themselves the great thinkers do not, for the most part, recognize God as the Maker and Ruler of all, or His Church as the reconciler of fallen humanity to its Creator, or as having anything to do in directing what is called *thought* into its legitimate channels, and towards its legitimate objects. Why should they so recognize her? She does not assert her prerogative, at least in her corporate capacity. She does not assert it in any legitimate way. It is worse than useless to sit down and complain that the thought of the age is running away from the Church, and that the great thinkers are setting her at nought. If it is so, it is her own fault.

Many of those who now delight in the title of freethinkers, are her baptized children, alienated from her because from their birth she was only a dry nurse to them. When she had them in her arms, why did she not feed them with her own milk, and nourish their opening intellects with the pure streams from the Throne of God—thus preparing them for their sublime researches in the realms of Science, by filling them with the spirit of adoring love and confidence in God, the Glorious Author of all Science? Never did a monarch heedlessly let fall his scepter, and find it easy to recover it. The Church has, by her worldliness and wicked unfaithfulness, let slip from her moulding and direction much of the strong thought of these times. It can be recovered only by the deepest humiliation and repentance, and the thorough recognition of the indwelling in her, in all her ministrations, and in all her institutions, of the Incarnate God!

Wm. B. Corbyn.

Church Work.

EDUCATIONAL.

Nashotah! a familiar name, a "household word!" one whose familiarity ought to render superfluous another syllable in her behalf. At the bare mention of her, a stream of spontaneous gifts should flow into her ever empty treasury, and Christian youths flock to receive her holy training for the Priesthood—from every part of the Church. Here is a literal *venture of faith*, worthy indeed of the "Ages of Faith." The loftiest Christian heroism has had here for a generation its daily illustration, until the sound thereof has gone out into all lands; and our own has rung with it again and again, till hardly a man, woman or child in the Church may say, "I never heard of Nashotah." *Shall Nashotah fail?* We put the question

to the American Church. It is to *her* interests that this institution has been from the start devoted. No "school," or party, or diocese, could ever claim her; no Bishop, or clique of Bishops, has ever controlled her. But she has wrought and taught and suffered and testified solely for the Truth and for the Catholic Church; and in so doing has ever striven for the best interests of its American Branch. This Church, then, is now called on to answer this question, and to answer it decisively. Not the first, indeed, but perhaps the final, crisis has overtaken this noted School of the Prophets. Added to her chronic but Apostolic Poverty, are the widespread financial disasters of the time; but most of all she has to fear the policy, newly developed in certain quarters, which must dry up many of the springs and rills of her life, and eclipse her light, by the establishment of puny Diocesan Seminaries, each of which will prove, at best, but the nursery of a school or a party, or reflect the "views" of the ruling Bishop of the Diocese. These facts constitute her latest, may it not prove her *last!* crisis. *How shall it be met?* As a contribution to the solution of this problem, we point with new emphasis (1) to what Nashotah *has done*, (2) to what she is *now doing*.

1. Thirty-five years ago the heroic Breck, with his fellow-seminarians Adams and Hobart, completing a noble trio, established in the almost *terra incognita* of the Territory of Wisconsin, the first Associate Mission. Their main purpose was, "itinerant ministration" among the scattered settlers of that new country. Mostly afoot, through many miles of unpeopled forest, or over wide prairie-wastes, they visited the settlements, preaching the Gospel wherever they could find a hearing, in cabins, in school-rooms, in the common room of wayside inns; their "home" a shanty without lath or plaster, its one room doing triple duty as residence, study, or chapel. For a year Waukesha, then permanently Nashotah, became their seat of operations. In the course of only five years *eight parishes* were the result of their labours, and that moral and material wilderness abounded in proofs of God's grace. Had no other result followed, the Church had cause for lasting remembrance of these good men for their success in carrying out the idea—as old as the mission of the Seventy, "*two and two*" by our Lord—of the Associate Mission; an idea which has never, indeed, found general recognition among us, but has never died, and must eventually be acted upon throughout our borders in one shape or other, as the Church rises more and more to the greatness of her destiny. But the founders of Nashotah *Mission* felt that the administration of the Sacraments and the preaching of the pure Word were but *one* of the agencies to be employed for the extension of the Kingdom of Christ. They must use another; and that was, the education and training of devout young men for the ministry. Thus, in 1847, Dr. Breck procured from the Territorial Legislature of Wisconsin a liberal Charter for "Nashotah House," as an institution of piety and learning. His departure presently to a more Western field of labour, hindered the realization of the plan as embodied in the charter; and when the Rev. Dr. Cole took his place three years later (1850), he found in working order only the "Theological Seminary." The projected "Academy" and "College" were not yet in existence. Through necessity the one work of the house came to be the preparation of young men for Holy Orders. By this time twelve young men had been ordained by the venerable Bishop Kemper, who had taken up his residence there, and had gone forth to their respective posts.

From this time, this process of education, training and ordination has gone on, till now the institution numbers about two hundred alumni, working in widely separated fields at home and abroad, in settled parishes, in

frontier stations, in missions in America, or among the heathen abroad. And at what a sacrifice has all this been accomplished! Without endowment, save that of one chair made within a few years, the institution has sheltered, fed and educated a regiment of young men for the Holy Priesthood, the great majority of them being poor; and has all the time lived as do the fowls of the air and the beasts of the field,—on what the goodness of God daily provided. The devoted men who have served its several chairs and tutorships, and whose ability and zeal fitted them for the most lucrative positions in schools of the Church or the world, have elected to toil there in poverty, after the example of the Blessed Master.

2. And what Nashotah *has* done she is still doing, only with the advantage of ripened experience and improved appliances. Her *resources*, indeed, are as precarious as ever. To quote from her latest "Catalogue" (1877–8): "The revenues with which Nashotah has accomplished her work for thirty-five years have been *the free-will offerings of the men, women and children of the Church*" (our italics). Would it not be nearer the mark to have said "*some*," or even "*a few*," of the men, women and children of the Church? For it is to be feared that the majority of our people have ever been, and still remain, insensible to the claims of Nashotah. Continuing the quotation: "The cost of land and buildings, the salaries of Professors and Tutors, the board, fuel and lights of the students, and in many cases their personal incidental expenses, have been met by this means. As the *hard times* continue, the financial depression makes itself more and more felt in the diminution of receipts; so much so, that although we are as desirous as ever of new buildings and endowments, we feel inclined to pass them by and appeal to the Church only for *daily bread.*

. . . Nashotah is the Church's Almoner to apply the means entrusted her for the support of the young men committed to her care, and to give them a thorough theological training. Each student makes a *private arrangement* with the President, based on his ability to pay more or less of his share in the general expenses; but *none are rejected because of pecuniary inability*, if they are prepared to enter upon the course of study" (our italics). Mark the justness and delicacy of this proceeding. Again, "*adequate endowments* are *necessary to the permanence* of Nashotah. Until she is endowed, her future must be more or less precarious. In these times the *very existence of the institution is threatened*, and the Church *cannot afford to lose Nashotah* (our italics). The accumulations of thirty-five years in land, buildings, library, Professors and experience, could not be regained in a generation were the work to be suspended for a single year." This whole statement may well be emphasized, for every word of it needs to be impressed on the conscience of the Church.

But we would invite particular attention to several features of this Semnary: (1.) Its "ORTHODOXY," which was not long ago openly questioned in the columns of *The Churchman*, without a word of defence from the Editor. Among the "Regulations" printed in the Catalogue is this: "Every person producing to the Faculty satisfactory evidence of being a Candidate for Priest's Orders according to the Canons of the Protestant Episcopal Church in the United States of America, will be received as a student." (2) Its Catholicity of Spirit: Candidates will be received from "any Diocese." (3.) Its intellectual requirements: "full literary qualifications." (4.) Its Theological training: Among the Text Books used, we find in the department of Systematic Divinity such works as *Beveridge* on Public Prayer and Frequent Communion, *Pearson* on the Creed, *Butler's* Analogy and Sermons, *Paley's* Evidences, *Barrow* on the Being of God, *Bull's* Life, Treatise on the Trinity and Discourse on the Low Estate of

the Virgin, *Jones of Nayland* on Figurative Language of Holy Scripture and on the Trinity, *Trench's* Lectures on the Unconscious Prophecies of Heathendom. *Horsley* on the State of the Departed, *Hobart* on same, *Sherlock's* Trial of the Witnesses. *West* on the Resurrection, *Hooker's* Ecclesical Polity, Bk. I., *Usher* on Prayers for the Dead, *Andrewes* on Absolution, *Wall* on Infant Baptism, *Adams'* Mercy to Babes, *Waterland* on the Eucharist, *Cosin* against Transubstantiation, *Beveridge*, and also *Browne*, on the Articles, *Magee* on Atonement and Sacrifice, *Palmer* on Romanism, *Ranke's* History of the Popes, *Barrow* on the Pope's Supremacy, *Palmer* on the Church, *Pascal's* Provincial Letters.

In the department of Ecclesiastical History are found *Bingham's* Antiquities, *Robertson's* History of the Church, *Blunt's* and *Mahan's* Histories, *Eusebius*, *Neale's* Introduction to the History of the Eastern Church, the Histories of *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, *Gibbon's* Decline and Fall, *Milman's* Latin Christianity, *Michaud's* History of the Crusades, References to *Dupin*, *Gieseler* and *Neander*, *Hardwicke's* Middle Ages and Reformation, *Collier's* Eccles. History of Gr. Britain, *Southey's* Book of the Church, *Wilberforce's* History of the American Church, *Bp. White's* Memoirs, and Journals of General Convention.

Under the department of Hebrew and Exegesis, we find the *Hebrew Bible* (throughout the course), accompanied by *Gesenius'* or Green's Hebrew Grammar, and *Gesenius'* or Lee's Heb. Lexicon, the *Septuagint* (throughout), *Lee* on Inspiration, *Rawlinson's* Bampton Lectures, *Wordsworth's* Greek Testament (through two-thirds of the course), and on the Old Testament, *Pusey* on the Minor Prophets and the Book of Daniel, *Trench* on the Miracles and Parables, and the Synonyms of the New Testament, *Conybeare & Howson's* Life of St. Paul, *Burgon's* Plain Commentary, *Winer's* Grammar of the New Testament.

In the department of Pastoral Theology we find Lectures on Rhetoric and Logic, *Bautain* on Extempore Preaching, *Taylor's* Holy Living and Dying, and *Ductor Dubitantium*, *Sanderson's* Sermons, *Goulbourne's* Personal Religion, Lectures on Parochial Work and Sermonizing, and on the Prayer Book, *Ancient Liturgies* of the Church of England, *Brett's* Liturgies, *Hooker's* Eccl. Pol. Bk. V., *Palmer's* Origines Liturgicæ, *Freeman's* Principles of Divine Service, *Blunt* on the Duties of a Parish Priest, (we are disappointed at not finding, as a matter of course, his great work the "Annotated Book of Common Prayer," also) and Lectures on the Constitution of the Protestant Episcopal Church.

At the risk of being tedious we have been thus minute, and in many cases emphatic, in order to point out the liberal and yet Catholic character of the Theological training offered by Nashotah. Even the heterodox Dean Stanley is drawn upon by the large minded Faculty, who seemed to have arranged their curriculum without regard to writers of any School, Race, or Communion. Who shall now impugn the orthodoxy of this Seminary? while its list of Text Books is varied in kind, yet the standard English Theologians are sufficiently in the majority to remove from the mind of the most "old-fashioned High Churchman," any suspicion of unsoundness.

There are other noticeable facts in connexion with the Seminary. The Bishops of Wisconsin, Nebraska and other Western Dioceses are among its Trustees. The Bishop of Wisconsin heads its Faculty, which gives it the Diocesan sanction, while it sets the last seal upon its loyalty. As for Doctors Cole, Adams, Kemper and Egar, they are well known for learning, zeal and moderation combined. No one can accuse either of them of "Ritualism," or any other "ism," so far as we know, or of any extreme

whatever, unless it be extreme devotion to the institution, which makes them cling to her through poverty, suspicion and detraction. Add to these accumulated proofs of her soundness that which, after all, is most convincing—her *daily life*. From her foundation, and, we believe, without interruption, the Morning and Evening Offices have been said in her Chapel, and the Holy Eucharist celebrated there, according to our Rite as laid down in the Prayer Book, on all Sundays and other Holy Days; the Professors being the officiant Priests, and the students, with the neighboring parishioners, the congregation. Yet more to the purpose, the atmosphere of the place is preëminently one of true *devotion*. Every inmate is a devout Christian, to whom the Chapel worship and the seminarial routine are but the expression of that consecrated individual life of *faith and prayer* which he leads; and the final outcome of this inner and outer life is the self-denying *work for souls* in which Professors and Students all take part. The mission work of Nashotah, steadily pursued through all vicissitudes, still forms a large part of her work, and is, after all, her chief glory.

Now, shall an institution of such fruitfulness in the past, such labour in the present, such promise for the future, be suffered to dwindle and die? Shall a School of the Prophets hedged with so many safeguards, presenting so many guarantees of soundness in the Faith, and having a standard of attainment and a corps of Professors quite equal to any of our Seminaries, be exposed any longer to a breath of suspicion? No! a thousand times No! Let us rally to her support. Let the miraculous faith, the rigorous fidelity to trust, and the conspicuous financial ability which have for thirty-five years subsisted on the "Daily Bread" thrown to her, in answer to her daily prayer, from the Church in the shape of individual gifts, many of them but as crumbs and crusts from luxurious Christian tables, let these heroic virtues have at last their due recognition. Let the rich Laity, and the few rich Clergy, too, come forward with alacrity, and place Nashotah on a sure foundation. Yes, let her have now a large PERMANENT ENDOWMENT. It is *her right*, nobly won by faith and love and sacrifices unexcelled by any similar institution in the History of the Christian Church. †

—The Report of the *Mary Baldwin Memorial School*, at Joppa, Palestine, is one of the greatest interest. It was printed in Liverpool, England, the school having excited much attention among churchfolk in that country. It was opened ten years ago by the worthy Christian lady whose name it bears. She was a missionary in official connection with our Board of Missions since 1835. She was a woman of great self-denial and heroic labour; wholly actuated by love to Christ and devotion to His cause. She opened her school in 1869, and at her death in 1877 her sister, Mrs. Hay, assumed the charge of it, and now conducts it under the above name.

Joppa, or Jaffa, is one of the oldest cities in the world. It has a population of about 17,000 and had a considerable commerce till prostrated by the late Russo-Turkish war. As the natural landing-place of pilgrims to Jerusalem, both Christians and Jews, it has acquired considerable trade within the last half century. Within its environs Mrs. Hay conducts her school for poor Arab boys; which, beginning in 1869 with three or four, now numbers *seventy*. It is conducted in the Arabic and English languages. All the pupils are taught to memorise the Lord's Prayer, Ten Commandments, selections from the Old and New Testaments, and Christian Hymns; and Sunday School instruction is given to the scholars and parents. Wri-

ting, Arithmetic and Geography are also taught, with "other useful knowledge" The boys are described as bright and apt, and love the school, and have made great progress in cleanliness and good deportment. Specimens of their writing-books please all who see them" It is added, that many of the first class have purchased the whole Bible in Arabic for their own use;" and also, that "Mrs. Hay looks forward with joy and high hopes to the labours of another year."

The Report embraces, among many other letters of commendation and interest, one from the Anglican Bishop of Jerusalem, and also testimonials of warm approbation from the Bishops of Maryland and New York. The school is largely sustained by scholarships, of which about thirty are provided for by parishes, individuals, or associations, in various Dioceses; but chiefly in Virginia, not only distinguished as "Mother of Presidents," but yet more distinguished as the mother of some noble missionaries, of both sexes, in foreign lands. This notice would be incomplete without the following letter and "Appeal:"

Mrs. Maynard, wife of His Excellency Horace Maynard, United States Minister at Constantinople, has recently visited Joppa, and thus expresses her warm interest in the Mission:

CONSTANTINOPLE, August 13th, 1878.

MY DEAR MRS. HAY: I am always glad to learn of your success in gathering in boys, and also in receiving funds from various sources to continue their education. I was exceedingly interested in your school. I had never even heard of it until I met yourself; and when, in Jaffa, you called upon me, and invited me to visit you, I was only too glad to accept.

A beautiful residence I found it—with its groves of orange trees, and lemons, and other fragrant shrubs—and upon entering and passing through a neatly furnished parlour, was ushered into the school-rooms; there, sixty five, more or less, brown faces of as many Arab boys, from six to sixteen years old, confronted me, looking bright, and cheerful, and tidy, with remarkably good manners. With your three native teachers, educated at the American College at Beyrout, I have seldom seen a school that presented a better appearance. Such a contrast, between the boys in the streets and those in the school-room, would convince any one who had any regard for the improvement of the world, of the great importance of having such an institution sustained.

When I returned to Constantinople I did not forget you, but took the responsibility of writing to a friend in America, the wife of a clergyman of your church, and soliciting her to encourage the children of their Sunday School to raise a scholarship of twenty-five dollars (£5) by weekly contributions.

Perhaps other schools would be stimulated to do the same until Mrs. Hay's Memorial School at Joppa shall hold a high place in Christian hearts.

Believe me yours truly, LAURA A. MAYNARD.

To the foregoing testimony in behalf of a Mission that has awakened deep interest among Christians at home and abroad, it should be added that the occupation of Cyprus by England has produced great excitement in the East, and the Arabic races are delighted at having a powerful and law-abiding neighbour. The change of rulers is a manifest benefit to the island, and may influence for good far distant provinces, among them the Holy Land and Syria.

"Already," Mrs. Hay writes, under date of 5th September, "the news of the transfer of Cyprus to England has a good effect. The boys are stimulated to learn the *English language* in the hope of future employment, and several parents have urged the necessity of teaching it."

APPEAL.

Christian Friends,—While so much has been done for other countries, shall we overlook Palestine, a land endeared to us by the sacred associations connected with the life of our Lord? Joppa and Jerusalem are names familiar to us from our childhood, and all profess, at least, to love the land where our blessed Lord and Saviour was born, where He lived and taught, was crucified for our sins, was buried and rose again, having given us eternal salvation. Do you realise that the pure

light of the Gospel is very dimly burning in the towns and villages where He taught, and that total darkness reigns *in general* over that Holy Land? Palestine has probably 1,200,000 inhabitants dwelling in towns and villages, and an unknown nomadic population—Turcomans and Bedouins—who live in tents and wander over the Egyptian and Syrian deserts and mountains with their flocks and herds. Many thousands are without the rudiments of education, and we want the Church in England and America to help to raise these brothers in affliction and in the bonds of unbelief to a knowledge of Jesus and the blessed hope of salvation.

A Mission sustained entirely by voluntary contributions has been established to reach these poor ignorant people, preparing the way for the enlightenment of Palestine by teaching the children the words of Jesus. *Experience has convinced all missionaries who labour in the East that the only hope of accomplishing any permanent good is to educate and withdraw the children from the temptations to which they are exposed at home.* [Our italics.] The child thus becomes a link between the teacher and the parent, and gives the former an influence for good which otherwise could not be attained. It is only by educating orphans and destitute children, and bringing them under the influence of the Word of God, that they can be prepared when of age to go forth throughout the land to establish schools, and thus reach districts hitherto inaccessible to Europeans.

The Joppa School is a means to this end. It is a mistaken idea with people that only large sums should be given to charitable objects: consequently many never give at all; whereas if fifty cents weekly are contributed, the annual sum will more than suffice to support one poor boy. The children of Palestine cry aloud for help. Will you not support them out of your abundance? Do not forget the example of the widow whom our Lord praised for *casting her two mites* into the Treasury.

Those contributing to a scholarship will receive the name of the boy chosen for them to support, and from time to time particulars of his progress.

Five pounds ($25) supports a scholarship for one year.

Funds are urgently required to meet current expenses, and may be sent to Mrs. A. M. Hay, Joppa, Palestine, by cheque or draft; also to Mrs. C. H. Hay, care of the American Consul, Liverpool, England.

The Foreign Board of Missions, 23 Bible House, New York, will forward to Mrs. Hay contributions sent them *specified* for the Mary Baldwin Memorial School at Joppa.

REVISION OF THE NEW TESTAMENT.

The *Post* publishes the following lines from the pen of the Dean of Lichfield:

WESTMINSTER ABBEY,

Wednesday, June 22, 1870.

Holy Communion at the grave of Edward VI., in the Chapel of Henry VII., at the first meeting of the Revisers of the Authorized Version of the New Testament.

Over the youthful Sovereign's grave we bent,
A little company—and then was given
To each, with reverence due, the Bread of Heaven,
And then some silent prayers were upward sent
To God's High Throne, that He would deign to bless
All those who knelt in meek devotion there,
With the strong faith and gentle holiness
Of that sweet saintly King. Moments there are
When strives in vain the overburdened heart
To utter what it feels. Dread Spirit! guide,
With pure intention and with judgment clear,
The students of Thy Word. Do Thou impart
True wisdom, light celestial. All beside
Is dark. Light comes if only Thou be near.

Prebendal, Aylesbury, June 23. E. B.

JERUSALEM CHAMBER, WESTMINSTER.

Friday, December 13, 1878.

The day on which the Revisers of the Authorised Version of the New Testament finished their Second Revision.

Propitious hour! in which we saw with joy
Our hopes well nigh fulfilled, the approaching end
Of nearly nine years' toil. The Almighty Friend
Has blessed our work, and given us to enjoy
His Peace throughout this dignified employ,
His Love has been our banner on our road!
His Truth hath led us, Truth without alloy;
Therefore we knelt, and humbly thanked our God,
Glory to God! for He our minds has taught
To shed some rays of light which He has given
Upon the abiding Word which came from Heaven;
Contented we, if through our careful thought
These living Waters henceforth flow more clear
The longing soul to satisfy and cheer.

Deanery, Lichfield, Dec. 21. E. B.

Literary Notes.

Discussions in Church Polity, from the Contributions to the *Princeton Review*, by Charles Hodge, D.D. Selected and arranged by Rev. William Durant, with Preface by Archibald Alexander Hodge, D. D. New York: Charles Scribner's Sons. 1878. Cloth, 8vo. Pp. 507. $3.50.

Here is a goodly volume, beautifully printed on laid paper, well edited and furnished with a copious index. We congratulate our Presbyterian friends on the energy and enterprise of the Messrs. Scribner in the publication of this, and preceding volumes of Essays by Drs. Shedd, H. B. Smith, and others.

Dr. Hodge, as everybody knows, was a thorough-going Presbyterian, a man of strong convictions, and not afraid to avow them. We get here his opinions on a great variety of questions bearing on his own "Church Polity." There are no temporising compromises, no weak, flabby platitudes, but much earnest plain opposition to what we regard as essentially Christian truth. It is profitable to see *how* and *why*, a man of good mind and moderate learning can so misunderstand Christian Theology, as taught by Catholic Doctors. It was a wise saying of Coleridge, "Consider yourself ignorant of a man's understanding, until you understand his ignorance." What we ought to "understand" is, the ignorance of such able and thoughtful men in all the Denominations around us, of Historic Christianity and Catholic Philosophy. The best kind of controversy, therefore, for us, is the full, positive teaching of all the doctrines, duties and worship which flow from the Incarnation. Their errors are inherited from those who knew not that there was any "*tertium quid*" between a rampant Romanism and a rampant Calvinism. If well instructed in Theology ourselves, we may get much profit from reading such a volume as this, on the principle that a lawyer, who understands *only* his own side of a case, understands really very little of that.

The first Part of this volume is occupied with the discussion of "Preliminary Principles," such as "The Idea of the Church," "Church Theories," "The Visibility, Perpetuity and Province of the Church," its "Relation to the State," "Presbyterian Liturgies," and "Presbyterian Orders in relation to the Church of England." The second Part contains the "Application of these Principles." Throughout there is a vigorous assertion of "Presbyterianism," and an equally vigorous assault upon the Church's Polity. It is this very vigor in asserting their Church Principles, which inspires the vigor we see among Presbyterians in sustaining aad enlarging their institutions, such as Princeton College, and the Union Seminary, and many others. We should like to see a good deal of this vigor among ourselves.

—The multitude of Theological books issuing from the press sets one *musing on many things*. Why do we not have such volumes of Seabury's writings, or DeLancey's, and others who had fixed Catholic principles and the *courage of them?* Thanks to Dr. Hopkins we have had Dr. Mahan's three volumes—the most valuable contribution made to our Theological Literature in the last twenty years. But how were they received? "Damn'd with faint praise," and slurred by our leading Church paper, and far better appreciated by English Churchmen than in our own country. We contribute scarcely anything to influence current religious thought beyond an occasional Sermon or a light Review article. Surely if our Bishops had anything of moment to say, they could as well say it as English Bishops, with their enormous Dioceses and Parliamentary duties. We seem, as to literature, to be stricken with barrenness, and to be only able to shout and make faces at Rome, and keep up a senseless panic about Ritualism. *Quousque tandem?*

Gates into the Psalm Country: By Marvin R. Vincent, D.D., Pastor of "The Church of the Covenant," New York. Charles Scribner's Sons, New York, 1878. Pp. 315, cloth 12mo. $1.50.

This is a bright, wholesome, and helpful book, abounding in apt illustrations of duty and doctrine, as they opened out to the writer from his standpoint, looking into the wondrous beauty of the "Psalm-

Country." The style is that of a man of real culture, and spiritual insight, and but for certain expressions here and there one might think him a Churchman. He uses the translation of Canon Perowne, and his references, and quotations, and general tone, show him to have been a diligent reader of some of the best books of recent English Churchmen. It is cheering to know that such words are spoken to, and by men, who yet separate themselves from us, for reasons which we are utterly unable to comprehend.

A Commentary on the Holy Scriptures: Critical, Devotional, and Homiletical, with special reference to Ministers and Students. By Dr. J. P. Lange. Translated and edited by Philip Schaff, D.D. Vol. XI. of the Old Testament; containing the Prophet ISAIAH, Theologically and Homiletically expounded by Dr. W. E. Naegelsbach of Bayreuth, Bavaria. Translated from the German by Drs. S. T. Lowrie and Dunlop Moore, with Additions. New York: Charles Scribner's Sons. Large 8vo. Cloth, pp. 741. $5.00.

It is almost superfluous at this late day to commend, or even if need were, to condemn a volume in the great German "Bibelwerk" of Dr. Lange, which has been so carefully and ably translated and edited for American readers under the general direction of Dr. Schaff. The enterprise, which seemed at first hazardous, has been a complete, and very marked success. The student may find in this volume on *Isaiah* the latest opinions of German and continental critics, with considerable additions from American commentators,—especially from Drs. Barnes and Alexander. We can observe in the learned "Evangelical" Commentator, Dr. Naegelsbach, a free handling of the Sacred Text, such as is rarely found among English-speaking commentators, and great praise is due to one of the Translators, Dr. Dunlop Moore of New Brighton, Pa., for correcting several errors in this regard. The original notes of Dr. N. are here greatly abridged and condensed, and the Text itself is given with the Hebrew parallelisms and metrical arrangement of Bp. Lowth. It is a very learned and useful commentary of its kind, and though it does not give the deeper mystical meanings which the Fathers always discover beneath the letter and surface of Holy Scripture, yet it has its value, especially for students and scholars.

One more volume, on Numbers and Deuteronomy, will complete the American Edition of twenty-four large closely printed volumes, containing the entire commentary edited by Dr. Lange on the whole Bible, and which has been in progress for the last twenty years.

—Over the gateway leading into Attingham Park there is a motto which, on account of its peculiar succinctness, perplexes even the good Latin scholars to render into English without at least doubling the number of words; it is—"Qui uti scit, ei bona." It is taken from Terence. Speaking of the use of riches, he observes that much must be left to depend on the character of the individual:

Hæc perinde sunt ut illius animus qui ea possidet,
Qui uti scit, ei bona; illi qui non utitur recte mala.

Riches are just what he who makes them is;
Good, if well used; if bad, the fault is his.

—The controversy about Eternal Hope still rages. In a sermon with this title (Parker), the Rev. R. B. Kennard repeats the views of Mr. H. B. Wilson in "Essays and Reviews," which are very similar to Universalism, if they do not reach it. He is, however, somewhat hazy in his statements: *e. g.* "The spirit of man is the self-conscious expression of the same eternal 'Reason,' *Logos*, which was in the beginning with God, and is God."

Fairy Tales; their Origin and Meaning, with some Account of Dwellers in Fairyland. By John Thackray Bunce. Macmillan. 1878.

This book is itself something like the mirror in another Fairy tale. Viewed one way it presents only instruction and learning, seen the other it is all amusement. There is, for instance, a capital account of the Aryan race, and its Exodus; very compact, yet bringing out nearly all we know as to the kind of people they were; of which, indeed, we can know nothing direct, but only through the remains of their language as preserved in the Vedas and Zend Avesta. It gives us something as to their dwelling-place, their manners, their religion, and their legends, as the source and origin of Fairy Tales, and philology and comparative mythology are pressed into further service for elucidation of them. And then withal the Tales are told with a

charming freshness and vivacity. Eros and Psyche, Urvasi and Puruvaras, the Soaring Lark, and many others of the familiar list. By the preface we learn that this volume has been delivered as a course of holiday lectures last year at Birmingham; "it was found that both the subject and the matter interested the young people." we should indeed wonder if it did not; but none the less do we congratulate young Birmingham on being interested, and on finding in such Lectures their holiday pastime. No doubt they were surprised to learn that the story of Little Red Riding Hood is as old as the Aryan, and (p. 186) refers to the Sun and the Night; or that the story of Cinderella has a meaning which they may find out. Time has been when "the young people" were fain to take Cinderella only for a tale, and even Jack and the Beanstalk for nothing more; and perhaps preferred it to be so. But the author of this charming little book will carry them back to the far-off land where fairy legends began, and to the people who made them Thus at p. 33 he connects Cinderella with Rhodopê, and the Hindoo Rajah's daughter and the like, as different forms of the same ancient myth, the story of the Sun and the Dawn; and at p. 189 the germ of Jack and the Beanstalk is found in old Hindoo tales, beans being symbols of abundance. If we may borrow the term, it is this *Comparative* Fairy Tale lore that is the charm of the book and its novelty.—*Lit. Churchman.*

—There is no better little book to give to cavillers and sceptics than Lord Stratford de Redcliffe's work of seventy pages in answer to the question "*Why am I a Christian?*" published some years ago by H. S. King., London. It is full of piety, as well as good sense and logic.

—The best summary in the case of the *Athanasian Creed* and the *Damnatory Clauses* was by Canon Trevor, published by Mozley, London.

—Rev. W. J. Copeland has published a selection of fifty-four of the best of Dr. Newman's "Parochial Sermons," of the ethical rather than the theological character, but adapted to the Seasons of the Christian Year. (Rivingtons.)

—Rev. W. Dawson, in *Church Work* for January (Hayes), has a paper vindicating the high sacramental teaching in S. Paul's Epistles. The late Rev. W. Houghton wrote a series of papers on "Pauline Theology" in the *Ecclesiastic* some years ago, which have been reprinted.

—In the *Nineteenth Century* for January, Mr. Gladstone has an able article on the "Friends and Foes of Russia." Mr. Greg writes about "Conscience," and Mr. Mallock on "the Logic of Toleration."

—Rev. H. R. Haweis has published a capital sermon on "*Shakspeare and the Stage*," a tribute to the Memorial at Stratford-on-Avon. (Kegan Paul.)

—The *Church Times* of Dec. 27, says. We are once more in the midst of what should be our Christmas mirth, but it is long since this festive season seemed to bring with it so little of joyousness. On all sides are dire suffering and distress, and no one dares to advance any hope of amelioration, unless one might venture to put forward the following mediæval saw, which is quoted in last week's *Notes and Queries*:

> Yf Crystmas Day, the soothe to say,
> Fall upon a Wodynsday,
> That yere shalbe an harde wynter and strong,
> And many hydeus windes amonge:
> The somer mery and good shalbe,

As there is every prospect of the prediction being fulfilled, as far as winter is concerned, let us hope that it will also come true of the summer which is to follow, and that its mirth and goodness will extend far beyond the weather.

—In the Contemporary for December. The Abbe Martin's "Rejoinder" to Dr. Littledale and Mr. Gladstone must be so intended on the *lucus a non lucendo* principle, for it is not a real rejoinder to their arguments but a repetition of the original charges, in almost the same words. We do not mean to be rude, but we are afraid that real and sustained argument does not much enter in the Roman "short and easy method" for making converts. At all events, the Abbe, when he urges upon them again and again the query, They have gone so far towards Rome, why will they not go further? utterly misses the point of their reply, which is practically this That in all the steps they have taken they have been approaching in principle, not Rome, but Primitive Christianity; and they have no desire or intention to approach the Roman Church, which has departed from the Faith far more widely by specific addition, than had the English by defects in practice. The "Alcohol Question" continues to be discussed, and heads of the medical profession are gradually pronouncing upon it. The truth is becoming clearer and clearer, as well from the admissions of the friends of alcohol as from the charges of its enemies, that, as Dr. C. Murchison says on page 139 of this number, "A man who is in good health does not require it, and is probably better without it."

—In the Nineteenth Century for December, in an article entitled 'Dogma, Reason, and Morality,' Mr. W. H. Mallock shows, by a practical example, how easy is the transition from widely reaching scepticism to the most submissive belief, not to say superstition. But, with his leave, although Faith and Reason have different provinces, it does not follow that these do not reciprocally interpenetrate each other. No believer is rightfully called upon to swallow down blindly whatever is presented to him as *de fide*, without daring to use his reason as to whether it is solid truth or palpable falsehood ; and similarly no man can form his opinions wholly from reason, nor without taking his first principles from faith This "kill or cure method" is purely Ultramontane, and like most artifices of that kind, profoundly dangerous.

—Persons who wish for a sound and compendious statement of *The Catholic Doctrine of the Christian Sacrifice and the First Principles of Ritual* had better send to Mr. W. Grant (13, Clifton-square, Peckham, S. E.) for his excellent pamphlet, which bears the title we have indicated. We know nothing better suited to put into the hands of inquirers.

Summaries.

FOREIGN.

It is not customary for Bishops to vote in Parliament on questions of life and death, in accordance with ancient Canons, as in the Council of Toledo. The eight bishops present and voting for the Affghan war were Bangor, Chichester, Gloucester and Bristol, S. Albans, Hereford, S. David's, Peterborough, and London. The Bishop of Oxford was present and voted in the negative. The Bishop of Manchester wrote a letter against it. Bp. Ellicott also writes an explanatory letter, saying he voted as a "minister of the Gospel"—("of Peace" left out)—"because the wane of England's power in India would retard the evangelisation of the Oriental world for centuries." It would be a curious inquiry how much the memories of war in India have stood and do yet stand in the way of the progress of the Gospel in India. The Missionaries could perhaps tell something about it. Are the Affghans to be converted by the holy text of pike and gun? like the Chinese, by being compelled to let in Indian opium?

—The papers have much to say about the vacancy at Durham. Some say the Primate and the Lord Chancellor has each a candidate—one Bp. Magee, and the other Bp. Claughton. Others that Abp. Tait, borne down with domestic sorrow, would gladly retire to private life, in which case Dr. Magee might succeed (or Bp. Ellicott). The *Spectator*, however, denies this, and thinks Dr. Tait can not be spared, although it admits that his "Presbyterian element" has led him to one or two unfortunate pieces of policy, of which it mentions the Public Worship Act as one.

—The January *Church Quarterly Review* (not yet received by us) is said to have an excellent article on Pere Hyacinthe and the Old Catholics of France. M. Loyson, at the Lambeth Conference, addressed an application to the Archbishop of Canterbury for the recognition by the Anglican Church of the Old Catholics "as forming a Christian Mission—Catholic and Gallican—placed provisionally under the government of one or several of its Bishops (Anglican) until the day when it shall be possible for us to constitute ourselves a complete and autonomous Church." In behalf of the Committee appointed by the Conference on the relations with Old Catholics, &c., the Primus of Scotland, Bp. Eden, has answered M. Loyson, accepting the proposed "provisional oversight, on condition that the Old Catholic ritual shall contain nothing inconsistent with the Faith of both Churches, or shall be revised on the basis of "the primitive Gallican Liturgy." The Bishop of Edinburgh will be associated with the Primus in this work.

Here is a remarkable and appropriate revival of the ancient fraternal and friendly relations existing between Scotland and France in a new and better cause. The experiment is somewhat perplexing and hazardous in view of the rules and principles laid down by the Conference in regard to *intrusions*, and in view of what schismatic organisations like the O. C. R. and the Reformed Episcopal are trying to do in England and this country,

but we must all hope and pray for the best results. The whole Roman system in this country is really nothing but an *intrusion* on a huge scale, and anywhere, we do not know but it might with truth be said that a Bishop who accepts the Vatican Council of 1870 has practically abdicated the Apostolic office and character of the Episcopate.

—The reply of the Bishop of Oxford to the memorial of 826 laymen in his diocese complaining of the High Church teaching in Cuddesdon College, is one of the manliest documents we ever read from a Bishop. There is no ritualism in the college; the Prayer Book is taught in its natural and historical sense: the teachers are no longer members of the E.C.U. though the Bishop denies the right of any person to interfere with their perfect liberty to be members. The memorial makes no charges, though some of them are magistrates, and ought to know better: very few of them ever contributed to or did anything for the College. The Bishop deprecates such associations as the C. A. and the E. C. U.: more people desert to the sects than to Rome, and more still to vice and immorality, which are the most serious losses: and to cap the climax, the Bishop says to these horse-racing lords and gambling squires "To spend life, as some seem to do, in a round of selfish pursuits and amusements interrupted once in eight or ten years by a 'No Popery' panic, (as a proof of their religion,) is not a very *noble* career, and one which can do the Church of England no good." What Protestant Episcopalian laymen are really afraid of, is of getting *too religious*, of having the practical duties of religion brought too close to them, "having too much of a good thing," and their worldly instinct points out where the danger of this lies.

The memorial is the result of soreness at the defeat of resolutions against Cuddesdon in the recent Diocesan Conference, when some of the lay lords wanted back the Prayer Book of 1552.

—It is curious how some people argue hat to teach the *natural* meaning of the Prayer Book sends young men over to Rome. But suppose a young man finds from Scripture, Antiquity and the Prayer Book that Baptismal Regeneration, Apostolic Succession, Real Presence, Priestly Absolution, &c. *are true* parts of the Gospel, he will go to Rome only in case he is led to believe what the Low Church tell him, that these things are not believed or tolerated in the Anglican Communion, and that it has no priestly or sacramental gift. Their reasoning is precisely as if we should say, a convert to Rome must anyhow be a Trinitarian before he can be received: therefore let us teach Socinianism in all our Seminaries! and *was* not that, after all, the *raison d'etre* of Unitarianism?

—An *Office of Devotion, for Parish Guilds*, chiefly from the "Priests' Prayer Book," edited by the Guild of Holy Trinity Parish, Danville, Ill., (Rev. F. W. Taylor) is an admirable compilation for the purpose.

—Our English papers and periodicals have been much delayed this month.

—The verses in the *W. Church* of Jan. 25, headed, *At Rest*, and attributed to E. R. W. in the *Churchman's Companion*, first appeared in the ECLECTIC for July, 1877.

—We are glad to hear that the Rev. W. J. Knox Little, the eloquent Missioner, is coming to Canada and this country to conduct Mission services.

—The Ritualistic school in England is the link by which Old Catholics in France hope to effect a union of the Gallican Church with the English against Ultramontanism.

—It is said that fifty per cent. of those ordained at Durham at the last Ember Season, were *non*-university men. Bp. Ellicott is talked of as successor to Bp. Baring in this fabulously rich see. His vote in Parliament for the Affghan war, against which even Bp. Fraser protested, may help him with the Cabinet. There would be some fitness in it, for everything is reduced to his level, and he would have no S. Raphael's to harry, though we cannot say as much of the Socialist disciples of Mr. Arch whom he wanted to have ducked in the horse-pond. If he gets it

"O Sapientia" will in one sense, at least, (*the political*) have justified his name.

—Besides his encyclical against the evils of the day, as seen in Communism, Atheism, and the unchristan laws and practices in regard to marriage, Pope Leo has the common sense to see the impracticability of observing so many holy days in our modern civilization, and has actually proposed a revision of the Calendar with a view to reducing the number of days of obligation.

—The Bishop of Capetown has in his diocese some 5,000 Mahomedans, who are chiefly employed for labour in the neighbourhood of Capetown, some of whom exhibit a desire to know more of Christianity. The Bishop thinks there is an opening for missionary work among them, and urgently solicits help for maintaining a clergyman of experience, who is ready for the work if only funds can be obtained. It appears the Bishop, during his stay in England, has obtained 1,257*l.* of the 5,000*l.* required.

—The Bishop of Madras has issued a circular recommending a due observance of the day of intercession. He therein says: "The number of accessions, according to recent returns, has risen to 33,000, These are no longer confined, as at first, mainly to the districts of one of our missionary societies, but extend over almost all parts of Tinnivelly. The number is in the S. P. G. districts, 22,000; in C.M.S. districts, 11,000."

—Abp. Tait completed his 67th year Dec. 21st. He was translated from the See of London to the Archiepiscopate in 1868.

—A correspondent of the *Church Times* speaks of Dean Bond, the new Bishop of Montreal, as a man of immense capacities of work, and as very much resembling in all respects Mr. Cadman, rector of Trinity, Marylebone. His parish (S. George's) has been a model of systematic church work, with its district visiting, temperance clubs, Bible classes, mothers' meetings, week day services, &c. He adds:

The Dean's church would astonish you. St. Alban's, Holborn, can't hold a candle to St. George's, Montreal. Polychrome of the most superb description; gold laid on with an unsparing hand; stained glass windows of great value; combine to form an interior seldom equalled never surpassed. So splendid is it that the sobriquet of St. "Gorgeous" has been adopted. Father Grafton, who went to see it, told us that many American bishops would not allow, even to an Evangelical clergyman, so sumptuous, striking, and Catholic-looking a chancel.

The one blot on this great work is the profane custom, first introduced under Bp. Oxenden, of Evening Communion.

—The son of the late Bishop of Lichfield, the Rt. Rev. John Selwyn, Bishop of Melanesia, was present at the funeral of Sister Dora at Walsall.

—The Bishop of Haiti, who when attending the Lambeth Conference was the first negro preacher in Westminster Abbey, found on his return home applications from three Anabaptist congregations in the north of the island, asking to be received into union with the Church. This will forthwith be done.—*Church Bells.*

—The conflict of Judges as to the Mackonochie case, has not only caused the C. A. to stop the Prestbury case, but the Archbishop to refuse proceedings against Mr. Lowder of S. Peter's, London Docks. Lord Penzance is so irritated at C. J. Cockburn's pamphlet, that he has declared publicly that he would not read it. The C. J. of the Queen's Bench tells him he was trying to administer a law (ecclesiastical) with which *he is not acquainted*, and intimates, too, that this is the difficulty with the Privy Council as well, and with withering sarcasm adds: "Those who follow your lordship's reasoning may be led to think that in your present frame of mind, you must look with envy on the authority of the Cadi, and with admiration on the sublime simplicity of Oriental procedure" That will do for Abp. Tait's new Court.

—The E. C. U. has now 17,750 members and associates, of whom 2,500 are clergy. Increase during last year 1,585, losses by death and resignation, or nonpayment of dues, 1,146. Some of the bishops are getting as bitter against clergy joinnig it, as they were against those of the S. S. C. Ten bishops belong to it, mostly colonial. Archdeacon Denison writes of the Bishop of Oxford's state-

ment that it has "stirred up rival organisations" as a "little too bad." He says that six years before the E. C. U. was organised in 1859, that is in 1853, he was prosecuted for teaching the *Real Presence*, and he has the circular issued in 1857 appealing for "more funds" to continue the prosecution, signed by "Shaftesbury, A. Kinnaird, C. L. Bevan, Wilbraham Taylor," great names on the Church Association List. It was for *defence* against such persecutions the E. C. U. was organised, and *not* for the purpose of prosecuting or harrying anybody.

—Bp. Goodwin of Carlisle has written a letter to Canon Harper, explaining how he came to change his views on the vestment question, as he announced at the Church Congress. The Canon, who is no Ritualist, has published a Reply in which he entirely upsets the Bishop's version of the Revision of 1662. He actually shows that the Privy Council's arbitrary logic is precisely equivalent to the following:

Says a schoolmaster, "As to schoolwage I mean to maintain the *status quo*." And he goes and puts out his Notice, "Threepence a week." Says my argument, "This man believes the *status quo* to have been threepence." Says your Lordship, and the high court with you, "*We* are entirely satisfied that the *status quo* was twopence. *This man*, therefore, by his threepence must have meant twopence. What is wanted is, to read into his Notice '*minus* a penny.' Judgment accordingly."

The Canon adds to this:

I entirely agree with your lordship that we have no right to class the Bishops of the Restoration as "knaves." But there is an alternative word often used with "knaves," and, really, if the bishops meant to make the vestments illegal, and, with that purpose, referred us for our rule to the one Book which legalises them, (1st P. B. of Ed. VI.) I should hardly know what to say as to the alternative word.

—The Puritan Party are denouncing the new Bishop of Lichfield for discouraging the Wolverhampton prosecutions He tells them they go far beyond the Ridsdale Judgment in what they wish to put down, and he refuses to forbid processionals, the *Agnus Dei*, &c., though he prohibits wafer bread, which Mr. Ridsdale was *acquitted* of using.

Abp. Tait, too, is reluctant to allow any further proceedings till the conflict of the Judges over the Mackonochie case is ended. It is rather extraordinary that the *Government* should undertake the costs of the appeal from the Queen's Bench to the House of Lords, while Mr. M. has to bear his own costs. It is a direct contribution to the Prosecution Co.

—The Bishop of Lincoln has issued a pastoral letter to the clergy and laity of his diocese, in which he insists on the importance of maintaining the Church schools throughout the diocese, and suggests simultaneous collections for educational purposes on a school Sunday.

—The Vatican organ, the *Voce della Verita*, says that after eight years' expenditure and efforts British and American Protestants in Rome have succeeded in inscribing seven hundred persons on their roll. The Roman population since the incoming of the Italian Court includes a very promiscuous company of religious nondescripts, and Protestantism had a not unfavourable mine to work in. Yet this is the result of efforts announced with such a flourish of trumpets, and in other Italian cities the failure has been greater.

—The O. C. R. (*Order of Corporate Reunion*) is a new secret organization, probably manipulated by Cardinal Manning and the Jesuits, which, like the Cumminsite sect, is trying to introduce a new Episcopate into England. It is said that Dr. F. G. Lee (author of a book on Mediæval miracles, or something of that sort, which for its superstitious credulity we declined to notice at the time,) has been made a bishop by the secret coöperation of some unknown Greek, Armenian and Roman ecclesiastics, and the idea is that people may remain members of the Church of England and use its sacraments, but receive confirmation from the O. C. R. bishops on the ground that the existing Bishops have abdicated their proper functions or are practically apostate.

We do not see that the Ritualist papers give them any countenance whatever, The *Church Review* calls them "schismatics," and a correspondent of that paper in a long article charges them with *rebaptising* their members, and with other

things that show a conspiracy to discredit the orders & ministrations of the Church. A consecration like that of Dr. Lee must be void and without authority, as the parties had no *mission* and were acting in an Episcopal jurisdiction already filled. It cannot get off with a pretence of being only a *guild* in the Church of England. The same writer adds:

Bishop F. G. Lee comes down to Hammersmith and gives us a long tirade, full of charges against the bishops of the Church of England. He tells us that the Archbishop of Canterbury has declared that neither he nor any of the bishops believe the Athanasian Creed. But when we ask to be allowed equally to inquire into the faith and principles of the bishops from whom the O. C. R. have received succession, we are refused. A Roman, a Greek, and an Armenian bishop, we are told, have co-operated to consecrate the bishops of the O. C. R., but who these three mysterious personages are we are not to know. We have heard of a man who professed to be an Armenian bishop who recently imposed upon some of the leaders of the Old Catholics, but whose pretensions were presently discovered. Is this the man who has assisted in consecrating the bishops of the O. C. R., and in virtue of whose claims we are grandiosely told that the O. C. R. unites the succession of orders in the Greek, Roman, and Armenian Churches? And who was the representative of the Roman Church? Was he some disreputable bishop disowned by his church? Or was he acting with the connivance of the Roman hierarchy, who doubtless are sufficiently far-sighted to perceive that few will be permanently satisfied to rest their claim to be Catholics on the pretensions of the O. C. R., and that when the O. C. R. has sufficiently trained its members in distrust of the Church of England, the Roman Church will be apt to receive a goodly share of converts?

—The C. M. S. gives a pledge that the Tamil Cooley Mission shall hereafter be conducted on Church of Englaud principles, and the Bishop of Colombo promises to recognise it.

—The Liverpool Mission of Advent has been far more successful than that of 1873, most of the Churches taking part. S. James' Church advertised it with a striking notice carried round the tower near the top, in large red letters on a white ground, "Come to the Mission." The principal missioners were Mr. Aitken, Rev. H. Smith of Lincolnshire, and Rev. J. P. Waldo of London.

—The First Lord of the Admiralty has forwarded a Prayer and Hymn Book ("Hymns Ancient and Modern") to each of the detachments of Royal Marines who accompanied their Lordships to Cyprus, "as a memorial of the voyage."

—The Christian Evidence Society have been so much encouraged by the success which attended the delivery of their lectures in Paris, that they propose to produce them in a permanent form.

—The Bishop of London refuses to allow fresh proceedings against Mr. Mackonochie, till the appeal from the decision of the Queen's Bench is settled.

—There was no service at S. James', Hatcham, on Christmas Day. Mr. McColl has gone to S. Mary Magdalene's, Paddington.

—The Archbishop of York and 25 Bishops held ordinations on S. Thomas's Day and the 4th Sunday in Advent, when 422 gentlemen were admitted into Holy Orders, the deacons slightly preponderating. There were 29 literates, of whom more than half were ordained in Winchester and Norwich dioceses.

—Dean Stanley preached in the Abbey a very beautiful sermon on the death of the Princess Alice. In his service for the children on Innocents' Day he told the pathetic story of the death of a little match boy at Edinburgh—a story he picked up in this country.

—The Church *Review* advises Prof. Fawcett not to draw inferences against theology from the divsions among Christians. It says;

Political economists are finding out that their wonderful science with all its certainty succeeds rather worse than theology. Thirty-two years after the triumph of free trade, Mr Bright and his disciples wake to find the whole world Protectionist, England being the Athanasius of political economy. France, Germany, and Italy are crusaders in the cause of Protection. But the unkindest cut of all is the obtinate heresy of that most enlightened community the United States. After all, theology is not the most uncertain of sciences. What makes the comparison more curious is that whereas theology exposes itself to misunderstanding

by worldly men, because its leading object is not to subserve worldly interests, the object of political economy is to teach men what most conduces to their temporal welfare.

—Lord Penzance writes to Chief Justice Cockburn, declining to read his letter in reply to the former's criticisms of the decision in the Queen's Bench. Some paper says by this course Lord Penzance "remains master of the situation." So does the Canine animal who walks out of doors when he discovers preparations for his ejectment. The *Church Review* says:

The *Record* is growing cynically frank in its old age. It mourns over the break down of the Ritualistic prosecutions, and ascribes it to the want of sufficient care on the part of Lord Penzance to exclude the remotest taint of ecclesiasticism from his court.

Perhaps it is a prophecy of future changes that the organ of the Prosecution Company avows itself unreservedly ready to make a Jonah of Lord Penzance. He has, we are told, made blunder after blunder. He summoned Mr. Tooth to the wrong place, and subjected himself to an action for false imprisonment. He exceeded his powers in Martin *v.* Mackonochie. His judgment, or his apology for not giving judgment, in the Prestbury case was an indecent attack on the Lord Chief Justice. But in spite of his miserable mismanagement, there is no reason to doubt that Mr. Mackonochie will still be laid by the heels. Evidently somebody is coming to save the P. W. R. A. court from contempt.

—The *John Bull* of Jan. 4, says: the Rev. H. A. Walker has at length been presented as the new vicar of St. James', Hatcham, to be inducted to the living after the Christmas vacation. Mr. Walker has announced his intention of celebrating the Holy Communion at 8 a. m. with vestments and lights, to be followed at 9 o'clock by Matins without music Evensong at 3 p. m., also quite plain, will close the services for the Sunday. As a rule no sermon will be given.

—The *Universe* alleges that the Old Catholic Bishop Reinkens is about to marry a lady in Boppard.

—As showing the state of poverty at present existing in Berlin, M. Zimmermann, a member of the German Parliament, has pointed out that in the course of one year two hundred thousand persons have been prosecuted for non-payment of income tax, and that in the great majority of cases a seizure of the effects of the defaulters yielded nothing. More than one hundred and twenty thousand persons were prosecuted for having failed to pay their rent.

HOME.

Our leading article is a very able defence of the Anglican position in declining to define the *quo modo* of the Real Presence. The only thing that ever seemed to look in that direction is the Black Rubric. As Dr. Pusey points out in his remarkable discourse on Science and Religion (which we also reprint), the Church must decline to identify herself with particular theories of physical science, and much more with particular theories of transcendental philosophy. Let Idealism and Materialism take care of each other: the Church receives her Mysteries by *faith*—and this is what old Bp. Geste meant by his expression "after an heavenly and spiritual manner," after a *supernatural* and *mystical* operation. If Mr. Hudson had borne this in mind he could have spared his long and rather wearisome tractate on this subject.

As to *dividing* our articles, we think our readers will generally find that what we do give them is as good as a complete *monograph* each time. There are few papers, or sermons, nowadays, incapable of division. We wish there were more.

As to original matter, the Head of one of our principal Educational Institutions writes us: "The ECLECTIC is the only periodical, so far as I have had the opportunity of observing, that calls forth original articles of real merit from the pens of American clergymen and churchmen."

We do not quite like the faulting of the Church's order in the Confirmation office, or making it responsible for the too long postponement of that sacramental rite. Mr. Lendrum showed, in some papers we have printed (vol. iv. pp. 405–462), that nothing in that office prohibits a much earlier age than is usually allowed. The *question*, however, shows that it must be an intelligent act on the part of the recipient. The direction at the end of the Baptismal Office, surely requires the sponsors to "bring" the child, "so soon,"

&c., which certainly implies no allowance of postponement beyond the earliest years capable of proper instruction. It ought certainly to be done while the child is yet under parental care, and before he goes forth to the temptations of the world Dr. Corbyn certainly touches one of the chief practical evils of Church Discipline, worthy of the earnest attention of bishops and pastors.

—One of the most excellent of the little books published by the S. P. C. K. and sold by Pott, Young & Co., New York. is "*The Rule of God's Commandments*," by Geo. Edward Jelf, M. A., vicar of Saf fron Walden. It is the best commentary on, and practical illustration of, the Decalogue as incorporated in the "Law of Christ," we have seen. It should be in every Christian family. It shows, too, how the principle of *duty* is based not on the prospect of reward, but on the Love of God. The Greatest is Charity.

—Is it possible that this story from the *Living Church* can be true? If so, it shows more rapid degradation of sectarianism in the West than we had imagined:

The *Living Church* states that out of 1,234 Baptist "churches" in the State of Kentucky, there are but 35 in which ser vice is held every Sunday. In three there is preaching thrice, in 59 twice, and in 1,-159 only once a month!

—Mr. James Vick, the celebrated Florist and Seedsman of Rochester, N. Y., publishes a "Floral Guide" and an "Illustrated Monthly," which must be the delight of all horticulturists and lovers of flowers. They are marvels of printing and decorative art. The *Monthly* especially is a capital means of carrying *floral education* into every household, what with its vast amount of information, and its readiness to answer the simplest questions even of the veriest bunglers, and certainly, people of very good education in other respects, are often but bunglers in the matter of flowers and seeds. Mr Vick, in his January number, has a fine article on floral decoration of Churches. We have had experience of Mr. Vick's seeds, and always found them what he represents.

—The Puritan sects in England have just started a new journal as a sort of international representative of English, American and Continental anti-Episcopalianism, which they have given the self-contradicting title of the "*Catholic* Presbyterian!" Why, there are even Episcopalians who are afraid of that word *Catholic!* But as the Methodists have tried to spoil the word Bishop, so perhaps the intention is to reverse the word Catholic, which was formerly used to *distinguish* the Church from all heretics and schismatics, and make it stand as a comprehensive term for all who are *opposed* to the Church—*a lucus a non lucendo*. But one might as well say "*Universal* Calvinist," or "General Particularist," or "Unlimited Predestinarian," as to say Catholic Presbyterian. But we suppose it will have to be something of the sort, seeing the Presbyterians of England, if not New England, are mostly Socinian.

—The Journal of the 50th Diocesan Convention of Kentucky (Rev. L. P. Tschiffely, Sec'y), is very handsomely gotten up, and contains Constitution and Canons. Number of clergy 41, lay readers 30. There are four Convocations, the Dean of each appointed annually by the Bishop on nomination of the Convocation. The Presiding Bishop, the venerable Dr. Smith, continues his residence at Hoboken.

—Dr. Egar's Paper on the Canon Law relating to Parishes in Cities, is marked by his usual research and ingenuity. The gist appears to be that the Digest of 1859 did not repeal or supersede previous legislation—that the concurrent jurisdiction of two or three old parishes over a whole city or town, continued as a vested right, and that a Bishop and Standing Committee could not organize a new parish in such city or town, without the consent of the others, or a major part.

We cannot but believe that this matter of concurrent jurisdiction *over a whole city*, was ended by the 2d Section of Canon 12, Title I., together with 2d Section of Canon 5, Title III. of the Digest, which make the whole matter depend on what is the smallest subdivision of a city reg-

ularly *recognized by the Bishop and Standing Committee* as the limits of a parish. In this diocese so far, it has been a *ward* or township. Of course within those limits consent is necessary, and of course a Diocesan Convention can legislate on the matter, but until it does, the thing lies in the hands of the Bishop and Standing Committee. If there is a Diocesan "regulation," no doubt that must be followed. We are glad to see that full consent was given to the organization of Trinity Mission in the 12th ward of Milwaukee.

—Rev. Dr. Harison has issued in his parish of S. Paul's, Troy, the admirable Church Almanac of the S. P. C. K., with a cover containing the parochial appointments. &c.

—The Editor of the N. Y. *Evanglist* like *Irenaeus* of the *Observer*, travels occasionally. He has been visiting Oberlin and Racine, and his account of the latter shows how real refinement and Catholicity will impress even the strongest advocates of schism and sectarianism He goes into ecstasies over the grounds and buildings, "which seemed to surpass in convenience and beauty of arrangements, those of any other new college that I had seen." He adds :

"But the gem of the place is the Chapel, which is an exquisite piece of work, with its Gothic arches and stained windows, and stalls on either side; after the manner of English chapels. Here every evening is a Vesper service, chanted by a choir of boys dressed in white, as in the choirs of English cathedrals. It is "artistic" in high degree, but the impression, I trust, is more than artistic. Who can doubt that very many listen to these old prayers and hymns—which have been chanted in the Church for generations, and which are associated with the living and the dead—with a tender and solemn feeling, with a pure and true devotion? Perhaps, if we were to make a comparison, we should find that this service was more impressive than the very informal way in which professors and students sometimes hurry through "college prayers."

One thing I observed at Racine with admiration : it is a religious College. There is no attempt to divorce education from religion. True, it is under the control of another Church than ours, and of one so "High" that it would perhaps ignore our claim to be a Church at all But at least its founders and its teachers "believe in God the Father Almighty, and in Jesus Christ his only Son our Lord." There is no danger that its chairs will be occupied by men who, while teaching science, will secretly instil into their pupils' minds the poison of Materialism or Atheism ; who while teaching geology and astronomy, the science of the earth and of the heavens, will ignore the Creator of them all. Considering the danger we run in this country of drifting away from all faith, I say, Better a religious man of any kind—an enthusiast or a fanatic, a Ritualist or a Romanist—than one who sneers at all religion, and sends young men afloat on the world with no belief to guide them, to make shipwreck for time and for eternity."

In his further remarks, however, our Puritan friend, seemed to see nothing but the fascination of Aesthetics, as if Christianity were but a school of sentiment, instead of the life of an identical and continuous Institution of Christ on earth.

In Memoriam.

ALICE,

GRAND DUCHESS OF HESSE DARMSTADT.

Died December 14. 1878.

Crown her pale brow with loftiest coronet;
Entwine love's myrtle with the hero's bay;
On her pure heart the whitest lilies lay,
And be each leaf with reverent tear-drops wet.
There was no grace of love she did forget;
And, having worked while it was yet the day,
Her bright example, star-like, o'er the way
Of noble effort shines, and shall not set.
The last to bend with ministrations sweet
O'er him whose life her model seemed to be;
She is the chosen first to share and greet
The birthday of his immortality.
To heal her dearest she laid down her life;
Faithful to death—true Mother and true Wife!

—*John Bull.* E. G.

In Memoriam.

Dec. 14, 1878.

Atra dies, nostris quantum mæroribus addis !
Regia non uno vulnere corda feris.
Heu ! mors abripuit nimis immatura puellam,
Quæ fuit insignes inter habenda nurus.
Quo desiderio plorat Germania alumnam !
Anglia quo natam mæsta dolore gemit !
Cui regale genus, claraque ab origine nomen,
Maxima laus virtus nomine digna fuit.
Illius officium Pater intermortuus olim
Noverat, assiduus quale parabat amor;
Noverat et Frater; populi quem publica vota
Incolumem patriæ restituere suæ.
Anxia dum mater dedit ægris oscula natis,
Letiferum imprudens combibit ore malum.
Lenivit curas aliorum : non sibi vixit :
Fæmineum exhibuit, numinis instar, opus.
Nunc secura animam recreat felicibus oris,
Filiolæ mater nunc bene juncta suæ.

W. P. A.

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THE NATURE OF FUTURE PUNISHMENT.

BY DR. W. D. WILSON.

Questions relating to the nature and duration of the future punishment of the wicked, have received of late a good deal of attention. The discussions have been prompted, so far as I have observed, by a desire to avoid the impression of harshness, not to say of injustice and cruelty, on the part of the Final Judge, which many of the popular representations of eternal punishment have produced.

In the present essay, I have no intention to discuss the question of the *duration* of the punishment, any farther than allusions to it, and statements in regard to it, will come in incidentally. I am concerned rather with the question of the nature of that punishment.

It hardly needs to be said that we *know* little or nothing of the nature of that punishment, except what has been disclosed to us in the Holy Scriptures. And they seem to have aimed to impress us with the *horribleness* of it, rather than to give us any very definite conception with regard to either its nature or duration.

The words and statements in regard to future punishment seem to me to be regarded as belonging to three classes:

In the first class I should include such epithets as Gehenna, Sheol, Tartarus, "outer darkness," &c. if there are any more of that kind. They can hardly be thought to denote anything concerning the *nature* of the punishment. Gehenna was a place near Jerusalem, where all the filth and garbage of the city was thrown. It was doubtless a very disagreeable and repulsive place. But certainly, no one ever supposed it was really and literally the place of future punishment. Tartarus and Sheol are names borrowed from Greek and Hebrew mythology. But I think we can hardly suppose that the Christian writers in the New Testament intended to adopt either the Hebrew or the Greek notion of the place and condition of the dead which those words were used to express. "Outer darkness" is more general; but yet it suggests but little in regard to the nature of the punishment, and is interesting in the present connection because as it seems to

me, chiefly as suggesting the question whether there is to be a *local* and *visible* separation of the wicked from the righteous in the next world.

In the next class, I should include all such words as "lake of fire," a "burning fire," a "gnawing worm," &c. I think it manifest that none of these terms can have been used to indicate the *nature* of the suffering. It is contrary to all our notions of the soul, to suppose it can be subject to pain from such sources, or by such means. We must, I think, abandon all idea of the spiritual nature of the soul, or admit that all the expressions of this class are only figurative; used to impress us with the horribleness of the future punishment, rather than to instruct us with regard to its nature.

I come then to the third and last class of words—if that can be called a class which includes only one. Our Lord's statement, as recorded in St. Matthew's Gospel, xxv: 46 is, "These shall go away into everlasting punishment, but the righteous into life eternal."

It seems to me that this was a case in which none but literal expressions would be used, if, indeed, the subject matter is one that will admit of literal expressions at all. Hence I take "life eternal" as literal. It is "life," and not "death;" and I also accept the statement eternal as literal, even in its most modern sense—unending. So, too, I take "everlasting punishment" as literal, so far, at least, as the adjective is concerned. I think all the efforts to show that the word *need* not be taken in its most comprehensive sense are unsatisfactory, and, in fact, unsuccessful. *It may be* that the words were not so intended; but it is a dangerous liberty to so interpret them.

With regard to the other words, "go away," "go away into everlasting punishment," I have my doubts. The future world—the world of spirits —must be so unlike the present in regard to all the questions of space and of place, on which the going *away*, or any *local* separation depends, that I do not think it safe to dogmatize—or base either an argument or an article of belief on any assumptions in regard to that class of attributes. There may be *separation in kind* and *in condition*, without separation in place.

I come then to the word "punishment," as it is in the English Version. And that word it is which has suggested the whole of the *theory* which I have to present. I call it a theory, for that is what it is; a theory—a mere theory, and nothing more.

The word in the Greek is κόλασιν, and has, as I have said, suggested to my mind all the thoughts that are to follow in this essay. Perhaps the most elementary and primal thought suggested by the word to one familiar with the Greek, would be when used in a moral connection—restraint, compulsion, and even coercion. Like all words denoting mental or moral phenomena, it was derived from a use in physical nature, and I give the words from the Lexicon in the order in which they there occur: *to curtail*, *dock*, *prune*, *to keep within bounds*, *hold in check*, *bridle*, and then (in the

moral sense,) to chastise, *to correct, to punish*," and finally, to constrain or compel one to do that which he would not willingly do. And as another meaning that is somewhat suggestive, nouns derived from this root come to be used to denote flattery, and flatterers. The connection is uot very obvious, but it is none the less real for being subtle. Those whose instincts and acts are not right, or such as meet approval, are obliged to resort to concealment, or efforts at it, to escape punishment; and they are pretty sure to resort to flattery and fawning as a means both of escaping punishment and of securing the ends they desire, which, however, they are conscious that they are not worthy to gain, or know that they are not likely to gain by open and straightforward means.

The word seems to have been used first in the vineyard, and with reference to the process of trimming and training the vines; cutting off the shoots when they were too numerous, or showed a disposition to grow where none were wanted, or where they would only annoy and injure others; and then to compel them to grow in directions and run out where they had not manifested any disposition to extend themselves. Hence, "to prune" meant not only to cut off and restrain, but also to constrain and turn into directions different from that which was naturally chosen or taken by the plant when left to its native instincts, or the mere *natural* influences that were at work around it.

Although κόλασις is directly from κολάζω, it is akin to κολούω and κωλύω, which are more frequently used in the sense here intended: κόλασις is used in but one other place in the New Testament, 1 John iv. 18: ',fear hath torment"—restraint, compulsion. It does undoubtedly make us unhappy; but more than that, it puts us under constraint. It does not permit us to do as we would. And it very often *compels* us to do as we would not. There is no liberty, or freedom, where there is fear.

The verb κολαζω is used but twice in the New Testament. In Acts iv. 21, "finding nothing how they might *punish* them," and 2 Pet. ii. 9, "reserve the unjust unto the day of judgment to be *punished*." The example in the Acts does not afford any particular assistance. It may have meant merely restraint, or it may have meant the infliction of suffering; for undoubtedly that was often the only thing that was thought of when the word was used. The text from St. Peter is germane to the uses already cited from St. Matthew and 1 John iv. 18. The passage from St. Peter's Epistle, therefore, may be regarded as throwing no light on the subject before us—as neither a hindrance nor a help to the view I would present as bearing upon and indicating anything in regard to the nature of future punishment.

Now my suggestion is that all that is revealed or taught us in the Holy Scriptures in regard to the *nature* and *severity* of future punishment, is that it is a *state of restraint and constraint:* restraint, so that the wicked shall *do no harm:* and constraint, so that they shall be compelled to *do whatever is necessary* in order that their *not* doing, or sins of omission, shall be no

source of annoyance or unhappiness to others—restraint and constraint, so that by neither omission nor commission can they transgress God's laws, so far as outward acts are concerned, nor yet omit to do anything on the performance of which either the happiness of man or the glory of God depends.

The theory is, in fact, that what there is, and all there is, of future punishment for the wicked, is a compulsion to do right—to act and behave as they ought. And it will be compulsion and restraint only, because they take no pleasure in doing right—because their tastes and choice are to do what they cannot do, and not at all in the direction of doing what they ought to do, and will be *there*, as they are not *here*, *compelled* to do. The righteous, on the other hand, having been renewed here, will do just what it pleases them most to do—the things that are right in God's esteem, and that, too, without let or hindrance. The two classes will be alike in this, that they will do right—but differ *toto cœlo* in this: the one from choice and with unspeakable delight—the other from necessity, from restraint and compulsion—with reluctance, at any rate, and perhaps with inexpressible vexation and "gnashing of teeth;"—a pain that is not unfitly described by "the fire" that is unquenchable, and "the worm" that gnaws ever, bnt dies not.

I proceed now to speak of this view of the future punishment of the wicked, in three or four of its more important relations, and in the course of these remarks it will receive further illustrations, and, as I tiust, further confirmations.

I. In relation to the attributes and Moral Government of God.

This theory does not involve or imply any infliction of pain or suffering merely because one has sinned. It simply represents God as compelling men to do right. There is nothing in this that can be regarded as cruel, unjust, or vindictive. He inflicts no pain for what is past; He is represented merely as keeping men from doing wrong in the present and for the future. It is true that men are born into the world with natures somewhat corrupted and perverted—"very far gone from original righteousness." That is a fact. No human being is born into this world without instincts that will develop to a greater or less extent into thoughts and acts that are wrong. It is no part of my present purpose to discuss this fact. Wrong doing, mistakes and errors are inseparable from free agency; and free agency is indispensable as a condition of rising above the brute creation. The brutes have none, and can never arise to character and to the happiness that comes from character—the doing of good and the enjoyment of what is above the mere brute instincts. God had no beginning, and therefore this law does not apply to Him. The angels may have been created with fully developed moral natures. And yet, even they are *capable* of falling. The brutes are incapable of rising, and man alone seems to be capable of rising from their condition to the estate of angels. Is not this glory enough? something to be proud of, in its way?

But the possibility of rising was inseparably connected with freedom; and with the possibility of rising by the exercise of freedom and personality there was the contingency, and perhaps the certainty, of much that is wrong.

And that wrong bias in our nature which we call original sin, or depravity, has become hereditary. This may seem to some as an unnecessary peril, or hardship, of our condition. But then, it is only a part of the law of "heredity," as it is called, whose influences are on the whole most beneficial. We might as well complain of the law of gravity, because falling masses sometimes cause pain and loss, or even take life. This very law of heredity is one of the most powerful agents in the recovery of the race from the state of degradation into which it had fallen. No; I think on the whole, that it is best as it is.

And assuredly there can be no great hardship in the fall and inherited corruption of our nature, if God has also provided a means of restoration, so that each one can avail himself of it if he will.

There are certain fundamental facts to be considered:

(1.) It is founded in the nature of things, that certain duties and moral principles shall lie at the bottom and the foundation, as indispensable conditions of happiness in any world where more than one moral agent is to live. Among them are truthfulness, benevolence, justice, &c. These are as necessary to a moral world, as the facts that two and two make four, or that a straight line is the shortest distance between two points are, in the physical world. God could not make it otherwise, if He would; and He, being righteous, would not, if He could. It would give the wicked the advantage, and make the righteous unhappy.

(2.) God has the right—and it is an act of mercy on His part to do so—to propose any means that may seem to Him best for bringing men to righteousness and holiness. He can ask them to believe in Him, on giving sufficient evidence of His existence, and of His commands. He can require faith and obedience; the use of Worship and the Sacraments; the exercise of faith and the discipline of Church fellowship, as means of restoration. And *in fact* He does now; for He gives them the aids of His Holy Spirit. And this is mercy, prescribing the best means of restoration and helping men to do the work—"working in them both to will and to do His good pleasure."

It seems to me, therefore, that on this side it is all goodness and mercy. And for punishment? Why, it is only restraining men from doing wrong any farther or longer, and compelling them to do right. He gave the opportunity for regeneration and renewal, so that to do right would be their choice and their pleasure. But they neglected the opportunity, they spurned the offer, and now He will let them do wrong no more, though He cannot convert them without their consent. Surely there is no cruelty, injustice, or hardship, in preventing them from doing wrong.

II. Now for a few words in regard to the relation of this view of the future punishment of the wicked to the wicked themselves.

It was doubtless the object in revealing the future life, to influence men to do right. And as I have already intimated, I cannot doubt that much of the language of Holy Scripture in regard to the condition of the unrighteous in the future world, was used rather to impress us with its awfulness, than to instruct us with regard to its nature. Hence the expressions Gehenna, Tartarus—"the unquenchable fire," and the "undying worm." And the question is natural, will not the view here suggested deprive the future of most of its terrors to the wicked?

I think not. It is restraint and compulsion. *It is the loss of liberty.* Let us think of that. Liberty for the righteous and holy man is freedom to do what is right. But for the unrighteous man it is, in his estimation, freedom and permission to do wrong. For both it is indeed freedom from restraint and constraint. But there is this difference growing out of the instincts and characters of the two. One wills and chooses to do right; the other wills and chooses to do wrong; he finds his pleasure in doing what ought not to be done. And for him, as he understands it, liberty is the permission to do as he chooses, and to be free not only from constraint and restraint, but also from punishment or inconvenience for doing whatever he chooses to do.

But this loss of liberty is for the unrighteous the greatest penalty of all—the most dreaded by them of anything you could name. John Stuart Mill, it will be remembered, has left it on record that he would endure all the pains of hell, in their most aggravated form, rather than give up the liberty to hold certain opinions—*any* opinion, in fact, that he might choose to hold.

And such is the feeling of the unregenerate heart everywhere. Constraint—the loss of liberty—why! that is the last thing they will submit to, the greatest degradation they can undergo. The unquenchable fire? the undying worm? Why, they can possibly get used to them, but the loss of liberty, the galling constraint of being *compelled* to do always what they don't want to do—this is an ever fresh humiliation and ever present annoyance, an ever increasing torture.

Let us say to the wicked man: "my friend, you can go on in your evil ways in this world if you choose, but you will have to give them up hereafter; you can drink and get drunk here, but you are cherishing an appetite that will last for ever, follow you into that world where you can get nothing to drink. You may cultivate your lustful propensities while you live; but you are going to a world where your lust may prove an unceasing torment, with no means or possibility of gratification. You may cherish your covetous and mercenary dispositions; you may even continue to steal and defraud here, but you are going where your covetousness, your envy, and your thievish disposition will burn ever deeper and deeper into your soul, but they can find no means of gratification there. You may

indulge your hate here, but in that world to which we are all going, you must do good and show kindness to those you hate, and however intensely you may hate them. Do as badly as you please here, you will have to behave yourself there; you will be compelled to act like a righteous man, even if you are not one. In short, be righteous here, or you lose your liberty to be unrighteous; you will be restrained from doing what most you choose to do, and be compelled to do what most you hate to do. And it will be *compulsion*—no changing your nature, so that you will choose to do it. Such a change, if it is to be made at all, must be made *here*. Now is your time; now you have an opportunity; but then it will be everlasting compulsion and restraint. To be sure, what you will be compelled to do, is only what you ought to do. But then, unless your heart is changed so that you will choose the right, you will take no pleasure in the fact that what you are compelled to do against your will is right —just the thing that ought to be done. It is "endless torture" to you.

Now it seems to me that no view of the state of the wicked in the next world could be more influential in deterring them from evil doing here, than the one now presented. The loss of liberty is what, of all things, they most dread. It is their pride, their boast, their very idea of heaven, that *there*, at least, they will be able to do as they please. Their only cause of unhappiness here is, as they think, perpetual restraint and baffle-ment, that they cannot do as they please. And a future like this, only worse in all that, in their view, makes this bad—perpetual restraint and vexation, with no hope of freedom, no possibility of ever being able or permitted to do as they please—ever miserable, with no prospect of anything "better," as they will regard it—this, I think, will be hell enough for most persons; more dreaded by the unrighteous than any burning in "fire and brimstone" that imagination can conceive.

It may afford some confirmation of this view to consider how often, and in how many ways, the happiness of the righteous is spoken of as liberty, as freedom— "the glorious liberty of the sons of God." Liberty to them, because they love righteousness; slavery to others because they love not righteousness and yet are constrained to do it—so far as outward acts and expressions are concerned.

III. In the third place, it seems to me that this view will meet and gratify the feelings of the righteous.

It has often been said that it must greatly mar the joys of the righteous in heaven, to know that those they have loved and lost are in punishment for their sins. Doubtless it is, and will be, sad for any one to know that there is a creature of God who is not reconciled to Him, and a partaker of His grace. But ask the loving heart of any one who has lost a friend in an unregenerate state, if in the fulness of his love, he would prefer that the lost one should be restrained from doing wrong, and constrained to do right, or allowed to go on in his wickedness? Doubtless it would be infinitely preferable to have him regenerated and made conformable to the

Spirit of God. But this is impossible, without his own consent. He must *choose* to obey and be renewed, or no renewal will take place. It is no fault of the Divine Will or Administration that he is not regenerated—how far it may be your fault is for you to consider—but it is no fault of the Righteous Judge, that this friend of yours is not a lover of Righteousness. But as he is, would you not have him restrained, so that he shall do no more evil—commit no more sin—no longer transgress the righteous laws of God; and constrained that so he may do—with however little heart or pleasure in it—yet do, those things that are necessary for the happiness of others and the glory of God? I think there is no one that would not answer in the affirmative.

The pious Job seems to have had a view of the future that was satisfactory to him, when he describes it as the *state*—or shall I say *place*—where not only "the weary are at rest," but where also "the wicked cease from troubling." He does not appear to have thought of or desired anything worse for them; they must *cease from troubling.*

It seems to me, that this view satisfies all the demands of the case. It was suggested by the term which our Lord used to designate the future state of the wicked when, if ever, He may be supposed to have been intending to give some idea of the *nature* of the future "punishment" of the finally impenitent and unreconciled. For the righteous it is life, free, joyous life—free and joyous, *because* it is holy and righteous. But then for the wicked, it is that everlasting restraint and compulsion which are both of them, and alike, necessary, in order that they who have not been brought to an at-one-ment with God may do no more wrong, and *must* do whatever is necessary to be done on their part, for the good of man and the glory of God. It is the worst that could be wished by a righteous man for an enemy, and the least that could be asked for a friend that is loved and lost; the most dreaded of anything that could be threatened to the wicked and disobedient; and the one that implies in God only the attributes of mercy and lovingkindness.

I cannot close this article, long as it is, without a few words more. I have spoken of the restraint and constraint of the wicked in the next world, in its relation to the *nature* of their punishment. I do not, however, think that it is *all* of their punishment. There is another element which I think must enter into the condition of all persons in the next life—the righteous and the saved, as well as the wicked and the lost. This element has two aspects.

In the first place, there are certain acts and events in our lives which leave consequences behind them that go to make up our condition in the subsequent time. The child that burns its fingers feels the pain for some hours, at least, after the wrong act of putting them into the candle. The young man that squanders his estate foolishly, or wickedly, suffers the evils and inconveniences for a whole lifetime, perhaps, afterwards. So I can not doubt that the evils we do here will have an effect on us hereafter, will

follow us into that other world, where, as the pious Job said, "the *wicked* cease from troubling, and the weary are at rest." The view I have taken does not exclude the notion of a discipline and a training which, on the one hand makes the soul better and capable of more and higher enjoyment, or on the other disqualifies it for what otherwise it might enjoy.

In the next place, there are painful recollections of past sins and follies which last *all through this life*, and I can hardly doubt that they will go with us into the next, so that the mortification of the wicked arising from their restraint and compulsion, will be aggravated, as I cannot doubt, by the recollection of their past misdeeds, and especially by their sense of ingratitude for what God has *done*, and what the Saviour has *suffered* for them. Nor can I doubt that the righteous will carry with them some—perhaps many, painful recollections of deeds that ought not to have been done, words that should not have been spoken, opportunities that should not have been neglected. The wicked and lost will not be equally miserable, nor the righteous and the saved equally happy; but every one "according to the deeds done in the body," and the extent to which they are at one with the Will of God.

THE DOGMATIC POSITION OF THE CHURCH OF ENGLAND—III.

Thus, then, after the most careful and elaborate review and forecast permitted by the circumstances of the case, the conclusion is inevitably forced upon us that the cohesion of the English Church is not, as objectors allege, due to the external compression exercised by its established position, and that it is not a house so divided against itself, and so devoid of any fixed and common doctrine, that it cannot be viewed as in any sense a keeper and witness of any body of dogmas. The facts adduced so far establish that her cohesive and centripetal forces are stronger than the disruptive and centrifugal ones, and therefore that the unity underlying her surface diversity is a more powerful factor in her being than that diversity; seeing that the removal of the external accident of establishment, and of several other conditioning restraints, has not availed to break up other Anglican Churches, which continue in full communion with her and with each other.

Now, as the social and political conditions of the various Pan-Anglican Churches differ indefinitely from each other, this unity and intercommunion must needs have an essential, and not an accidental, basis. What, then, are the points on which they are all agreed? They are briefly as follows: (1) A hierarchy consisting of bishops, priests, and deacons, transmitted by successive episcopal ordinations; (2) a Book of Common Prayer varying slightly in different Churches, but substantially the same volume; (3) as the result of the use of this book, the retention of the two great Sacraments of Baptism and the Holy Eucharist, and the lesser New Testament rites of Confirmation, Ordination, Penance, and Christian Marriage, with the recitation of the Nicene and Apostles' Creeds; (4) acceptance of the Councils of Nicæa, Constantinople, Ephesus, and of Chalcedon—the 'Evangelical Councils,' as S. Gregory the Great styles

them—directly, and the Fifth and Sixth General Councils implicitly; (5) formal and general appeal to the Church of the first five centuries as a standard; (6) the Thirty-nine Articles.

If this be not a dogmatic basis of union, it is hard to say what could constitute such a basis. Of course exception may be, and has been, taken against the doctrinal soundness of some utterances of the Anglican formularies, but that is not the character of objection in question, which is the absence of any formulated teaching at all, a charge curiously inconsistent with the broad facts just stated. What is more, whereas other religious societies started with very precise and detailed formularies indeed, and with a cut and dried theological system much superior in logical completeness to anything in the symbolical writings of the English Church, they have exhibited, as already observed, a continual and increasing tendency to lose hold of the very tenets which were once their cardinal beliefs. But, as matter of history, no such corporate declension is visible in the Church of England. It is impossible to name any positive doctrine held by her great theologians in the past which is excluded or forgotten now, and the average level of teaching from her pulpits is unquestionably much higher than it was at any time in the seventeenth century. The secret of this stability is not far to seek.

No maxim is more true than that *lex orandi est lex credendi.* Articles and confessions, however skilfully drafted, may be relegated to the sole keeping of a small professional class, and be neglected, if not forgotten, even by their custodians; but a living and public devotional use keeps doctrine unimpaired as nothing else can or will. And the English Book of Common Prayer is instinct with dogma and sacramentalism throughout. It is not the fact, as some revisionists appear to think, that the excision of half a dozen passages, however significant, would deprive it of this character, for it is interwoven with the very texture, and could not be cut out, save at the cost of change amounting to entire reconstruction. And the vital fact is that the whole body of the Anglican clergy is pledged to use the book, and does use it, in the main contentedly, and even loyally. It is true, no doubt, that some of one school would be very glad to see certain omissions, and some of another certain additions in its matter, while a third section may be supposed to acquiesce in it passively, rather than to value it at all heartily. But, if we could get at the facts regarding the views and feelings of the Latin clergy, should we find as large a measure of agreement amongst them? There is, at any rate, no proof of it.

"But," an opponent may rejoin, "the Latin clergy, at all events, observe a decorous silence. They do not openly disavow and revile doctrines and usages which are plainly set down in the formularies of the Roman Church, and which they are bound to hold and use. If a priest be so unfortunate as to lack faith in the Vatican decrees, he at least does not denounce them in public as 'soul-destroying and idolatrous'—the favourite adjectives of Evangelicals for applying to any tenets or usages unfamiliar or unacceptable to themselves.' Obviously this rejoinder can be met at once by remarking, on the one hand, that it is the efficient coercive discipline of the Roman Church which is to be acredited with the result mentioned, since a priest who did speak out so would be promptly deprived and ruined; but the present question is not about discipline; and next that, if it be indeed true that the impugned doctrines are plainly set down in the Anglican formularies, then the charge that no definite teaching is to be found in them is refuted out of the prosecution's own mouth.

But there is a broader and more satisfactory reply to be made, which meets the objection more fairly than by raising such side issues as these. It is that there has been, unfortunately for the English clergy, a lack, still felt, of real scientific training in theology throughout all the divinity schools of the Empire. There is not, even now, any text-book at once so orderly, simple, comprehensive, and sound in its degree, as the Lutheran Dr. Martensen's *Christian Dogmatics*, put into the hands of candidates for holy orders, or employed by the examining chaplains of bishops. And one result of the consequent want of exactness of knowledge, so far as it goes, is occasional crudity of dogmatic statement on the High Church side, with complete and abysmal unfamiliarity with theology in any sense throughout the rank and file of the two other sections. Accordingly, one school often puts out theological propositions in unqualified and aggressive terms, while the other, startled by their novelty, and not having the smallest glimmer of their real meaning, promptly repudiates as false – and quite rightly too—the import which they attach to them. For example, it is in the memory of the elder men of the present day how, thirty years ago, Baptismal Regeneration was preached from hundreds of pulpits Sunday after Sunday, throughout the year, to the practical exclusion of every other Christian tenet, and in a fashion which made it seem the entire gospel of those who proclaimed it so persistently. The Evangelical clergy, whose traditional use of the word "regeneration" was as a synonym of conversion, took as a rule for granted that the new preaching meant that every baptized person would be certainly saved, whatever his faith and life might have been, and denounced this heresy, as it certainly is, with all the force in their power. But they did not mean to deny, with the rarest exceptions, that Baptism is the divinely appointed initial rite of the Christian Church, the pledge and seal of covenant with God, the first beginning of life-long dedication to Him. So too, when they speak now against the Real Presence, the Eucharistic Sacrifice, and priestly absolution, their hearts are better than their heads, their meaning far more orthodox than their words. Utterly untrained in theology—there is, in truth, no Evangelical *theology* at all in the Church of England, though many pious Evangelical books—they put the most material and extreme construction on all these tenets, and suppose them to mean severally a gross carnal presence (the Capharnaite heresy); the repetition of the Atonement, or the substitution of another offering, on the ground of the incompleteness of that on Calvary; and the arrogation by man of the Divine attribute of forgiveness of sin. In each and all of these instances they are really contending for great Christian verities, and it cannot truly be said that they are wholly to blame for misunderstanding the points in dispute, considering how clumsily and inaccurately, to say no more, these are often stated by their opponents. Theologians who know how Christendom suffers still from the controversial overstatements of S. Augustine, when contending against the Manichees and the Pelagians, will be slow in condemning Evangelical zeal, even if it be not according to knowledge. And, if the language they are willing to use when they are out of the controversial, and in the devotional, attitude, and so making positive rather than negative statements, be examined, it will be confessed that they are more nearly in accord with High Churchmen than either school, when heated with debate, is ready to acknowledge. Any one who will compare, for example, the hymns on the Holy Communion in Mr. E. H. Bickersteth's studiously Evangelical *Hymnal Companion to the Book of Common Prayer*, with a Church Association tract against the Mass, or Dr. Vaughn's *Addresses to Young Clergymen* with any leading article in the *Record* against Sacerdotalism, will at once recognise the distinction we are making.

It is true that a section exists, nominally belonging to this school, which never is aught but controversial, and seems to have no sense whatever of reverence or devotion; but a brief examination shows that it mainly consists of men ordained under George IV. and William IV., and the very early years of the present reign, who are of course rapidly dying out, and find no younger men to take up the same position, except a very few literates, and others of inferior position and no influence. All Church history testifies to the fact that there will be in every age a large class of men, sincere believers in their way, whose grasp of the objective side of Church teaching is weak, whose tendency is to look to the individual rather than the family, to exalt emotion above order, and to have little patience with authority when clashing, ever so slightly, with what seems good in their eyes. But, with the faults of their school, they often have the merit of aiming at a high standard of personal piety, of resisting subtle aspects of formalism, of insisting on direct active realisation of that which is within Church ordinances, where others are content to rest in passive contact with that which is outward. France had its Low Churchmen a century and a half ago, in the shape of Jansenists, and set Church and State together to stamp them out, albeit whatever judgment might be passed on their theology—and, in truth, as an abstract question, their opponents had the best of the argument—their piety, devotion, and purity of life presented an edifying contrast to the lives of their orthodox rivals. Dubois, a Cardinal Archbishop, after such men as Arnauld, Quesnel, and Nicole had been hunted like partridges, was a sight to make angels weep and devils laugh. And what came of it? Was the Church of France strengthened in body by the administration of so sharp a purge? It almost seemed so at first, for never did its position seem so brilliant and assured as in the last year of the seventeeth century, when the Jansenists had been stamped out and silenced, and when the greatest galaxy of names that had ever adorned it shone at once in the ecclesiastical firmament: Bossuet, Fénelon, Camus, Huet, Flechier, Bourdaloue, Massillon, Duguet, Simon, Lami, Tillemont, Noel Alexandre, Fleury, Mabillon, Marténe, Durand, Ruinart, Montfaucon, Lallemant, Thomassin, and many another. And yet within a quarter of a century deterioration, rapid, general, fatal, had already set in, and all men knew how it ended, before the children then born had all passed away, in the crashing fall of the Church, and in the national proclamation of Atheism—a shock from which the French Church still suffers far more acutely than the Church of England does from the never yet repaired effects of her seventeen years' suppression under the Commonwealth. Thus the refusal to tolerate the Jansenists proved as little profitable to religion as the exile of the Huguenots did to commerce, industry, and civil society. And what points the irony of the whole proceeding still more is, that a hyper-Augustinianisn, not materially different from that of Calvin, not to say Jansen, is widely current at this moment within the Roman obedience, and is tolerated so long as it avoids the terminology of the condemned propositions of Baius and Quesnel; another proof of the unreal nature of the alleged identity of all Roman doctrine.

Our critics are not silenced yet. "What have you," say they, "to allege in mitigation of Latitudinarianism, now rampant in the Church of England? You cannot defend Broad Churchmen as you have done Evangelicals, because they are at once more intelligent and cultured, and less believing." Let us turn to this question. Evidence has already been adduced that the Broad Church school contains, at most, one-ninth of the Anglican clergy. Certainly far more than half of the two thousand five hundred members, who may, at an extreme estimate, be allowed it, are at

least as sincerely Christian as their Evangelical fellows, however they may differ in their modes of expression; and, although it is true that the Broad Church school collectively does far less work in any field of ecclesiastical labour than the two competing sections still only a small minority within it is actually sceptical and disaffected, though, to its misfortune, rather than by its fault, the residuum of clerical ne'er-do-wells who do nothing and believe nothing, are pleased to range themselves ostensibly in its ranks, and to repeat its watchwords, without having any pretence to imitate its culture and philanthropy. Here, again, it is to be remembered that over-clericalism has been several times in history a dangerous snare to priests and people alike, and a dead technical orthodoxy has been fatally substituted for living springs of action, resulting, amongst other evil things, in a sharp divergence, sometimes a prolonged conflict, between the Church and society. No better service, therefore, in its degree can be done than by a body of teaching which will keep the human and evil aspects of Christianity from being obscured by too exclusive setting forth of the divine and spiritual side (in truth, a kind of unconscious Eutychianism), which will never allow theology to be accepted as a substitute for morals, which will insist on the Divine origin and character of all kinds of truth—truth of mathematics, of political economy, of hygiene, of natural history, of physics, as well as those of revelation—as alike proceeding from the same Eternal Wisdom as their source, and which will steadily maintain the thesis that the best Christian ought also to be the most efficient and dependable citizen. This is the true function of a Broad Church school, and if there had been such a one in France or Spain, the religious condition of those countries would be more hopeful than it is now. So far from it being a matter of regret that such a section finds a place within the Church of England, it is a reasonable ground for satisfaction that she could count men like Frederick Denison Maurice, Charles Kingsley, and George Cotton, to cite no living names, amongst her attached and faithful sons, albeit they would have been either reduced to silence or ignominiously expelled, had they been members of the Roman Church. It is no doubt true enough that too many members of the Broad Church school, though still a minority, have failed to recognise their real mission and have given themselves to negative criticism alone; but the present question is, as to the fitness of such a school at all, not as to the misconduct of some individuals belonging to it. The relative numbers of the three schools, already approximately tabulated, show that the Low and Broad Church sections, steadily gained on as they are by the more powerful High Church factor, can do no more than condition and qualify the total action of the English Church, and have no prospect of guiding it. Neither of them could be relied on to be keepers of the faith, to be trusty custodians or witnesses of any positive body of dogma or discipline; but they can very usefully discharge the subordinate function of so influencing the main society as to prevent it from passing at any time into the extremes of formalism or professional clericalism. Judged by the language of their most outspoken advocates and organs, as is but just, were either of them to become dominant in the Church, its whole constitution and framework might be swept away on the one hand, so as to make it a mere sect; or its whole positive dogmatic teaching be evaporated on the other, so as to make it a mere agency for imparting a vague moral philosophy, scarcely coloured by Christianity. But so long as the High Church school is the controlling power, dogma and discipline are safe, and this makes clear the duty of ecclesiastical rulers in choosing between the competing programmes of the three sections. The occasional attacks of par-

tisan feeling, and of disloyal and sceptical language from members of these two schools, does not appreciably affect the main current and tone of the Church of England; and the remarkable fact, that while a large and valuable High Church theological literature exists and is in course of production, nothing of the sort has been produced by the two other schools, so that they depend solely on personal influence and verbal teaching for the transmission of their opinions, makes it certain that they cannot permanently alter the impress left by Taylor, Andrewes, Pearson, Bull, and others of that school on the general character of the Church. In truth, a Low Church clergyman who really wishes to study a congenial theology cannot get the necessary books in his own communion, but must have recourse to Nonconformist authors. Similarly, a Broad Church clergyman must go to avowedly secular writers, or to German theologians at first or second or third hand, for his purposes. The High Churchman alone has a great indigenous literature at his command, due to Anglican divines, and is thus given an unspeakable advantage over the other two sections. And if the presence of sceptical or merely subjective element be fatal to the idea of a Church, then mediæval Christianity is gone, for it is well known to all scholars that, from the days of Scotus Erigena, and still more from those of Roscelin, William of Champeaux, and Abelard, Latin Christiendom was honeycombed with a subtle and widespread rationalism, which was scarcely grappled with by authority, till the condemnation of Amalric of Bena and David of Dinant, or by philosophy till S. Thomas Aquinas took the matter in hand, and gave theology a fresh start, enabling it to offer a reply to the new and unsolved problems, of which the simpler and less introspective age which preceded had been scarcely conscious. And precisely as that great controversy of the speculative Christian intellect—between the Biblicists or dogmatics and the Scholastics at first, and then, after the Scholastic victory, between Realists and Nominalists in the conquering ranks—testified to the vigorous life of Christendom, and evoked higher forms of truth, six hundred years ago, so too, the same phenomenon, visible now more plainly in the Church of England than elsewhere, is a proof of healthy vitality, not of religious declension and moral decrepitude. For the Church ought to be the antitype of the world, and just as it takes all varieties of mankind to make up the aggregate of humanity, and so one nation, even if, like the Chinese, singly almost equalling the sum of the remainder, cannot be accepted as being the whole human world, so too in the Church there should be room, within sufficiently wide and generous limits, for all varieties of mind and temperament. And it is because the Anglican communion is at this moment a spiritual microcosm, and has wisely left many questions open which the ancient Church did not close, that it presents this aspect of a true Church far more accurately than the artificially unified, and therefore monotonous, Roman obedience.

It is not difficult for Dr. Newman to kill the giant he had made himself, by appending keen poniard thrusts of notes to his early work on the *Prophetical Office of the Church*, in which he attempted to trace the path of the Church of England as a precise *via media* between Rome and Protestantism.

The theory had this element of truth about it, that the English Church does, in truth, stand in a most peculiar relation between these two aspects of Christianity—a fact which did not escape the keen observation of De Maistre; but there is not the smallest trace in her formularies of anything like conscious effort or intention to keep equidistant from two extremes. Her standard of appeal, whether rightly chosen or not, is the judgment of

the ancient undivided Church; although irrespective of the question whether that judgment coincide in any respect with the teaching of Rome or of the sects. As a fact, the body of doctrine which she holds in common with Rome is larger, more definite, and more clearly ascertainable than that which she has in common with the separatist bodies; and it would take far less literary adaptation and excision to harmonise the Breviary and Missal with her formularies, than the Westminster Confession and the Longer Catechism. In some respects she is absolutely at one with the Roman Church, or else far nearer to her, as in sacramental teaching, than to Zwinglians, for example, while in other respects she declines to accept post-œcumenical pious opinions and usages, which have crystallised into dogmas and cults. And as regards even those of the Thirty-nine Articles to which exception is taken by Latin and Oriental divines, it is to be remembered, firstly, that their position, as defined by Archbishop Bramhall (with whom many other great theologians agree), is only that of "pious opinions, or *inferior* truths which are proposed by the Church of England to all her sons *as not to be opposed*; not as essentials of faith *necessary to be believed* by all Christians;" [1] and, next, that the very same Convocation of 1571, which recast and reissued the Articles, also framed this canon for their interpretation by all preachers. "In the first place, they shall provide that they never teach aught by way of sermon which they desire to be devoutly held and believed by the people, save that which is agreeable to the doctrine of the Old and New Testament, and *which the Catholic Fathers and ancient Bishops have gathered from the said doctrine*, and whereas those Articles of the Christian religion agreed on by the bishops in a lawful and holy synod . . . are doubtless drawn from the sacred books of the Old and New Testament . . . they shall confirm them by their signature." This Canon makes it unlawful to teach the Lutheran view of Justification, the Zwinglian view of the Ministry and Sacraments, the Calvinistic view of the Eucharist, and many such tenets, because historically modern, and undiscoverable in the writings of ancient Christian authors; while it also obliges us to put a Catholic interpretation, and no other, on Articles whose wording seems at first sight to make the other way. The real truth of the English position is the historical fact which was received with such a storm of angry denial when Dr. Newman stated it in Tract XC.—namely, that the Anglican formularies were the resultant of two dynamic forces, those of the old and of the new learning, and were deliberately intended to include both; though history leaves no doubt that, had Edward VI. survived, and the Zwinglo-Calvinist party, which enjoyed the favour of the civil government, been able to carry out its programme, many of the ambiguous expressions in the Articles (as, for example, those of Article XXIII.—XXIV. of 1552—on ministering in the congregation) would have been used to bring in and cover revolutionary changes, reducing the Church to the level of the Congregational body at Frankfort. That is to say,—and although no such far-sighted idea presented itself to the Tudor Reformers,—the actual outcome of the struggle was that the Church of England became the mid term of reconciliation between the principles of stability and of progress, of individualism and of unity, seemingly antagonistic, but amply capable of being harmonised in practice.

Something of logical consistency is no doubt lost by such an attitude, but never was S. Ambrose's wise saying more pertinent: "Non in dialecticâ complacuit Deo salvum facere populum suum" (*De Fide.* I. v. 42).

[1] Bramhall's *Schism Guarded*, ii. 476.

What, then, is the degree and nature of the authority with which the Church of England teaches those doctrines which are clearly set down in her formularies? The answer is simple. All that she enforces on her children at large, in the Catechism, and in the offices intended for lay use, in the Creeds, and all the purely dogmatic Articles which are but fresh statements of the matter contained in them, she teaches with the weight of the authority of the whole undivided Church; that is with exactly the same kind and degree of authority as the Roman Church wields when enforcing the same truths; but with one notable difference, that the Church of England does not hold herself competent to review, set aside, or explain away anything so ruled by the Church Universal; whereas, since the dogma of 1870, there is no security any longer for the permanence of any Catholic tenet in the Latin Church, if it should become unpopular or inconvenient in the future. That is to say, the English Church teaches and rules with the same kind of authority in spiritual things as the judges of the land exercise when Parliament is not sitting; namely, they administer the existing laws, though no power is vested in them of enacting new ones. And her contention, as against the Roman Church, is that, although mere local and temporary regulations may be (as in the provincial Synods of ancient times) by local Churches—such as the minor provisions of the Thirty-nine Articles, mere terms of peace amongst the clergy, and not *credenda* for the whole body,—nothing can be ruled as *de fide* by any authority short of a true and free Œcumenical Council, and even then not by the process of creating new dogmas, but only by glossing and developing the meaning of truths received from the beginning. No such Synod, in the view of English divines, has indisputably assembled since the sixth Œcumenical Council in 631, although, in point of fact, the English Church indirectly admits, by sanctioning Christian art, and thereby condemning iconoclasm, the main principle of the Seventh Council, or second of Nicæa, in 787, which is the last acknowledged by East and West alike. All subsequent so-called General Councils, whatever may have been their dignity, influence, and numbers, lack the note of œcumenicity, and are at best mere Western Synods, since the only one which has even the semblance of representing the East—that of Ferrara-Florence, in 1439—was promptly repudiated by the Orientals on the return of their delegates. And a Synod of East or West singly, unless accepted afterwards by the unrepresented portion, can no more make laws for the whole Church than the Lords or Commons of Great Britain can separately make a binding Act of Parliament. The view that Divine Providence has interfered to prevent an Œcumenical Council from assembling for more than a thousand years, because all necessary saving truth has been adequately formulated, and no new definitions are wanted, has at any rate the merits of simplicity, completeness, and reverence; while it is not easy to say so much in favour of the appetite for new articles of belief, which seems to be at the root of the competing theory. And, indeed, whatever important disciplinary enactments may have been passed in the many local Synods styled Œcumenical by the Latin Church, they are curiously bare of contributions to dogma until the Vatican decrees of 1870. Still the objection arises that, as the Church must grow so long as it lives, and as new complications in speculation or practice are continually coming up, there is a direct and positive need of some more workable machinery than the cumbrous and intermittent General Council for settling difficulties generally; and that there must be, consequently, some mode for the living voice of the Church to make itself heard at any moment, speaking with authority. And, as the Roman Church has such a mode provided by the

powers vested in the successor of S. Peter, while the English Church does not even pretend to think that any such mode exists, it is clear, say Ultramontane controversialists, that the Church of England, at best, can cite authority only for such Church doctrine as is anterior to 681, but has nothing to say definitely upon any of the thousand questions which have arisen since, and is, so to speak, much in the position that the law courts would be if no statutes had been passed in this country since the reign of Queen Elizabeth, and every man were in consequence allowed to do exactly as he pleased in respect of all matters unknown in that day, but now helping to condition society.

The fallacy which underlies this ingenious plea is that it is profoundly rationalistic, taking for granted, as it does, that the Christian revelation is of the same essential character as those human arts and sciences which are slowly brought to perfection by fresh inventions and discovery in each generation, and thereby contradicting flatly the Vatican decree which sets forth that "the doctrine of faith which God hath revealed hath not been proposed, like a philosophical invention, to be perfected by human ingenuity, but hath been delivered as a divine deposit to the Bride of Christ, to be faithfully kept and infallibly declared. Hence, all, that meaning of sacred dogmas is perpetually to be retained which our holy mother the Church hath once for all [*semel*] declared; nor is that meaning ever to be departed from, under the pretence or pretext of a deeper comprehension of them." (*Const. de Fide* iv.)

Clearly, if this be so, the new problems must be referred to the old rules for their solution, and, in truth, there are not many of them which are really new in essence, or other than old ones newly stated. And, as regards the practical fact of reference to the Pope for the resolution of difficulties, it has either not been had recourse to at all, as instanced by the thousand years' dispute as to the Immaculate Conception, not set at rest within the Latin Church until 1854; or it has not settled the dispute, as the history of the Bull *Unigenitus* in the French Church amply proves; not to dwell on the still broader historical fact that no heresy has ever yet been successfully grappled with and suppressed by any Pope whatever in ancient or modern times. Councils sometimes, private doctors at other times, such as S. Epiphanius, have done the work more or less effectively, but not one Pope, not even a Leo the Great. For all practical purposes, an appeal to the Pope, on the extremely rare occasions when a complainant or appellant can get permission to prosecute his suit so far, means reference to some Congregation or bureau at Rome, as truly as an appeal to the Queen here in England means getting before the Privy Council or the House of Lords, and not in the least a personal audience of her Majesty. And as no one pretends that these local Roman tribunals are infallible, or are the voice of the Church Catholic by representation, the advantage claimed by Ultramontanes vanishes on being inspected more narrowly; while the very fact charged against the Church of England as a defect, her disbelief in any short and easy method for obtaining new definitions, is her pledge of security against the perpetual unrest, the incessent caballing, and the constantly impending fear of revolution, which make the modern Church in France, for instance, such a curious antitype of the State, still suffering chronically from the intermittent upheavings of the unexhausted volcano of 1789. If it should so happen that the infallibility dogma brings about a change in the mode of dealing with new perplexities of any kind occurring in the Latin Church, and a telegram to the Vatican, with answer prepaid, will bring an infallible solution and final settlement of the question back in a couple of hours, no doubt it will be a

remarkable convenience for those who are satisfied of the inerrancy of the oracle, but it will be an entirely new thing when it does happen. As things actually are, the living voice is as silent in the Roman as in the English Church, and that fact was illustrated curiously enough not long before the death of Pius IX., when a deputation from the "Catholic Societies"—bodies somewhat analogous to the Young Men's Christian Associations in Protestant England—applied to his Holiness directly to know what was the duty of Catholic electors, to go to the poll, and thereby acknowledge the Italian kingdom and government, or to abstain, and thereby to ensure that every seat in Parliament would be filled by unfriends to the Church. This was clenrly a question affecting faith and morals; but the reply actually given was that no answer could be then made, as the ecclesiastical authorities were consideriug the matter, and were divided in opinion upon it. A living voice of this remarkable vagueness does not seem a very conspicuous gain over Anglican silence. And it is not to be forgotten that when the able assault on revelation was made by the Deists of the last century, it was not Rome, but England, which produced the apologists who successfully repelled it.

There is, without doubt, considerable diversity of schools and language within the Church of England at this moment. But the causes which contribute to that result are anything but grounds of alarm or distrust. They are simply the different factors which go to make up the total of the extraordinary renewal of life, vigour, and influence which marks this crisis of her history. When some great cathedral, falling fast to decay in venerable and lonely beauty, is suddenly taken in hand for restoration, like that of Christ Church, named earlier in this paper, much that is incongruous and disorderly is speedily seen, where but recently all was in its place, and a solemn quiet prevailed everywhere. Rough blocks of stone, coarse piles of sand and lime, clumsy scaffoldings, mar the aspect of close and choir; highly secular workmen in fustian, addicted, it may be, to language varying considerably from that of the Psalter, throng the aisles, where surpliced processions would be a more accustomed sight; the clerk of the works supersedes the Dean, and the architect is greater than the Bishop. But order and beauty are being evolved out of the seeming chaos, each element of which is needed for the work in hand. And so it is with the greater renovation before our eyes, while we have the experience of seventeen Church Congresses to show that the area of agreement, even in the midst of all the seeming turmoil, is wider than that of difference, and is increasing day by day. In truth, were it not for the vexations and immoral litigation which, in the absence of any nobler weapons, is the means adopted by the Sanballats, Geshems, and Tobiahs to prevent the rebuilding of Jerusalem, and for the complicity of the Rehums and Shimshais in their plot, little of even such clamour as is now heard would be audible. But, as the method of agitators is the anti-historical one, namely, the refusal of that constant appeal of the Church of England to first principles and to ancient precedent, and the attempted substitution for it of a mere shifting rule of thumb depending on popular caprice, it has hitherto proved powerless to do more than discredit the motives and integrity of all concerned in the opposition to needful reforms, and to strike at the root of the Erastian temper which, for many reasons, is, perhaps, the natural snare of the English clergy. Whatever may be the solution of the present deadlock, the uniform progress in one direction which has marked the last forty years makes one thing certain—that the historical dogmatic basis of the Church of England will be reaffirmed, and that in such wise as to include in its area the indefeasible right of the spiritualty

to adjudicate on matters purely spiritual, without the intrusion of the temporalty into a sphere in which its interference hitherto has been of a kind to bring it neither honour nor advantage. Firmness in asserting all defined Catholic truth; readiness in welcoming truths of all other kinds; slowness to close questions which the Church Universal has left open; generous tolerance of various schools within reasonable limits—such should be in the future, as in the past, the policy of that unique Church which is, in virtue of the three main sections within its pale, in direct contact and sympathy with the three cardinal principles which should be combined in a perfect faith and creed, authority, imagination, and reason.

DR. PUSEY ON SCIENCE AND THEOLOGY.—II.

Modern science in England does not for the most part deny God. Fanaticism like that in Germany, which has said you must deny God and trample the Cross under foot before you can become even a scholar, far less a master in natural science, would shock England by its coarse and blatant blasphemy. But science which does not deny God may forget Him. It would very likely acknowledge Him, if it were asked, but it is so busy about secondary causes that it has no time to think about the first, because time and thought are fully occupied without Him. It goes back from link to link, and forgets that the chain is but a weight unless it is fastened somewhere. Every secondary cause is at once a cause and effect —an effect of what goes before, the cause of what succeeds it. But where is the first cause on which it depends? Natural science has to do with connected things—how they act one upon another. Belief in the First Cause or Creator belongs to man simply as the creature, not as the investigator of science. It cannot find God or the soul at the bottom of its crucible. This was the complaint of one modern eminent writer—"I have sought for God everywhere; I find Him nowhere." Why? But because he sought Him where he did not know how to find Him, and sought Him not where he might have found Him—in revelation or in his own soul. The thought of first causes belongs to theology—in its degree to philosophy—not to physical science. It is foreign to the researches of physical science, so much so, that when one who traced the development of species through all links possible and impossible, closed his book, not as a philosopher but as an atheist, by speaking of life and its several powers having been originally breathed by the Creator into a few forms or into one, the expression was criticised, because it acknowledged God as the Author of all. In fact, it brings back the old belief that God is the ultimate cause of all that is, because He infused in those supposed primordial principles the power of generating and of developing step by step whatever was capable of developing from them. But there is an unconscious as well as a conscious disbelief in God, and the unconscious disbelief in Him is all the more dangerous because the more subtle. To deny God is the mere conceit of those rebellious critics who dispute His claim upon our wills. To forget God may be a human infirmity, in everything which absorbs the mind, in intellectual ambition, in sense, or in the shadowy day-dreams of human greatness. "Thy judgments," says David, "are far above out of his sight." Of the Holy One it is said, "I have set the Lord always before me;" of the man of this world, "Thy judgments are behind and before me"—they do not come across him. And yet to deny God requires more belief in God than to forget Him. To deny God im-

plies a belief that He has a claim to be believed. It virtually acknowledges the claim it yet resists. God is in the thoughts, though as yet put away from them. The latent belief, though resisted and repelled, may by God's mercy and grace yet reassert itself when the hindrance put to it by man's will is, by whatever means, withdrawn. The fast-closed doors may at length be opened. "I have known many of them," says Plato, "and I can tell you this, that no one who has taken up in his youth this opinion, that the gods do not exist, ever continued in the same till he was old." God is, as it were, slipped out of the memory of those who forget Him—He is to them a thing of the past. It may have more of contempt to forget Him. "So brother," says a member of a French Institute, "decidedly God does not exist." "He does not exist," was the answer; modern science cannot admit an hypothesis so absurd as God a Creator." "So you are certain?" was the reiterated question. "Perfectly certain." "Well then, come, you are more credulous than I, for I know nothing about it." Atheism has been formally pronounced to be a system of religion, because there is something better than to deny religion, which is to forget it. Yet belief belongs to that perfection of man's nature in which God created him. Something men must believe. "I am come in My Father's name," our Lord said to the Jews, and yet they believed Him not. "If any come in his own name him will ye believe," and all their history has verified His words. They rejected the true Christ, but not one false Christ has arisen since, whom, to their own temporal hurt also, they have not received. Men are always prepared to accept on very slight evidence what they believe to be exceedingly probable. It belongs to that activity of mind with which God has endowed us, to long to know the Cause of all causes. He has endowed us with the capacity of knowing the Cause of all causes—Himself—only it is not the province of the physical science—the atheistical science will own for itself that it has nothing to do with the question. "The naturalist," one writer says, "can no more imagine the coming into existence of matter than he can imagine the disappearance of matter," and he therefore looks upon the matter in the universe as a fact. If any person feels the necessity of acknowledging the coming into existence of this matter as the work of supernaturally creative power, of the creative force of something outside matter, we have nothing to say against him. Such a conception of immaterial force which at first creates matter is an article of faith, which has nothing to do with human science—where faith commences, science ends. But then it is no longer as science that it can call science and faith too hard for the human mind, or allege that faith is the knowledge of the educated imagination. The question has been summed up—the physical philosopher has nothing to do with final causes. He will get into inextricable confusion if he introduces them into his own investigations. He has to look in one definite direction, not in any other. Within the laws of the material he may speculate and prove—he may trace the operations of the laws of matter through periods of time—he may penetrate into the past, and prospectively anticipate the future—he may recount the changes which they effected on nature, their rise, and growth, and decay—and so in a certain sense he may write the history of the material world as far as he can—but still he will always advance from phenomena, and conclude from internal evidence which they supply. He cannot come near the question of what that ultimate element is which we call matter—how it came to be—whether it can ever cease to be—whether it ever was not—whether it will ever come to nought—in what its laws really consist—whether they can cease to be—whether they can be suspended—what causation is—what time is—what

the relations of time, cause, and effect, and a hundred other questions of a similar character. The vast and wonderful progress of natural science has attempted, like so many other conquerors, to overpass its bounds. It goes beyond its bounds if it argues against the creation on the ground that the emergence of matter into being is unthinkable. In other words, we, being, as it were, creatures of very limited faculties, whose highest intelligence is the capacity of conceiving an intelligence infinitely above its own, cannot think how that intelligence can act, or how it can effect what we cannot imagine how it would effect.

But then, are men so sure that they can affirm any idea of created things which they have every day in their mouths? "I find no difficulty in time or space," said Charles Lamb, "for I never think about them." Time to come is a mere creature of the imagination; it is not yet, it may never be. Time past has ceased to be, the present has no duration. Both exist only in the mind. Once time was not; there was nothing but God's pre-existent eternity. Once again, we are told, time shall be no more; but even now what is it? Time is present only at this moment In the next, what is now present will have ceased to be. Time seems long or short, according to our own feelings. If we are weary, it seems to be long; if we are happy, short. It is not measured by the motion of heavenly bodies, or any other. Rather it measures them. Nor is it any measure of eternity. But what an we think of that which has ceased to be in the single moment in which we think of it? and yet it has such a hold on our imagination, that we can picture to ourselves its own being. Again, we speak continually of infinite space, but we are baffled and thrown back upon ourselves if we think of it, and at last the religious mind takes refuge in the thought that it is the presence of the infinite God Who is present everywhere, but the whole of Him nowhere. Even in mathematics we have things demonstrated to us, which, if we attempt to set our demonstrations before our eyes, seem to us absolutely impossible. What right, then, have we to reject anything because it is not thinkable. But is it then more thinkable—that is to say, can we better picture it to ourselves, how the single cell of a protoplasm generated at the bottom of the sea, is developed into all this beautiful and boundless variety of intricate forms, everywhere spread out before our senses? Or, how vitality should be generated out of matter, or how matter shall be self-existent, that is to say, God, or how that God-matter, being in all eternity divided in thousands of millions of scattered atoms in imaginary space, should at some time have become united by the law of arbitrary cohesion called chance? Is not chance that God, the acknowledgment of Whose being the eternity of matter is assumed to escape? Again, the action of the soul upon the body is denied, because we know not how spirit can act upon matter, and yet this, too, does not belong to physical science. Physical science comes out of its domain when it assumes that the brain secretes the conscience, or that the soul is inherent in the substance of the brain, as the power of attraction is in the muscles, or that the brain and the soul are identical, and that the man is a living mechanism, essential from matter, by some development inherent in its properties. "The functions of the brain," says an eminent naturalist, "suppose the mutual influence of divisible matter which the indivisible eye can never grasp, an impassable hiatus in the system of our ideas, an eternal stumbling-block in all philosophies." It is again a matter of indifference to theology what part of our wonderful structure physical science defines as being most essential to life. We do not seem to gain much by any laws of structural physical matter. There is the same conflict of matter, in both plants and animals, in the protoplasmatic theo-

ry of life; but physical science transgresses its bounds, and invades those of theology, when it would supersede the action of the soul. We are told that death is death for ever to the body, mind, and soul, for man as well as for the rest of the animal creation. But the soul is not subject to physical science in the flesh. Physical science can know with certainty things in its own province. It cannot establish a negative against the soul or against God. "It is easy to be said," writes an eminent natural philosopher, "that the soul consists of little particles, and these we call plastibules, and they consist of hydrogen, carbon, oxygen, and nitrogen, and are provided with a soul of their own. This soul is the product of some of the forces which chemical atoms possess. That is one of the spots which I cannot yet reach. I feel like a seaman who comes upon a deep, whose expanse, or whose extent, he cannot survey. But until the properties can be made so clear to me that I can conceive how the soul can result from some of them, till this is done, I cannot own yet that we are entitled to introduce into our teaching the plastible soul, or require any educated man to acknowledge as a wise scientific truth a geological premise, and to ground upon it the establishment of the world." Chemists tell us that nothing in the material world perishes. True, but the inference that it cannot be destroyed, and therefore must be eternal, does not belong to natural science. We cannot destroy it, but our impotency does not prescribe limits to the Omnipotent, or to His creative power or to His preserving goodness, or to His power of annihilating what He has made. No result of real science ever contradicted theology, nor do men of real science. One of the rules proposed by a scientific writer—the first rule to be observed by the professors of an exact science—is not to employ themselves about matters which do not fall within the range of their experience, neither affirming nor denying them. How, then, should the naturalist speak of them? Whether he affirm or deny them, he is equally inconsistent. But if as a man, and not as a naturalist, he speaks of those matters, let him remember that second rule of science, not to pronounce a judgment on a matter without thoroughly knowing it. Natural science is welcome to its conjectures, so long as it does not lay them down as the foundations of unbelief in a province which is not its own. Never, probably, was any system built upon "Perhaps it may be," "It seems to be," "Most likely it must be." It requires but a slight stretch of imagination to conceive the mythological account of the origin of all religious life, and at least of ourselves, which is now being everywhere or very widely acknowledged by unscientific minds as if it were an axiomatic truth, some of whose adherents claim that it will revolutionise every other science. A physical philosopher says, "I ask of any unprejudiced man, is it on such a foundation that one would rest any general theory in physics or in chemistry?" We may think that the twentieth century will smile at the credulity of the nineteenth, unless it sorrows the most that a personal Creator, in the progressive changes of organic creation, and especially in the production of the species, is dismissed. Its transformations, which are confessed, as we should confess the truth of revelation, yet undemonstrated, undemonstrable, and not needing demonstration, are, when one attempts to picture them to oneself, more akin to the Arabian imagination than to the calmness of science. Certainly, if I may venture to utter irreverence, out of reverence to Him, if Almighty God had had a genealogy of ours, like that which has been preserved from Adam, from the assumption of this mythology, and required us to believe it as a matter of faith, such a record would have imposed a trial of faith greater than the mystery of miracle. We know very well that in these days men seem intolerant of the

thought of miracles. It is thought beyond the powers of evidence to say that our Lord should have recalled the soul of Lazarus into his body after it had been four days buried. It was a great miracle which established in the minds of the people the truth that Jesus came from God. It was a great miracle, but it was also a great occasion. The conversion again, of the world from moral degradation to its God, from darkness to light. Is it less a miracle that a certain number of eight mothers—for there must have been that number—gave birth to intelligent beings—is it less a miracle because it pleases mythology to lay down that this was the order of nature, which disposes of the evidence that it was supernatural by the assumption that it was natural? Man, we are told, with his magnificent intellect, and more magnificent largeness of love, his power of beholding God through faith, his aspirations towards Him, the copying His perfections, so far as the eye can perceive, has risen by an inclined plane of promotion from his forefather the ape, or some other collateral ancestor, who lived so long ago—more than 20,000 probably 100,000, perhaps many hundreds of thousands of years ago, by a series of transformations from the irrational to the rational, from an animal loathsome in its habits to a being in the image of God, transformations which might have taken place at the very least 20,000 years ago, but of which there is absolutely no evidence, not a trace in that science which professes to be exact. But the theory of the animal descent of man is said to be unavoidable. The theory of our ancestry propounded by these teachers is that man was born in the most degraded state of which we have any living type, and rose of himself to the greatest height to which God had restored him, developing for himself his religion and morals. They do not mean to contradict Holy Scripture: they forget, or ignore it, as some antiquated modern imagination. Probably it did not occur to them that they were tacitly ignoring that question which was the *crux* of ancient philosohpical thought, "whence is evil?" And they solved it by saying that it was attributable to the ape-like propensities descend to us by the law of inheritance. This inference is arbitrary. It is the centre of our Christian hope that Almighty God in His love made us for His love in His own image and likeness, but that He so prized the free love of His creature man that He left him free, even though he should choose amiss, and when he had chosen amiss, restored him if he would. If it had pleased God in His Omnipotence that these thousands of years ago an intelligent being should be born of an unintelligent animal, it would be a surpassing miracle such as He has not proposed to our faith. It would be akin to the transformations imagined by the heathen poet to believe that God infused into these ape-like creatures the power of giving birth to intelligent beings. The traditions of mankind as to the golden age agree at least so far with the belief in Holy Scripture that God created man upright and good, and not with the later imagination of the Epicurean poet, that God created man out of the ground. We see it, alas, in the midst of the boasted civilisation of our crowded cities, that the greater the civilisation, the greater often is the degradation. The most civilised times of Babylon, Greece, Persia, and Rome were also the most degraded, and if one had to choose one's lot amidst the most degraded of humanity, it would be among the Papuans rather than in ancient Babylon. The terrible picture of St. Paul is too often an outline of civilisation, such as contemporary history records, the civilisation of heathenism. Even our fathers of 1789 were condemned to pass from the prospective of paradise to the scenes of hell. *Facilis descensus Averni.* Degradation is everywhere. The way upwards is hard, and every man alone must need God near. Had man been born in the degraded state

in which men picture primordial man, such a man he certainly would have remained.

There is, I believe, no instance in the history of the world of mankind rising unaided, and if the moral law, instead of being written by the Spirit of God upon our hearts, is to be the slow development of an animal, not merely we, as Christians, but the wiser heathen, who knew of these unwritten and eternal laws, would revolt against it. It is but a development of the struggle for existence in which the stronger ever extirpated the weaker. It has been well said that such a hiatus cannot be bridged over by any conceivable process of evolution, unless it be evolutionary antagonism. You would be almost startled were I to ask if there can be an effect without a cause, and your answer, of course, would be, "No." Then, I ask, whence is the power of conceiving absolute goodness without beginning, without end, limitless, measureless, all-embracing, the real archetype of all holiness, or of imagination and wisdom circling all eternity, receiving into itself all immensity, drawing to itself all infinity, the original impress of all things, in which ignorance can have no place, knowing all things, the present, past, future, the possible, the imaginable, the things which are, the things which are not, pervading all things, but not mixing with any, ever abiding in its own beauty, brilliancy, incorruption, the essential source of all beauty and purity, holy in itself and of its own essence, by a true self-depended holiness—these conceptions are not the soul's inheritance from any ape-like ancestors, nor are they any natural insensible variations from them; yet these, we are told, are the true laws of our descent.

The brute creation most familiar with man learn from him something of the difference between right and wrong. Whence do men learn it? We know that we have our own sense of right not from any agreement among ourselves, but because it is written on the heart of every individual from which it has not been effaced. Whence had Regulus his self-denial, whence had the tentmaker that zeal whereby he suffered, spoke from east to west, endured his daily toils for the well-being of his fellow-men? Whence had he that love for his own Lord which led him to count all things but loss that he might win Christ? Whence—we may dare to utter blasphemy to save others from conscious blasphemy—whence were the soul and mind of Christ? Were these, too, derived from the same source? Yet this is a central view of so many physical philosophers of the present day, to whom it might be said, as the Baptist said to the Jews: "There standeth One among you Whom ye know not." As they themselves said afterwards, "As for this Man, we know not whence he is." They forget that which had been beforehand laid down by the prophets, that He should come to save our human race, believing, hoping before He came, proclaiming Himself as the mighty God, the Prince of Peace, of the increase of whose government there should be no end; but as the Man of sorrows He came to suffer here, to be crucified, to reign after death. Cradled in a manger, not having where to lay His head, followed by an unlettered multitude, despised by the wisest of His people, He was mocked, scourged, crucified, and reigned.

The world was converted on the morrow of Calvary. Human empires grow, swell, and vanish, but the more they swell, the sooner they vanish. It has been said, "I, if I be lifted up, will draw all men unto Me," and the gibbet of slaves and the execrations of the world became the sceptre of His lasting power. His empire rolled from east to west, from pole to pole. By the foolishness of the cross He has taken captive human intellect as well as human weakness. His reign is not measured by the hun-

dreds of millions who bear His name, but by the units of those hundreds of millions who, one by one, love Him with an absorbing self sacrificing love, for He reigns by a higher power than wisdom or strength—by His infinite love. He reigns not by that infinite love alone which He showed 1,800 years ago on Calvary, but by that infinite love wherewith He loves every human being whom He has made. The voice of Jesus still sounds o'er land and sea, and in the depths of the aching heart He still speaks aloud from His throne in glory, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," and to those who, after their wanderings, come to Him, He gives it—His cross is still the magnet of His love. "We love Him because He first loved us." Nothing is too degraded, nothing too sunken in the mire of sin, which the Divine wisdom will not seek out diligently until He find it, and finding it, He rejoices. And the elevation of our degraded humanity is at once an evidence of its Divine original, of His divine power to raise it, of His infinite love Who thus loved it. The resurrection of each single soul is a greater marvel than the raising of Lazarus. He still reigns in the midst of His enemies, He still loves His enemies. He loves them, still intercedes for them, still longs that they should live with Him, He would still win them to His love, if they have any avenue of their hearts where He can come in. Where any of you has, alas! ceased to love Him, where your love has chilled in the midst of the eagerness of an intellectual feverishness, He still loves you with that infinite love with which He Himself loves. Yield thyself to His love, and no perplexities of intellect will ever overpower thee, for the heart has its own affections, which are immovable because they are in God. "I know in Whom I have believed," said one who knew what it was to love Jesus Christ, whom Jesus had won by His love to His love, "and am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

BISHOP DOANE ON THE CHURCH OF ENGLAND AND THE LAMBETH CONFERENCE.

[*From his Convention Address for* 1879.]

I.—Religious Activity of the English Church.

It is a great loss on both sides of the water that ignorance and consequent indifference prevail in England about the American Church, and here, about the Church of England. And before I pass to speak of the Conference and its work, I want to tell you something about the life of the English Church to-day, whose most striking and characteristic feature, I should say, *is religious activity*. The very grounds and reasons for well-founded anxiety which wear upon those, on whom rests the responsibility of ruling, are tokens of this activity. The unbelief in England is not the vulgar galvanizing of French skeletons which can only grin, in ghastly sneers, at all that humanity counts holy. It is the earnest, anxious over-curious speculation of a philosophy, whose very irreligion asserts the power and the reality of the religion which it questions. . . .

Never, in any period of her history, was there so much power in the Church of England as there is to-day; "so much doing for God and godliness," as the Bishop of Winchester phrases it. And I come back envy-

ing no single one of all the dignities, or prerogatives of English Prelates, no single one of their magnificent Minsters or parish Churches, no single one of their glorious and impressive services. For the *spiritual* dignity and prerogative of the Episcopate are *their* chief honour. as they are *ours*; and our Cathedral buildings *will* come, and our parish churches *will* increase in number and grow up to the grandeur that befits the purpose of their building, and our worship *will* go on towards the "perfect beauty of holiness." But I *do* long and pray for the tide to reach these shores, of that reality of religious interest and energy in work and worship, which seems at the flood now, to so great a degree in England, till it shall break down and bear away the shame-facedness and self-consciousness which make American Churchmen whisper their responses with bated breath in Church; and make them afraid, out of Church, to speak of their religion or to confess their Master before men.

Let me take a few illustrations of what I mean. I counted, in what was a partially complete record only, one hundred and fifty organized charitable houses, chiefly administered by Sisters, and one hundred and eighty-two guilds and organizations for active Christian work. We are accustomed to think that the English Church depends altogether upon endowments and invested funds for the carrying on of her religious work. But it is a fact that more than a million pounds sterling ($5,000,000) are annually given for the building and repair of churches. "The Venerable Society for the Propagation of the Gospel in Foreign parts," reported for 1877 an income of £137,000, and "the Church Missionary Society for Africa and the East," an income of £190,000. "The Colonial Bishoprics Fund" has contributed, in fifteen years £320,000 towards its noble objects. "The Bishop of London's Fund for providing for the Spiritual Wants of the Metropolis," in thirteen years amounted to £570,000. And the Church of England, in the year 1876, sent out £425,000 to Foreign Missions. All these sums are "exclusive of income arising from stocks or other investments." I am not one of those who believe that money is life-blood, either in the difficulty of giving it or in the power it conveys. But I do know that no evidence is stronger of the uprooting of the primal and prevailing sin of covetousness, by which Eve fell and which damns Eve's sons now, than the free giving of money to God. And I know that nothing can accomplish this, but such singular gifts of the Holy Ghost as God gave to Joses the Levite of Cyprus, who laid his substance without reserve at the Apostles' feet.

But there are other tokens than these. Let me begin with the use that is made of Churches in England, and of the Cathedrals first; not only because they are the central and representative ecclesiastical bodies, but because nothing in England was so dead in the last century. Their crumbling walls scarcely held up the roofs, over naves that were silent and empty and cold. Now, from the Metropolitical Cathedral of St. Paul's—through every Cathedral town in England, in Dublin, in the new and beautiful Cathedral just finished in Edinburgh, in the old Abbey Church of St. Albans, ruined for centuries and now climbing back to beauty again in the new life of the new Diocese of St. Albans—everywhere, not only are the material fabrics restored and kept up with lavish and loving care, but they are used to the echo for worship and work. Our first Sunday in England was spent in Exeter Cathedral whose noble Norman towers and massive walls are among the monuments of English history, from the days of the Conqueror down: and which is beautiful inside now with the newer memorials in glass and stone, of the great names of Archdeacon Freeman and Sir John Coleridge and Bishop Patteson. The morning service

was what one looks for, the great choir filled with an attentive congregation. In the afternoon the greater nave was thronged to the door with a congregation of listeners and worshippers. The sermon was, what English sermons are in my experience of them; simple and direct as men *would* write who are well-educated, and in earnest; not so rhetorical, perhaps, as our American preaching, but, if I may venture to say it, more real. And the singing was what it is only in England, where the whole congregation take up the choral responses and the hymns; where the anthems recal what Gregory said to Augustine about the Anglo-Saxon boys thirteen hundred years ago "*Non Angli sed Angeli*;" where the Psalter is sung with the ease of the most accurate reading, as if each boy were the "chief singer upon the stringed instrument," to whom so many of the Psalms are inscribed. The anthem that afternoon, "I was in the Spirit on the Lord's Day," not only made me feel as if the words were true of all of us that were there, but made it possible almost to imagine what the Holy Seer felt at Patmos, when he "heard behind him a great voice."

Our last Sunday in England was in York, and there too, the Choir, larger than many a parish Church, serves for the morning congregation, while the afternoon and evening congregation throng the vast nave. And of St. Paul's Cathedral, what can one say to give an adequate impression of its life and power? I saw it in every respect, from the pulpit twice, from the choir and from the nave. Its Sunday congregations vary from twenty-five hundred to four thousand.[1] The combination of spiritual, intellectual and practical forces, in the Chapter is unequalled. Dr. Stainer certainly is first among few equals as an ecclesiastical musician; and at the daily worship the music is as exquisite in its way, as at the greater Sunday services. And the Cathedral is utilized and used. A country Rector told me of his meeting there six or eight farmers from his neighborhood, who told him that on the days they brought their produce to the city market, they almost always found time to come in after it was sold, to the Cathedral Evensong before they went home. There is a daily celebration of the Holy Communion, and in Lent not only a short added midday service for business men, who come to it in throngs; but special sermons and even a Bible class for the critical study of the New Testament in the original. And among the throngs of wandering sight-seers on the week days, it is no uncommon thing to see poor men and women, reading and praying, as they could not do in the crowd and confusion of their own homes. I want no better evidence of the difference between the outcome of Roman and English Christianity, than the contrast between the two great central Churches of the two Communions; the one, florid in music and tawdry in decorations, with as many altars as there were on Mars Hill, and God "ignorantly worshipped" where He is worshipped at all, with mumbled offices, and every token of indifference and weary perfunctoriness, among priests and people; the other, simple, dignified, devout, compelling attention and reverence, by the very contagion of its atmosphere. And the same thing struck me in the other Churches where I was. In the famous mission Church, St. Peter's in the East, where, whether one liked or disliked the ritual, it was real and meant something, and where the works of reclamation and mercy to the worst dregs of society in the London Docks are beyond all praise; in the Temple Church; in the Savoy Chapel; in

[1] I heard Canon Liddon preach there, as only *he* can preach, on the 1st Sunday in Advent, a sermon of the deepest thought, in the simplest language, to the most practical end, with a voice and energy that touched and thrilled the consciences of the enormous congregation, who were two-thirds men.

the beautiful chapels of Kings and Trinity Colleges, Cambridge; in the little Parish Church at Cuddesdon, where the Bishop of Oxford, and his family, with the students of the College worship together with a congregation of simple villagers; at Bishopthrope, where the old Parish Church owes to the present Archbishop of York its restoration, at least to a much more churchly arrangement, and a simple devout service: everywhere, were tokens of the same permeating and penetrating energy of awakened life.

And, finally, I wish I could take you with me to St. Peter's Church, Eaton square, on such a Sunday morning as I have spent there, more than once. Five years ago, when the great Bishop Wilberforce told me to go there, if I wanted to hear *real* preaching, the Church was just emerging from its debased architecture, stalled pews, empty benches, dry preaching and infrequent services. Now, it is a very beautiful building, with a service ringing not only with sweetness but with earnestness of worship. It is crowded always, with a "multitude of people praising God." And the men and women have caught the spirit of the Vicar, a spirit of the most intense faith and the most burning zeal. They seem aglow with devotion in their worship, and they are aglow with devotion in every sort and kind of good work. Their giving is proverbial. And there is no channel of beneficence anywhere,—in the Universities Mission at Delhi in India, in the Diocese of Bloemfontein, in the sick-rooms of the London poor (where they are careful to take flowers), in schools, in mission Churches, into which some stream of the religious energy of this congregation does not flow. And it comprises among its worshippers, as does St. George's, Hanover Square (which Mr. Chapel Cure has lifted from the depths of fashionable indifference into energetic, religious life), it comprises among its worshippers many of the leading people of London society, which it is leavening into liveness "unto God." There were at least two hundred communicants at the early celebration there on Advent Sunday. And no one who heard the Vicar's intense earnestness the Sunday before could fail to feel, that they came as men, "discerning the Lord's Body," with penitence, and a lively hope of grace and pardon needed, and sure to be given. At the second service, Professor Lightfoot, of Cambridge, a man of letters and of books, and among the first scholars of England to-day, preached such a missionary sermon as I have hardly ever heard equalled, for manliness and magnetic power. And the great congregation all the time, in very large proportion men, were either worshipping or being edified; quiet as they came in and as they went out; engaged in the services, said or sung, with their full voices; and able, with a physical strength which somehow American backs and knees seem to have lost, to get upon their knees and stay there, through the long Litany and the long Communion Office, to get upon their feet and stand there, through all the acts of praise and through the whole taking of the offertory, and to sit *still* and listen to God's word preached and read.

An accidental illustration came to me of the kind of Christianity that grows out of this teaching, and is, I believe, no unusual specimen of London churchmen to-day. I came back from Paris, charged with a sense of the importance of losing no time in enabling the Rev. M. Loyson to begin his work in Paris. Some hindrances of an ecclesiastical kind existed which I had some little share in removing. But it was very important to arouse in England a practical form of sympathy. Though I had seen Liddon, and been in communication with the Archbishop, and the Primus of Scotland, I wanted to get at Mr. Meyrick, the able and indefatigable Secretary of the Anglo-Continental Society. But he was at Torquay, and

not well. So there came to me as his representative, a young man in active business, occupied fully, of means, and culture, and position. And I found him heart and soul in the movement, with a most intelligent appreciation of its importance, giving time and means out of his busy life in the simplest way to further the great movement, on which his eye had fallen during a visit to Paris. It was his practical religion, so real that it never occurred to him *not* to "do with his might" this which his hand found to do. He was but one of many other laymen in England like Gladstone, and the Marquis of Westminster, and Nelson, and Caernarvon, and the Earl of Powys, and Lord Salisbury, and Beauchamp, and Shaftesbury, and Mr. Hubbard, and Beresford Hope, and countless [2] other men, who are not hindered by the "much serving" of their busy lives, political, professional or in business, from Church giving and Church going and Church working; who have learned to read aright "the six days shalt thou labour," to apply not merely to the things that perish in their using, but to the work that endures, done for the souls of men and for the kingdom of God.

There is a current that sets toward these Western shores from off the Banks, which drifts the ships from England quickly to our coast. There is a quiet living connection under the stormy sea, binding the continents together, with a pulse of common life whose throb we almost feel. I believe there is a closer relation, closer now than ever, between the nations and the Churches, full of mutual benefit and blessing to both. We are "a-kin across the sea." And while the old has much to learn of new methods, of powers and processes of adaptation chiefly, and most of all, I believe, of the great value of laymen in council, and of the safety of such councils and their usefulness for ecclesiastical legislation and government; we need, I pray God we may get, more of the impetus, even if it must come with its attendant anxieties, of the seething, stirring, spiritual life of the Church of England.

II.—The Lambeth Conference.

Coming to speak of the Lambeth Conference, the point about which all my English experience revolved, I ask you to remember two things. Some people in this country who conjured up alarms beforehand of a Canterbury patriarchate and an assumption of Papal powers into the one Archbishop or the one hundred Bishops, have been obliged to make themselves busy since the Conference met, by very needless emphasizings of the fact that it was *not* a Synod, which it never claimed to be; that it published no Encyclical, which is only partly true; and that its results were harmless, because they were insignificant.

Of the first I need only say, that without information from without, or discussion within, the Bishops gathered at Lambeth realized exactly the informal character of their meeting, and claimed for it no authority beyond its inherent moral weight; which one may say, modestly, is greater than the individual opinions of any absentee. Of the second, I must say with frankness, that to my great regret, and in spite of my very earnest effort in the Conference in such good company as the Bishops of Lincoln, Western New York, and a good many others, it was decided not to issue an Encyclical. But we who wished otherwise, were almost content, when the reports of the Committees were, *word for word, and one by one*, ADOPTED, not accepted, but adopted by the Conference, and sent out as the deliber-

[2] The President of the English Church Union and the Secretary of the Church Missionary Society, representing the very opposite poles of theological thought, are laymen given up to the service of the Church.

ate counsel of all, *addressed* to "the Faithful in Christ Jesus," "commending to them the conclusions" which had been reached.[3]

The letter,[4] twice commending its contents to all the faithful in Christ Jesus, found additional extension of address, it seems to me, in the fact that it has been translated into Greek and Latin, plainly for Greek and Latin Christians, *jussu Reverendissimi Archi-Episcopi Cantuariensis.*

As to its actual results, I name here but two, either of them worth crossing the Atlantic to have helped on. A year ago when we were thinking about this Conference together, I suggested as matters of grave practical importance which would demand its attention, "our relations to the Old Catholic movement, and the establishment of, and terms of intercommunion with autonomous national Churches, the relations among Foreign Missionary Episcopates, English and American, the question of English and American chaplaincies, and a plan for regulated, representative synodical action among the different portions of our Communion." Now it so turned out that all these matters, some of them not on the Agenda paper, came under discussion. And out of the discussions have already grown two practical facts, of the first consequence to Christendom:

A COMMON PRAYER BOOK.

1. The Japanese Christians are to have one Book of Common Prayer in their own tongue, instead of being puzzled by two Prayer Books—English and American—with just enough difference to be troublesome, while the English and American Missionaries were in the communion of the one Church. The wise and excellent report of the committee on this subject, on whose recommendation this long desired result has been obtained, embodies principles of liturgical and ecclesiastical Catholicity and sense, which if they sink into our Missionary Boards and Missionaries, will utterly change the aim of Missionary working from the effort to transplant the "Protestant Episcopal Church," or the "Church of England as by law established," into a foreign soil, as exotics, to spindle and die, into the effort to build up a Native Church, with a Native ministry and a national liturgy of its own: the only condition as to the liturgy being, as the Conference recommended, "that the *principles* embodied should be identical with the principles embodied in the Book of Common Prayer." Hereafter, at any rate, it will not be necessary to have, and to stand out for, two Offices for the Holy Communion, and I hope the test of orthodoxy will not be the exact translation of "Dearly beloved brethren" into Japanese.

THE OLD CATHOLICS.

2. Greater than this result by far, and beyond the most sanguine hopes, was the result from the committee's report on the position which the Anglican Church should assume towards the Old Catholics, and toward the persons on the Continent of Europe, who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American. The report of this committee states, in terms that are resonant with the old voices of primitive days, the basis of Catholic union among believers. M. Loyson, who quotes it in the appendix "pro causâ Catholicâ" to his very remarkable Conferences on the principles of Catholic Reform says, "not without

[3] See this Letter with abstract of the Reports in the CHURCH ECLECTIC for Sept. last, page 446–454.

[4] The Bishop of Gibraltar formally presented this letter last month in person, to the Greek Archbishop of Cyprus, who assures the Bishop of his anxiety "for union between the sister Churches."

profound emotion do I come to read the Acts of the Lambeth Conference, at the conclusion of which I assisted myself under the venerable dome of St. Paul's in London." [6]

And the very first act of this committee, through "its most admirable representative, the beloved and venerable Primus of the Church of Scotland, has been to throw the protection and oversight of our Episcopate over the effort making in France to reëstablish there the Gallican Church, with its national liberties and its Anti-Tridentine catholicity. M. Loyson's letter is dated August 4th; and the reply of the Primus is dated Sept. 23d. Time enough has passed to give opportunity for careful consideration of the very important questions involved. And the temperate and accurate statement by the French Priest and the Scottish Bishop, must, I think, set at rest the legitimate fears of those who rightly respect the old canon against Episcopal intrusion, the being a busybody "*ἀλλοτριο-ἐπισχοπος*," St. Paul calls, it, "in other men's matters."

M. Loyson writes to the Archbishop of Canterbury, from Paris. (I quote parts of these letters only):

Unhappily, evil days have made our Episcopate such that we count in its ranks many adversaries, and we have not one to exercise Pastoral superintendence over us. And yet in France more than elsewhere, it is of essential importance that the Restorative action should come from above—I mean from the power established by God for the government of His Church. Without this, instead of reform we should have revolution; and should not heal the evils of Ecclesiastical absolutism by introducing those of religious anarchy in their stead. Recent events have only strengthened this conviction, which is with me of long standing; and it is this which causes me to turn toward you, most Reverend Father in Christ—toward you who have been placed, by the Providence of God, in the oldest See of an Episcopate which not only embraces in its powerful circle the vast area of the Anglo Saxon world, but which also dates back in an uninterrupted and unbroken succession to the Apostles.

We have heard with emotion and gratitude, the words in which, during their recent Conference, the Bishops of the Anglican Communion have so generously offered their support in the isolation and spiritual conflict in which we are engaged: "We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our Formularies."

We thank you for these words, and we believe with the Anglican Episcopate, that if each Bishop has received individually the charge of a particular Church, all Christian Bishops have received collectively "in solidum," as St. Cyprian of Carthage, so well expresses it, the care of the Universal Church. Hence it was that in ancient times they never refused to the neighboring Christian bodies the help which they demanded of them in their time of need. We ask you to help us to maintain ourselves upon the basis you have yourselves indicated in the document just quoted, as that of the Catholic union of Churches, viz.: "One Divine Head; one Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, and maintained by the primitive Church; one and the same Canon of the Scriptures of the Old and New Testaments as containing all things necessary to salvation." Above and beyond the material aid which is necessary to us for the worthy celebration of public worship, that which we most earnestly desire is the official recognition of the Catholic work of the priests and laity who are endeavoring to restore, upon a basis at once larger and more ancient than that of the Council of Trent, the Gallican Church, which has been officially suppressed by the Vatican Council." We ask to be recognized by the Anglican Communion as forming in France a Christian mission—Catholic and Gallican—placed provisionally under the government of one or several of its Bishops, until the day when it shall be possible for us to constitute ourselves a complete and autonomous Church.

And the Primus of Scotland replies:

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[6] See ECLECTIC, September, 1878, page 452.

In ordinary times, and under ordinary circumstances, the Anglican Episcopate could have returned but one answer to such a request. They would have been constrained to decline acceding to it as being in violation of the Canonical rule and order of the Catholic Church, that no Bishop or Priest of any other Church should exercise his functions in the Diocese of another Bishop without the consent of the Bishop thereof. But the times are not ordinary times. Never since the agitation of the 16th century has there been such a widespread religious and ecclesiastical movement as that which marks the present day. It is not, as then, limited to Europe, but it is felt in all parts of the world. Attendant upon this religious movement there has arisen a widespread spirit of scepticism and scientific doubt, which aims at sapping the very foundation of the Church of Christ. At such a moment as this, and under circumstances such as these, the whole body of the Church may fairly turn to the Christian Episcopate for guidance and instruction. For such guidance and direction you, Reverend Sir, and your brethren have turned to the Anglican Episcopate, and have asked their sympathy and aid in the peculiar circumstances and pressing difficulties under which you labour. While prepared, therefore, to sympathize with any movement for reform which is in harmony with those principles on which the Church of England reformed itself, and to express its readiness to aid those Churches and communities which, under such insuperable difficulties are striving to free themselves from the yoke of error and superstition, the Conference was not unmindful of the Canonical rule of the Church, to which I have already referred, and of the respect which is due to the legitimate action of Church Order in the different Provinces and Dioceses in Christendom.

The general principle which the Lambeth Conference affirmed, with special reference to the Churches of the Anglican Communion, applies with equal force to the Catholic Church everywhere: The legitimate action of National Churches, and the authority of Bishops in their own Dioceses. But this principle assumes the rightful liberty and independence of National Churches and their Bishops—a principle which is, however, entirely traversed by the present constitution of the Church of Rome. The application of those principles of Church order which are essential for discipline in ordinary times are, however, subject to modification or suspension when the necessities of the Church demand the application of a principle of yet higher obligation. Hence we find, from the teaching and practice of some of the most eminent Fathers and Bishops of the primitive Church, that whenever the faith was endangered by heresy or persecution, and heretical Bishops would ordain none but heretical clergy, they did not hesitate to act in virtue of the commission which the Episcopate has received from Christ for the preservation of the Faith and Government of His Church, and to ordain orthodox men in such Dioceses, though contrary to the common rule of the Church. They asked for no dispensation from the Bishop of Rome, or from any other Bishop, but as members of the one Episcopate to which Christ had intrusted the preservation of the Faith, and as Catholic Bishops of the universal Church, they felt themselves bound, individually, to exercise their Episcopal power in any part of the world where the necessities of the Church required it, and the Faith was endangered.

It was in virtue of this great Commission which the Episcopate has received from Christ for the preservation of the Faith and the Government of His Church, and for the protection of those who should suffer for it, that the Bishops of the Anglican Communion convened at Lambeth, authorized a committee of their own number to offer such help as they might need to those Churches and Christian communities which, seeking to free themselves from the intolerable yoke of Papal usurpation, and from the compulsory acceptance of novel and uncatholic doctrines enforced upon them by their own Bishops, were striving to reform themselves on the model of the Primitive Church, and should appeal to them for assistance. As members of a Church thus circumstanced, you and your brethren have availed yourselves of this offer and appealed to that committee.

As I intimated to you at the commencement of this letter, the committee, in acknowledgment of your appeal, has authorized me to communicate with you, and has referred you to me for guidance and direction, with the view of providing for you the aid which you need. I am prepared to undertake the work thus far intrusted to me, and by recognizing your mission, based upon the principles enunciated in your letter, and tendering to it a provisional oversight, to place you in a position to confer with me officially on the details of the work in which you are engaged.

And M. Loyson writes me from Paris on the 7th of December: "The Primus has authorized me to publish the correspondence which is the starting point of our work in its actual form, as a mission, without its own bishop." He had told me before of the withdrawal of all government ob-

stacles to the organization of a congregation. He adds in this letter, "The excellent Mr. R. (an American I am glad to say) has rented an admirable building in the centre of Paris, and will add the amount of money needed to put it in repair. Once organized, the committee will doubtless reimburse him, but he is none the less very generous in making the advance Such friends are rare, and we ought to esteem them at their worth, and when God grants them, thank Him as for a signal benefit." And then he adds, what is the enthusiastic mainspring of his life, "What glory and what happiness to consecrate one's entire life, in poverty, and if need be in opprobrium and under anathema, to the upbuilding of this eternal city of God and man, which is the Catholic Church of our Lord Jesus Christ."

I wait anxiously for further news of this. Money is wanted for its beginning, and a priest or priests to help in the upbuilding. But the great difficulties, civil and ecclesiastical, are removed, and that the Lambeth Conference made this possible is justification a thousand times over for its assembling, and indication of God's Hand in it. . . .

RITUALISM AND CONFESSION.

To what I have said of the other determinations of the Bishops, I must add a word about the last subject of our discussion. Carried with a remarkable unanimity and justly regarded as a wise and gracious resolution of a vexed question, I still regard its introduction as an unfortunate mistake, because it was not on the "agenda paper;" because it dealt only with one of many practical difficulties which should have been treated, if it was; and because it came in so late in the session: and, therefore, I protested against its consideration from the start, as did many others.

But for the fact that we found ready-made to hand a statement in almost all points unobjectionable, drawn up years ago (it is an open secret to say) by the subtle pen of the late Bishop of Winchester, the side wind which brought this issue before the Conference, outside of its announced subjects, would have drifted us on the rocks. As it is, I cordially accept its statement as to the position of the Church of England upon this mooted question, and of course of our own Church, which is the same; though with humble deference to the exact scholarship of the distinguished author of "Epistola centum Episcoporum, etc., Græce et Latine reddita," I think the ἐξεῖναι in Greek, and *licere* in Latin, are stronger words than we used when we said, that "no minister of the Church is *authorized* to require from those who may resort to him to open their grief, a particular and detailed enumeration of all their sins."

This portion of the report you will find printed with my Address, because its great importance demands your consideration.[6] In England, just now, popular feeling, with its usual indiscrimination between truth and untruth, is roused and greatly excited on this subject. With us, there is but little, if any of this, or of any other extreme of teaching or of practice. The use of private confession is an inherent right of sinners, and the power of absolution is involved in the office of every Priest. With Rome, it is used as food. To the Protestant it is poison. With us it is neither, but a medicine which needs careful prescribing and administering, and infrequent use. To deny and denounce it, is the act of ignorance or insincerity. To urge its common use as "a requisite to the reception of the Holy Communion," or as "a condition of the higher spiritual life," not only is dishonest to the Church, but is so blindly in the face of experience, as to be what the lawyers call "dangerous insanity." For the corrupt morals of Roman Cath-

[6] See ECLECTIC, September, 1878, page 454.

olic countries and the irreligiousness and non-attendance of men at the sacraments are the direct and natural fruit of compulsory and constant private confession. To prescribe the manner of its use, is the plain right and duty of a Church, and this Church has prescribed it in a way that ought to prevent the false statement of some, that private confession is altogether disallowed among us; or the perversion of others, who, in spite of plain ecclesiastical prescription and purpose, are a law unto themselves. Having said this in justice to myself and to many other and wiser men who felt with me upon this subject, and in explanation of my efforts to exclude its consideration, and my subsequent vote for the adoption of the words as finally proposed, I have said all that is either needful or proper for me to say.

Of the broader and more general subject of the spirit of the Conference itself, there is much that I should be glad enough to say if there were time to say it here and now. Where I have already spoken, and in what I have written, I have said enough of the personal things. As those memorable days come back to me now, the opening service at Canterbury, our first gathering for Holy Communion in the Chapel at Lambeth, our daily meetings there for morning prayer, our celebration on St. James' Day, our committee meetings, our sitting together for the two weeks in the Palace Library, the reminder that comes back to me with clearest and strongest emphasis, is the deepened and increased realization that was upon us all the while, of the meaning and majesty of one article in the Nicene Creed, "I believe in one Catholic and Apostolic Church." There was a feeling through the Conference, as though Isaiah's prophecies, that lie with every year under the star of our Epiphany-keeping, were not only sounding in our ears, but standing with partial fulfilment before our eyes. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. . . . A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Kings shall be thy nursing fathers, and their queens thy nursing mothers: and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

For The Church Eclectic.

"THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF ST. MARY, THE VIRGIN."

BY THE REV. DR. BOLLES.

No fact can more fully and painfully illustrate the popular ignorance of some of our most beautiful and instructive Festivals, than the flippant wit of the newspapers on the subject. As for iustance, two of the principal dailies in my city referred to the Feast of Purification as one which might more properly be called "Saint Ground-Hog-day;" and then, after referring to its *superstitious* observance by the "*Catholics*," proceeded to relate the story of the "Ground Hog" as of more practical value than any un-

important event in the life of the Virgin Mary. But what is stranger still, the Editors have the reputation of membership is some of the so-called Christian churches. One can hardly wonder, however, at this deplorable ignorance and vulgarity, when it is remembered that out of the Church, not a single minister of any of the Protestant persuasions, has probably ever preached upon "The Presentation of Christ in the Temple, and the Purification of Saint Mary the Virgin." Why is this? The fact stands out most prominently in that very Bible which these people profess to reverence above all things, and it constitutes an essential part of the Apostles' Creed; for it is interwoven with the Incarnation of our blessed Lord, and is one of the greatest and most important events of the Natalia; in short, the crowning act of the Natalia, when the Temple is suddenly entered and taken possession of by its rightful Sovereign and Lord; when Jesus, though an infant child, is marked out and proclaimed to be the true Messiah by the spirit of prophecy again descending upon the Faithful; and when the most remarkable group and assemblage of characters were brought together which were ever united, to manifest the glory of Christ, and the nature of His Kingdom.

Why is it, then, that an event of such vast importance in the history of our redemption, and of such peculiar interest, especially to the Christian family and household, should be practically ignored and forgotten by the great mass of professing Christians anmong the sects? Why is it? The reason undoubtedly is, simply this: that these people have ignored and forgotten the ancient Feast of the Purification, without which the very name would be as strange to us as it now is to them. What an evidence of the importance even of the minor Festivals!

God ordained a law by which mothers should come to His Temple, should present their offerings—a sin offering as an atonement for guilt, and a thank offering as an acknowledgment of mercy; that notwithstanding guilt and sorrow, God had mercifully interposed and crowned their sufferings with joy. Then, in order that no human being who felt and owned the sacred name of mother might be excluded from this duty and blessing, God ordained the law in such a way that the meanest and poorest of mankind might participate in it, making the sin offering the same for all, in proof that all were equally guilty; and then proportioning the thank offering according to the ability; and so proclaiming that the gift of the poor, however humble and valueless in the estimation of the world, is just as precious in His sight as the costly offerings of the rich, and just as sure to obtain His blessing.

Now the Virgin Mother of our blessed Lord, though not herself the partaker of any moral or ceremonial defilement, and conscious of no sin or guilt as growing out of the birth of her infant child, nevertheless came to the Temple, made the customary offerings, fulfilling all righteousness, and so becoming an example to all Christian mothers of one of the most sacred and important of their duties—the duty of coming to the Temple after

child-birth, bringing their offerings of gratitude, and at the same time imploring, through the great atonement, the mercy and blessing of Almighty God. No doubt the outward and ceremonial part of the "law of purification," as it was called, is not binding upon mothers now; but, surely, its spiritual import speaks as loudly to us as it did to the Jews, nor can it be denied that the Virgin mother, herself the first Christian mother, has given to it the sanction of her own example, for the guidance of those Christian mothers whose children are "holy" from their very birth, and whom God has chosen, set apart and consecrated for Himself to be made in Holy Baptism "*the Church of the first-born.*"

Hence we find in the Book of Common Prayer a corresponding service adapted to the condition of Mothers under the Gospel, and as members of the Christian Church; a service in which is embodied the sum and substance of the "Law of Purification." That service, or office, is called "The Thanksgiving of Women after Child-birth, commonly called The Churching of Women," by which it is enjoined that "the woman, at the usual time after her delivery," "shall come into the Church decently apparelled;" "shall kneel down in some convenient place;" that the minister shall make an appropriate address to her; that then shall follow an appointed "hymn of thanksgiving," and then suitable prayers, recognizing the sacrifice of the death of Christ for the sins of the whole world; and that "the woman who cometh to give her thanks must offer accustomed offerings;" that these offerings shall be applied to one of the most blessed of all charities, viz: "the relief of distressed women in childbed;" and then also that "she receive the Holy Communion." In all this we have the testimony of the Catholic Church as to the fact that *morally* and *spiritually* the Law of Purification is binding now; that the same feelings of humiliation and gratitude should be manifested by mothers now; and that these feelings should be expressed by some outward rite and form of prayer and thanksgiving in the Christian Temple.

How strange—how marvellously strange, that the great mass of persons at this day who profess and call themselves Christians have really no proper idea of the importance of this sacred duty, and even shrink from it as unnecessary and improper. Manifestly, however, there is scarcely any one thing of which the human mind can conceive, which would have a more decided and blessed influence upon the family and the home, sanctifying and cleansing and purifying the very fountain of domestic virtue and joy, and so changing and transforming all the thoughts and feelings of the natural heart, with reference to the purity and sanctity both of the conjugal and maternal relation. More and more must we be convinced that *home* is the fountain of all that is good and excellent in the Church, the source and spring of its supply, nor can we begin too soon to purify the fountain. Moreover, religion was designed to be *hereditary* and *transmissive;* and if it be true, as good Bishop Jebb has so ably maintained and shown, that it is only by making religion hereditary and transmissive that the world can

be converted to God, then a new impulse should be awakened to purify the family and the home, and fathers and mothers must realize their position as Priests of God in the Christian household, in whom and by whom alone, the affections of all mankind can be riveted and centred upon Christ our Lord.

But another important lesson to mothers from this Festival, is derived not only from the Purification of the Virgin, but from the presentation of her son to God in the Temple. What an unmingled stream of mercy and love has flowed down upon our race from this single fact of Gospel history; not that the infant Jesus required thus to be offered in order to secure for Him the blessing of heaven, but that the example has exerted the mightiest influence upon the human heart, and thousands of mothers following this example, have brought their children to the Temple, have consecrated them to God, have had them made the members of His Church by Holy Baptism, have acted upon the duties and promises of that blessed Sacrament, have never ceased their watchful care and maternal solicitudes, and the result has been that those children, thus presented to God in the Temple, have risen up, generation after generation not only to be the best, the wisest and the holiest of all Christians, but the only hope of the Church and of the world.

What human imagination can estimate the influence of the mother upon her child! that influence which operates through the affections, in the tenderest season of childhood, when those affections are not preoccupied and absorbed in earthly objects of attachment, and when therefore they have "the softness of wax with the tenacity of marble." No doubt if we could unravel *the whole secret history* of all the noble Army of Confessors and Martyrs, Evangelists, Doctors, Pastors, and Saints, we should find that their first, their best, their most controlling influences, were derived, under God, from the example and teaching of the mother! What record of the Primitive Church so holy and so inspiring as the simple narrative of those faithful Christian females who, as wives and mothers, were ever active in the sacred sphere of home, moulding and fashioning their husbands and sons for the mighty conflict, as conquerors and defenders of the faith!

O faithful Nonna! wife of Gregory, rescuing him from the pollutions of an unchristian sect to which he belonged, witnessing his election to the bishopric of Cappadocia, and then doubly rewarded, as the mother of Gregory Nazianzen, the most illustrious Christian Bishop of his day! O beloved Arethusa, ever living and speaking, as the mother of the eloquent, the golden-mouthed St. John Chrysostom! O amiable, gentle and loving Monica, softening the temper of the most passionate and ferocious of husbands, consecrating her son, in infancy and by Baptism to God, following her wayward and wandering boy from city to city with tears and prayers, and now forever to be commemorated as the mother of the great St. Augustine, the Bishop of Hippo! What language can express the obligations of the Church, in all ages, to these faithful Christian wives and mothers!

But though the teaching of the Feast of Purification is addressed *primarily* to mothers, unfolding the example of the Blessed Virgin, and showing them *exactly what to do* in order to secure for themselves and their offspring the blessing of God; yet there is grouped together in the presentation of Christ in the Temple, an assemblage of characters altogether more beautiful and instructive than can anywhere else be found, even in sacred history. The aged Simeon and Anna, living proofs of the blessedness of those whose whole lives are consecrated to God;—the one taking the infant Saviour in his arms and singing that heavenly "Nunc Dimittis, "Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation;" the other, notwithstanding his age and infirmities, giving "thanks to God" and "rejoicing with joy unspeakable and full of glory." Then Joseph and Mary and the infant Saviour! What a speaking group! What a heavenly picture!

Childhood and manhood, infancy and age, each and all reproduced and illustrating the results of character, independent of all the conditions and associations of worldly influence and power. As for instance our children, presented in the Temple in infancy, "with pure and clean hearts," are then made members of Christ, bone of his bone and flesh of his flesh; and are so incorporated into Him as to be "created anew in His image and likeness," and then with fidelity and love on our part they become in after life the Josephs and the Maries of God's Kingdom; and then in age the rejoicing Simeons and Annas, triumphing over all the infirmities of the flesh, and singing their Nunc Dimittis on the very borders of the grave, or in the agonies of martyrdom. In these examples we have the very process, and the only process, by which we can be "changed into the image of God from glory to glory."

Childhood, manhood, age. There can be no mistake in the proofs; no possible failure in the result; such a childhood will produce such a manhood; such a manhood must have its crowning glory in such an age. All other schemes and inventions for the education of the young will prove delusive and false, but *no child*, presented in the Temple by true and faithful fathers and mothers, and followed as it ought to be by parental solicitudes and prayers, and as the Church directs in her system of baptismal education, *has ever been lost;* nor have we any doubt that the records of Eternity will shew that "*of such is the Kingdom of Heaven.*"

Miscellanea.

THE OLD CATHOLICS IN FRANCE.

A very long and very remarkable letter appears in the *Guardian* of Jan. 8, from an English correspondent at Paris, who rather deprecates the step taken by the Lambeth Conference, as an intrusion not called for by any

respectable number of persons *within* the Gallican Church, but rather in the interest of radical sectaries and anti-religionists, which is the only element in France to appeal to. He says he himself advised Père Hyacinthe to go to Geneva, after the German war, which made Old Catholicism odious in France, but that his mission there was a failure, for reasons similar to what must be the case in France, viz: that he had no one to fraternise with, unless he would throw himself into the arms of rationalists, infidels, and anti-catholics (which is just what the Presbyterian papers in this country say he ought to do. Infidelity does not seem to trouble the sectarian press at all, provided only that Catholicism and Episcopacy can be pulled down). The correspondent laments that not a single French theologian of eminence, nor even a Professor, as in Germany, comes forward to sanction or encourage the offer made through the Primus of Scotland.

We here quote:

And yet the letter of the Primus admits that such an appeal, or call, from one Church to another is necessary to justify an interference with internal jurisdiction and discipline, which would otherwise be a direct breach of canonical and Catholic rule, and which can only be justified by special and exceptional circumstances. But where is this call or appeal to be found in the present instance, except in the letter of the Père Hyacinthe to the Archbishop of Canterbury, and in the person of a distinguished, certainly, but still isolated individuality? And is such a summons sufficient to justify the action which is about to be taken? Individuals, indeed, or private societies may rightfully exercise their right of private judgment and liberty of action, as to the support which they may think fit to give to an individual effort. But can a Church act, and act officially, with the same freedom towards another Church? The examples referred to in the letter of the Primus would hardly, I think, be found to decide the question in the affirmative; for, though I speak with deference on such a point, I hardly think an instance could be found, in primitive times, of one Church intruding its jurisdiction upon that of another at the instance only of an individual. What the American Church is proposing to do in Mexico is cited by way of example and encouragement to ourselves. But even there it would seem that the appeal, so far from being merely personal, proceeds from a very large body of Catholics, who, having already openly repudiated the false teaching of their own spiritual authorities, invite the intervention of a more purely Catholic branch of the Church universal in their distress. But has there been any such repudiation or demand on the part of French Roman Catholics? And, if so, where are they to be seen or found? The correspondence of which you have published the chief portions, and which has now appeared here in French, with some additional letters of the Père Hyacinthe and Bishop Herzog, purports to proceed from the "*Société de la Réforme Catholique.*" May I ask what that "society" is, and what it consists of, and who are its members? none of which facts have been made public. The publication of the correspondence itself proceeds from Grassart, the well-known ultra-Protestant library and depot of both French and English Protestant propagandism, and which has nothing whatever to do with the Catholic world and feeling of France except to attack and depreciate them. No movement proceeding from, or even connected with, such a quarter can pretend to be in any sense a movement in favour of internal reform originating within the bounds of the French Church itself. Is it possible that not a

single Catholic editor or publisher in all Paris could be prevailed upon, or tempted, or would venture, to issue such an announcement? And if so, then what becomes of the assertion that there is a large body of Catholics eagerly waiting for such a manifestation, and ready to join in and aid it? Again, as to the proposed Catholic, or Old Catholic, chapel, now announced to be about to be opened at No. 7, Rue Rochouart, and to be served by the Père Hyacinthe, and such other priests as may be prepared to join him (just as some before joined him at Geneva, and others the Abbé Deramey in the Jura), and where a Gallican Liturgy in French is to be used, I am, I confess, both surprised and disappointed to learn, on inquiring where the necessary funds had been obtained for such an undertaking, that they had been furnished not by any French Catholic, or association of Catholics, or by any internal or spontaneous movement of any body of French Churchmen, lay or ecclesiastical, but by "an American gentleman." So that it appears that out of the forty millions of French Roman Catholics, nominal or professing, amongst whom the Père Hyacinthe proposes to open his Mission, not even an individual could be found, or association of individuals, willing to come forward openly with money and names in his support. The fact is startling, and much to be lamented; but it is no use blinking it, nor shutting our eyes to the inevitable inference to be drawn from it. We may entertain a very poor opinion of French Roman Catholics and French Ultramontanes for being satisfied with what they have, and for submitting to the spiritual bondage, and false doctrines, and un-Catholic discipline, and mutilated rites, which have been imposed upon them by an authority foreign to their own National Church. But if they do not, and will not, complain or protest or rise up against such things, what can we do, or what right or plea have we to interfere? We cannot quite profess to treat or regard them as pagans, who are to be subdued, as it were, to the truth, in spite of their blindness and perversion. And it would certainly not be the best way to propitiate French Roman Catholics to act towards them as such, or even to assimilate our action towards them to that of the American Church towards Mexicans. May it not even be asked whether our own Church, in entering upon the course which we now learn she has adopted, is not putting herself very much in the place of "the three aggrieved parishioners," who insist that they know better than the whole parish what is good for it, and now insists, in her turn, upon French Roman Catholics being dissatisfied with what they obstinately refuse to show any dissatisfaction with?

There are also other grounds of objection, but they are of too private and personal a nature to be stated publicly, and I have ventured to give expression to them in another quarter. Besides, I do not wish to say anything to wound the feelings either of the Père Hyacinthe or any one else in this matter, or to appear in any degree to throw cold water upon the courageous attempt of the former, so far as he is personally and individually concerned, to teach what he believes to be the truth to his countrymen and co-religionaries who are in error. His individual right in that respect stands perfectly intact. I would beg, therefore, to have it understood that the above observations, so far as they are adverse, apply exclusively to the contemplated action of our own Church in this country. While wishing every success to the Père Hyacinthe in this crusade against Ultramontanism, I cannot but regard the direct action about to be taken by our own Bishops as extremely hazardous—as what may be in the end very compromising to themselves, and even of doubtful expediency or utility to the person and cause it is intended to support. Of course it will be eagerly hailed and welcomed by French Protestants and others

to whom it is of little moment whether the Catholic Church of England compromise itself or not, provided only they can use her as an instrument against a predominant rival in this country. It will be hailed, too, by *soi-disant* Catholics, and by the whole of what is called the anti-clerical party, including a large amount of rationalism and infidelity on one side, and radicalism on the other. But such direct *ingérence* in their religious affairs will wound, I fear, the susceptibilities of vast numbers of sincere and moderate French Catholics, and would—I think I may venture to say from personal knowledge—have been disavowed and repudiated as an intrusion even by such men as M. de Montalembert, the Abbé Gratry, or others of the band of Liberal Catholics, who certainly raised their voices against the abuses of their own Church but never invited the interference of any other.

IN MEMORIAM.—CECIL WRAY, PRIEST.

There lately passed away from us one whose services to God and His Church ought not to be overlooked or forgotten by Catholics of the Church of England, and especially by those in the town of Liverpool. The Rev. Cecil Wray, who died on Nov. 12th, in the 73d year of his age, was the son of Canon Wray, who was connected so many years with the collegiate, afterwards the cathedral, church of Manchester. He graduated at Brasenose College, Oxford, in the year 1826; was ordained deacon and priest by the Bishop of Chester, and shortly afterwarwards appointed junior minister of St. Martin's-in-the-Fields, Liverpool, a sort of mediety. These joint-stock incumbencies being abolished, Mr. Wray was appointed incumbent in 1836. At that time Liverpool was the stronghold of Puritanism of the rankest Irish type. Dr. McNeile, and what was called the Irish Brigade, were paramount in ecclesiastical circles, and any cleric who ventured to differ from this self-constituted Pope and his Hibernian Curia; to have a mind of his own, or to believe in his Prayer Book without the "brackets" forced into it by this Protestant dictator, required no little courage, and was sure to be persecuted relentlessly with a virulence of which we in these days can hardly form an estimate, in the hope of driving him out of the town. Mr. Wray, however, possessed a bold heart, and was not to be deterred by any amount of noisy opposition from carrying into practice those principles which he knew to be true. He believed in the Church as a Divine Institution, and not as a branch of the Civil Service, and he determined through evil report and good report to do the Church's work in the Church's way, so far as lay in his power. He commenced daily Matins and Evensong, and weekly and holyday Communion, and these were continued in St. Martin's until his resignation in 1875. For years St. Martin's was the only Church in Liverpool, if not in the diocese, in which there was a daily service, or in which on Sundays the service was chorally rendered. The ritual was of the mildest Anglican type; nothing save a surpliced choir, not even coloured stoles or altar lights. Yet Mr. Wray assured us that during that time he was more abused and vilified by the Puritan party than he was after he thought it right, at the written request of his congregation, to resume the legal and Catholic vestments, and adopt full Catholic ritual. He was denounced from platforms and in the press as a traitor, Jesuit, &c., and every foul name in the fertile vocabulary of the Orange faction was hurled at his devoted head.

A nice commentary this upon the fulsome flattery of which we hear so much nowadays, and the cuckoo cry which is just now so prevalent in Pu-

ritan circles of "room for the old historical High Church party!" *Tempora Mutantur* indeed!" In those days there was evidently more desire for their room than their company. Mr. Wray, however, nothing daunted, pursued the even tenor of his way. He made his church free and open, built large schools for 700 children, and devoted himself diligently to his duties as a parish priest. Day after day found him regularly at his post labouring for the spiritual and temporal welfare of his flock. A more active and energetic priest never existed. Archbishop Sumner, when Bishop of Chester, much as he disagreed with Mr. Wray in many things, was wont to point him out as an example of diligence and attention to his pastoral duties. He was a vigorous supporter of the S. P. G. when to countenance that society was, in Liverpool, a sure mark of the beast. For many years, I believe St. Martin's was the only church in that large town in which collections were made for that society, and there were not more than two or three clergymen in the town or neighbourhood who dare appear, even had they been disposed, on a platform to advocate its claims. We may think very little of this, but it shows us that difficulties had to be undergone in bygone days by those who endeavoured to carry out Church principles. Although a man of pronounced opinions, and, what is more, one who had the courage of his opinions, Mr. Wray was no bigot. He threw himself heartily into the scheme for building another church in his parish, where those might worship who did not appreciate the ritual at St. Martin's. All he stipulated for was that a man of moderate views should be appointed as incumbent. In this, of course, he was disappointed, the trustees putting in an extreme Puritan. In order that Catholic worship might not be stamped out in the parish on his decease or removal (for the Simeon Trustees had bought the advowson), Mr. Wray started the mission of St. James the Less, and placed it in charge of Mr. Parnell, lately incumbent of St. Margaret's. This mission grew and flourished, and has now developed into the church and parish of St. James the Less. Mr. Wray took great interest in the revival of the religious life in the Church of England, and was the first to introduce Sisterhoods into Liverpool. He established them in a house in the district. At first they were exposed to continual insult and annoyance, but at length their self-denying labours in nursing the sick and ministering to the poor, produced their effect, and ere long the Sisters were welcomed and appreciated throughout the whole district. Several of them lost their lives from infectious diseases caught in the discharge of their holy work. Their services in the cholera and small pox epidemics were beyond all praise.

During the cholera visitation the "sheds" for the reception of the sufferers were placed directly opposite St. Martin's Church, and were regularly visited by the clergy of that church. Mr. Wray proposed that the Sisters should undertake the nursing at this parish hospital, but the Protestant ignorance and bigotry of the select vestry preferred leaving the sick poor in the hands of pauper nurses of the usual stamp. At his request also the Bishop (Dr. Jacobson) paid a visit to the sheds and addressed the patients, and gave the episcopal benediction. Afterwards he preached in St. Martin's, and on this occasion the Orangemen showed their law abiding spirit and respect for authority, by attending the service and afterwards hissing and mobbing their chief pastor as he drove off from the church. Another of the good works started by Mr. Wray was the model lodging-house for working men—a house where artizans can obtain a night's lodging in decency and comfort for a small payment. These houses are now common in Liverpool, but to Mr. Wray is due the credit of being the first to originate and set on foot this excellent institution.

In 1870 failing health compelled him to obtain leave of non-residence, and to place his parish in charge of a curate. Even under these circumstances, with health thoroughly broken by forty years' labour in one of the worst slums of Liverpool, he was continually assailed in that Orange rag, the *Daily Courier*, because he did not see fit to resign, although no complaint was made at the non-residence of another cleric who was incumbent of one of what are still called the Corporation Churches, and who had figured not very creditably in the Law Courts. But *he* was of the Irish persuasion and professed the popular theology. How true it is that one man may steal a horse, while another is hanged for looking over a hedge. Having undergone a painful operation, and seeing no prospect of being able again to undertake the duties of a large parish, Mr. Wray resigned his benefice in 1875. Since that time, he lived chiefly at Clevedon. He underwent a second operation a few days before his death, but it was too much for his strength, and he gradually sank. On the day before his death he received the Holy Communion, together with his family, and quietly passed to his rest on Nov. 12th. His remains were brought to Clevedon. On the Saturday following the Holy Sacrifice was offered at 8 a. m., and after the Office for the Dead, he was borne to his grave by the members of the Young Men's Guild, and laid in the spot which he himself had selected as his last resting place. In Cecil Wray another champion of the Catholic Revival has passed away. The Church of England has lost a loyal and faithful priest, one who was in every respect a Christian gentleman. May he rest in peace, and may his prayers still be offered for the Church he loved and served so well.—*Church Times.*

From the Church Review.

CANON HOLE'S REPLY TO CANON RYLE.

Sir: Your readers will now decide whether Canon Ryle has proved his assertion that there exists an organized conspiracy to Romanize the Church of England, or whether I am right in my statement that there is no such society. On that point I have not one word more to say. But the worthy canon (I never called him "an ancient terrier," having a great respect for his honesty, talent, and zeal) now enlarges his area of accusation, bringing specific charges, and giving us, with parental pride, large quotations from his own works.

Were I in health, at home, and at work, it would not be possible for me to accompany him over these new fields of discussion; being here, as an invalid, and ordered to take such gentle exercise as will fatigue neither body nor mind, I shall be glad to follow my leader. The pace is easy, and the fences small.

(*a*) Canon Ryle maintains that Ritualism is the highway to Rome, because this impression is produced in his mind by reading the *Church Times* and certain catechisms and manuals published by leading ritualists. I do not defend all that has been written by extreme partisans, but I ask Canon Ryle in which publication of the Ritualists he can find any distinctive Roman teaching with regard to Papal infallibility, enforced celibacy, compulsory confesssion, purgatory, Mariolatry, or Transubstantiation? And I ask Canon Ryle whether many pernicious tracts do not emanate from the ultra-Protestant section of the Church—tracts ignoring the power of the Blessed Sacrament, tracts teaching salvation by the feelings, tracts narrating miraculous conversions which are much too good to be true. Wise men, of his own school of thought, sometimes make preposterous and ridiculous

statements. At a public meeting held not many weeks ago at Derby one of the speakers said, "that the Church of England owed her continuance and maintenance for the last twenty-five years"—not to Providence, not to Divine commission, not to her teaching of the truth, not to her hold upon the hearts of the people, but—"to the Church Association." The speaker was Canon Ryle.

(*b*) The canon argues in the next place that Ritualism leads to Rome from the numerous secessions which have taken place, and which I deplore as much as he. But in all great religious movements, and in all times of excitement and controversy, enthusiasts have gone into extremes. The revival by Wesley caused thousands to leave the Church for schism. The question is, will not this restoration of Catholic doctrine and Catholic discipline ultimately strengthen the Church of England against Rome and Geneva also? I believe in my heart that it will. And of this also I am sure, and have proof from those who have come back from the Roman Communion to the Church of their baptism, that far more persons are alienated from our Church by Protestant irreverence, ignorance, and conceit, than by any excesses in Ritualism.

(*c*) "The bishops begin to detect the Romeward tendency in Ritualism." It seems to me, on the contrary, that they begin to detect the Work-ward tendency in those priests of their diocese who call themselves Catholics, and that while they can count on their fingers seceders to Rome, they can count by scores and hundreds men who have restored their churches, and are using them not *once a week* but *daily*, who are teeching their people, not only by precept but by example, *to live* the Gospel, and with self-denial, almsgiving, and prayer, to bear one another's burdens, and to fulfil the law of Christ.

(*d*) The rejoicings of the Roman Catholics over the whole Ritualistic movement. How is it then that "Monsignor Capel" raves and storms at them? And "Father Galwey" derides and denounces? And "Abbe Martin" asks persuasively "Why do not Ritualists become Roman Catholics?" How is it that the very post which brings me Canon Ryle's letter brings me an epistle from a London Roman, in which, referring to my speech at Nottingham, he is pleased to abuse me roundly, and to designate those who, as Canon Ryle informs us, are regarded by Romans with admiration, as "blasphemous Ritualists!"

(*e*) "The ceremonial novelties which the Ritualists have thrust into our Church worship during the last twenty-five years." Not many people will deny, if any, that a little novelty was required. We should hardly like to return to the damp and the dirt, the bats and the beetles, the cold, lifeless Services, with the nasal clerk and the excruciating choir, which some of us suffered in our youth. As I never enter any place of worship except a church, I am unable to say whether there is any resemblance between our ceremonies and those of Rome, but I am prepared to affirm that in all churches under Catholic influences the Services seem to me to be much more solemnly, impressively, and earnestly conducted than they were some thirty years ago. There seems to me to be a much more faithful, loving, and reverent appreciation of the Divine Presence.

Here the canon leaves his alphabetical arrangements and breaks off into short paragraphs.

He says that the Ritualists have reintroduced the word "Sacrifice," which the Reformers rejected, and glory in the word "Mass."

The Ritualists hold that in celebrating the Holy Communion they do show forth the Lord's death till He come, and so plead a memorial sacrifice. If they glory in calling the Lord's Supper "a Mass," all I can say is they are very abstemious, for I have never heard them use it.

Canon Ryle is quite right in affirming that we rejoice in saying with St. Paul, "we have an Altar," and that we are very sorry that except in the Coronation Service the word is not in our Prayer Books. But the fathers of the first three centuries used it, and it is still used in the branches of the Church Catholic, and we shall continue to say thankfully, "we have an Altar."

The Ritualists never speak of sacrificing priests—at least I never heard them, but they are not ashamed of the name or of the office of a priest.

The Ritualists believe in the Real Presence, as they were taught it by the Catechism, "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper."

The Ritualists wish to see everything that is beautiful in art and precious brought into God's house as an offering to Him Who giveth all. They would have the King's daughter all glorious within, and her clothing of wrought gold.

The Ritualists, believing in the Communion of Saints, pray with them, and ask their prayers.

The Ritualists are as loyal as Canon Ryle himself, but they believe that the Church has spiritual powers, which should be protected, and not encroached upon by the State, and it is only against such an invasion that they feel bound in conscience to protest.

As to confession, I have not a word to say in excess or in defect of the teaching of the Church of England. It seems to me that all good faithful members of that Church should be well content with the two public absolutions provided for them daily (when the law of the Church is obeyed,) and by the very gracious and full absolution which is given at the Holy Communion. At the same time the Church invites those who cannot quiet their own conscience to come to a minister of God's Word, open their grief, and obtain the benefit of absolution, and we know from experience that many poor penitents have found great comfort in accepting this invitation. As for any constraint or pressure, or any teaching of confession as a system, I simply regard such innovations as odious, and perilous to immortal souls.

It only remains for me to wish Canon Ryle a Happy Christmas, and to sign myself your obedient servant, S. Reynolds Hole.

Hastings, Dec. 20, 1878.

DE BARBIS CLERICORUM

We confess to our own decided preference for a shaven and shorn priest; chiefly, we think, because he represents the immemorial usage of the *Ecclesia Anglicana*, except during part of the sixteenth century, and until the Regency of the pious George IV. A whiskered priest we cannot get away with, since he first appeared (among the English Roman Catholics, by the way, as well as among ourselves) during the days of the said Regency, and so he reminds us of the miserable state to which triumphant Evangelicalism brought Anglican temples and worship. Though he comes only second in our preference, we can admire the hirsute dignity of the well-bearded priest, especially if he maintains the happy mean between savage wildness and foppish nicety in his beard. But beside all these various ways of arranging facial hair, some of our younger clergy have introduced what is *for them* an entirely novel fashion.

We more and more frequently meet the apparition of a young clergyman with a more or less heavy moustache alone, the chin, and often the cheeks also, being closely shaved. It is beyond dispute that this fashion

is looked upon by the world at large as strictly military, and for whatever reason such a moustache *does* give a rather fierce look (especially to the eyes) of the wearer. Now to begin with, who will deny the bad taste of men of one profession imitating in dress or guise what is special or peculiar to another profession? If it would be offensive or absurd for a young officer to ape the young priest, why should the young priest ape the young officer? Ordinary civilians belonging to none of the "professions" cannot with good taste approach too near in dress, &c., to professional specialities, but the *mauvais ton* is increased a thousandfold when professional men begin to mimic something they are not.

The spectacle of one of these dreadful young clerics often reminds us of a woodcut in a long-ago number of *Punch*. A knock-kneed City clerk appears dressed in a tweed suit and Napoleon boots, his chin and lips being adorned with a bristley beard and moustache. A friend remarks on his get-up. "Yes," he replies, "I fancy it gives one quite a military appearance. One might be mistaken for a hofficer you know." We do not know whether our young clerics wish to be mistaken for "hofficers" or not, but we fear no one is likely to gratify them by making the blunder.

The cowl does not make the monk. A moustache cannot make a soldier. No amount of tailoring or hair-dressing can give a man a military appearance. When the Rev. Adonis Honeyman has shaved all but his upper lip, and looks at himself in the glass; no doubt he imagines that with his stiff cut of raiment, upright collar, &c., he has, as he draws himself up and throws back his shoulders, quite a Church militant, or Church military look. He forgets that he does not *always* assume that smart, stand-at-attention look; he forgets that he has never got out of that horrid habit of stooping which his mother told him of when he was a boy. But above all he forgets—*his legs!*

No, there are no legs like real military legs, which are quite unique, and incapable of being imitated. No cut of trouser or shape of boot will ever bestow these legs, which are the result of hours of daily drill and continual living under martial discipline. We know a man whose bearing is most soldierly, who stands with head erect and shoulders as flat as a board; he has, moreover, as the only ornament of his face a heavy white moustache. "He must be in the army," says every one at first sight. But directly his legs come in view no one says so any more, and yet he is neither bow-legged, nor knock-kneed, nor splay-footed, nor pigeon-toed, but his lower members lack the *je ne sais quoi* of your real soldier.

Now clerical legs (to say nothing of clerical trousers) are generally everything that military legs are not. Hence the Rev. Adonis, even were he able to persuade his shoulders to match his moustache, would be rendered absurd by his legs. We do not know a more sadly suggestive sight than this good man when hastening (a little late) to preside at a mothers' meeting, his head bent forward, crowned with a seedy wide-awake, his shoulders rounded and a little stooping, his trousers baggy at the knees and turned up at the end of each leg, displaying a pair of muddy *brodequins*, his gait an irregular scamper—and in the midst of all this, good heavens, a military moustache. Were he shaven and shorn or handsomely bearded he might be picturesque as an ideal priest, too much engaged in work to regard appearances, but as it is the odd mixture of foppery and ungainliness makes him as absurd a figure as could be seen in the course of a summer's day.

Will not the male and female relations of our friends, the Adonis Honeymans, laugh them out of their ungraceful imitation of "hofficers" and persuade them either to shave clean or to let their full beards grow as decent priests should?—*Church Review.*

ELEVATION AND THE BIBLE.

The law respecting the thank-offering (or Eucharist) is—"Thou shalt wave it for a wave-offering before the Lord" (Exodus xxix. 24).

The manner of reception—"open thy mouth wide and I will fill it" (Ps. lxxxi. 10).

That which is not consumed—"It shall be eaten the *same day ye offer it, and the morrow;* and if aught remain until the third day it shall be burnt with fire. And if it be eaten at all on the third day, it is abominable, it shall not be accepted. Therefore everyone that eateth it shall bear his iniquity, because he has profaned *the hallowed thing of the Lord,* and that soul shall be cut off from his people (Lev. xix. 6, 7, 8).

How often the sacrifice of thanksgiving (or the meat offering) is to be offered—"Thou shalt prepare a meat offering *every morning*, continually, by a perpetual ordinance unto the Lord" (Ezek. xlvi. 14).

The elevation of the Blessed Sacrament—"At the feast the president *held up the* salad (the bitter herbs) and after it the unleavened bread *to the view of the assembled men and women, old and young, rich and poor,* saying these words, 'This is the Passover which we eat, because the Lord passed over the houses of our fathers in Egypt.'" This was done to show the meaning of the Passover Feast. The bitter herbs represented the bitterness of the Egyptian bondage; and the bread the sudden redemption which Jehovah wrought in their behalf when he smote the first-born of their oppressors. Four cups of wine and water were given.

The *third* cup was called the *cup of blessing*, because while it was standing before them the president returned thanks *over it in a particular manner.*

The *cup* we see was *wine and water.* What was the *bread* composed of?—"It shall be unleavened cakes of fine flour anointed with oil. And *every* oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering (Lev. ii. 4, 13; vii. 11, 12; viii.; Num. vi. 19).

"And when any will offer a meat offering unto the Lord, his offering shall be made of fine flour; and he shall pour oil upon it and put frankincense thereon (Lev. ii. 1, 15).

The unleavened bread is called—"An oblation of a meat offering" (Lev. ii. 15); "the hallowed thing of the Lord" (xix. 8); "the bread of God" (xxi. 6, 21, 22).

"The Holy Gospels and Epistles were written for saints; to Churches or individuals who had for many years been in the full practice of the primitive ritual which we find in the Liturgy of St. James, to set in order the things most surely believed; therefore rules of ritual are not to be found therein. St. Paul alludes to the third cup of the Passover Feast. '*The cup of blessing*, which we bless, is it not the Communion of the Blood of Christ?' (1 Cor. x. 16). Had our Blessed Lord omitted to *elevate* the sacred Bread, as was the custom, such omission would have been recorded."

Extracts from an unpublished book. C. S.

THE USE OF A PERSECUTION COMPANY.

The Bishop of Oxford has sent the following letter to the Chairman of the Church Association, in reply to the letter addressed to his lordship:

Cuddesdon Palace, Jan. 18, 1879.

Sir,—I have the honour to acknowledge a letter, signed by you, in which exception is taken to the opinion I have expressed that there is small hope of peace to the Church until the two leading controversial Societies are dissolved. That the officials and managers of these Societies would adopt this opinion was not to be expected. I am neither disappointed nor convinced by their dissent.

You tell me that it is the glory of your Association to have obtained sentences of illegality against fifty-nine ceremonial practices. If they were a hundred and fifty nine I should not be moved. I have no sympathy with your appetite for condemnations. Too often they do but provoke men to revolt. In things indifferent liberty and mutual toleration are more to my taste. In things really objectionable, as ministering to superstition, we might have trusted the good sense and sound feeling of Churchmen to prevail if polemical confederacies had not almost banished reason and charity from the sphere of their discussion. What we need is an earnest endeavour on the part of disputants to understand one another's views, fair dealing and candid reasoning between spiritual men, and, finally, a decisive voice of the whole Christian Society, clerical and lay, on points in dispute. Such methods the Gospel has sanctioned. I find no passage in Holy Scripture in which the wrangle of the law courts is recommended as the more excellent way. If, indeed, a Society had been founded for the general maintenance of discipline, for the correction of moral offences, for punishing neglect of duty and irregularities of all kinds, I could have understood a plea in its behalf. But such a Society, as far as I can judge, would have gained little or no support from those on whom your Association depends. You find fault with my commendation of the original purposes of the English Church Union. In a contemporary account of its first meeting in May, 1860, lying before me, its object is declared to be "to maintain the truth as the English Church has received it, on the large and comprehensive basis of our Book of Common Prayer." That this was an excellent purpose I must still maintain. You have probably forgotten the series of riots in the east of London during the previous year, which had disgusted all decent persons, and which chiefly led to the formation of a Church Union at that time. The promise of those days has been disappointed by the growth of a factious, self-willed spirit among us, which, as I believe, is now doing the Church of England serious harm. It is in such an atmosphere that controversial societies flourish. I mean no personal disrespect when I express my own earnest longing for a purer and more peaceful climate in which they would quickly decay.

I am, Sir, your obedient servant,

Colonel Andrews. J. F. Oxon.

THE EASTERN CHURCH.

The following is a translation of a letter received by the Archbishop of Canterbury from the Archbishop of Cyprus:

To the Most Reverend our well-beloved Brother in Christ Archibald Campbell, by the Grace of God Lord Archbishop of Canterbury, Primate of All England and Metropolitan.

Sophronius, by the Grace of God Archbishop of Cyprus, health and greeting in the Lord.

On the 2nd (14th) December we received your letter at the hands of the Right Reverend Waldegrave Sandford, D. D., Lord Bishop of Gibral-

ter, intrusted with the spiritual oversight of all Christians of the Anglican communion dwelling on the Mediterranean and its islands.

Of the said letter, part is commendatory and in hand-writing, the other part is a printed epistle in two languages, Greek and Latin. Having translated the first into our own mother tongue, we have read with much thankfulness its contents, rejoicing not only on account of your Grace's kindly inquiries respecting our health, but also on account of the loving Christian sentiments which your letter expresses, and the more rejoicing that we have been assured of your goodwill personally by our brother in Christ, the Right Rev. the Bishop of Gibraltar, to whose ecclesiastical jurisdiction are committed the Christians of the Anglican Church who have come to reside in our country. And his Lordship futher conveys to us your Grace's request that we should afford to him our humble co-operation in his good offices towards your countrymen. Gladly will we do so, most reverend brother in Christ, so far as our capacities allow.

Receiving as a most propitious omen, most reverend brother, the convention recently concluded between the Government of the Queen of England and the Turkish Government, as affording an opportunity for drawing closer the friendly relations between the two Churches, the Greek Orthodox and the National Anglican, we pray and desire that these good relations may be more completely established between all Christian Churches, who hold the One and Only Head, and acknowledge the One and Only Mediator between God and man, our Lord Jesus Christ, God blessed for ever

All the Orthodox Churches of the East, at any rate, most reverend brother, you may be sure, will each pray continually for the peace of the whole world and the unity of all men. And their spiritual rulers work together, according to their ability, for the perfecting of the saints, as ministers of Christ and stewards of the mysteries of God, in the spirit of meekness, bearing one another's burdens, and so fulfilling the law of Christ.

The zealous care of the National Church of England, as manifested in the printed letter, and evidenced by the gathering at Lambeth Palace, in July last, of a hundred Bishops from different quarters, for the discussion of the solution of questions of ritual divergencies, under your Grace's presidency, is worthy of all praise, and reflects much honour on the said Church. For, as St. James saith, glory and honour to every man that worketh good.

May then, our humble country, most reverend brother in Christ, becoming a starting point of good works and affording a means of co-operation, do its part in promoting the unity of the faith, by the help and grace of the Most Holy Spirit, and in furthering the fulfilment of the Lord's promise, "There shall be one flock and One Shepherd," for the benefit of all mankind. Amen.

May God, of His Goodness, send down from heaven His blessing upon your Grace and upon the spiritual flock committed to you.

Your Grace's beloved brother in Christ and very obedient servant,

SOPHRONIUS.

At our Palace in Cyprus, the 17th (29th) December, 1878.

"AN Old-fashioned Vicar"—writes to the *Times*: "I am in search of a curate. But what the young curates are coming to I do not know. Will you listen to a specimen or two from their letters? No. 1 is a very young man, born long after I took orders, too young to be ordained at

present. He comes to see me. A day or two afterwards he writes that he much disapproves the surplice in the pulpit as being the first step towards Ritualism; that he is willing 'to overlook this' if I preach a certain special doctrine which he lays down; and that he will be glad if I will send him one of my sermons that he may judge if I am 'a thorough Evangelical." No. 2 answers an advertisement in the *Guardian.* He will be glad to correspond with me about the curacy if I can satisfy him on certain points, numbered 1, 2, 3, &c. Questions four and five are these: 'Are you very particular to use none but the purest wines at the Holy Sacrament? Among pure wines I do not include either tent or port.' 'Do you make a conscience of carefully rinsing the sacred cup after Holy Communion, and of yourself drinking the contents before leaving the altar?' No. 3 (a really good and clever fellow), besides sending me his portrait, writes: 'I am ready to undertake to preach a thoughtful sermon in the morning, a children's sermon in the afternoon, and a popular sermon in the evening.' Can these be instances of what has been spoken of lately as 'the sublime conceit of some of our young curates?'"

A "Curate" writes on the other side: "A correspondent in the *Times* of the 30th ult. gives us some specimens of eccentric letters received by him when seeking for curates. Suffer a poor curate to ask whether incumbents on their part do not ask equally eccentric questions of their curates. Two years ago I was seeking a curacy, I was almost appointed—'almost' I am thankful to say, for I was not caught just then. Of course I gave the names of friends, &c., who would speak for me. A list of questions was sent for one of my great friends to answer. One was this: 'Is he likely to get into scrapes, amatory, or pecuniary?' Need I give the sequel?"

THE DISSIDENCE OF DISSENT.

Constant subdivision is one of the most inveterate evils of Dissent. It seems inherent in its very nature. Moreover, the process never ceases. It goes on year after year with as vigorous energy as ever. The testimony that proves this is drawn from no perverted view taken by theological opponents, but from the colourless tables published by the Registrar-General. That official tells us in his last report that there exists now outside the Church of England 163 religious sects in this country. During the past year no less than nine new sects have been added to their number. Each of these bodies have registered places of worship of their own, for it is only because of licences issued for them that they become recognizable by the Registrar-General. The new bodies thus added to our already numerous sects are, "Advent Christians," "Believers meeting in the Name of the Lord," "Christian Disciples," "Free Evangelical Christians," "Open Baptists," "Protestant Trinitarians," "Reformed Episcopal Church," "Reformed Presbyterians," and "The Order of St. Austin." The names of the whole 163 may be found in "Whitaker's Almanack for 1879," page 158. It is sad to think that each of these bodies professes to teach a purer Gospel than the rest, and sadder still to remember that these religious divisions have done more for Rome than all the arguments of her most powerful and subtle theologians. They form one of the greatest blots in the religious history of England. It is the duty of all sincere Christians to pray for unity, but the prayer to be effectual must be accompanied by an effort to obtain it. The Home Reunion Society is doing something, we heartily wish it would do more, to lead Englishmen to see the danger and peril arising from our "sinful divisions."—*National Church.*

"TO BE SOLD BY AUCTION."

But for numerous instances to the contrary it might have been supposed that the magnitude of an abuse would be sufficient to deter persons from coming forward to defend it. The more gross the scandal the greater hardihood do its advocates display in its defence. Accordingly, a champion of the sale of pews by auction in a parish church has come forward in the *Staffordshire Sentinel*, in the person of Mr. George Waltham. His letter was called forth by an article in that journal on the subject of the recent sale of pews in Stone Church, to which we alluded last month. Mr. Waltham can "see no greater scandal in paying the full price for a pew in a church to hold it for ever—in fact the same as any freehold property—that in paying a pew rent quarterly or otherwise for a seat in a dissenting chapel." This shows that he has not grasped the real meaning of a "parish church" which differs from a private chapel in that it belongs in common to the inhabitants of the parish at large, and not to a select body of persons who may live anywhere. This at least is the theory of the Church of England, and although in the particular case under discussion the sale is authorised by Act of Parliament it is none the less a scandal. Mr. Waltham denies that Acts empowering the sale of pews in perpetuity are numerous, and he talks of obtaining a Parliamentary return which would prove his assertion. We only wish that he would do so. We are not in possession of any figures on the subject, but our attention is very frequently directed to cases of this kind. Hanley, which is only a few miles from Stone, furnishes an instance of a joint-stock church, and in another part of this number will be found an account of the way in which St. George's Church, Everton, was built. Only last Easter a paper was distributed in St. Alkmund's Church, Shrewsbury, notifying that "the pews belonging to this church will be put up and let by auction, on Easter Monday next, the 22nd inst., at the hour of ten o'clock in the forenoon of the same day, for the term of three years, and on the usual conditions. Dated this 18th day of April, 1878." We cannot say whether this is done under an Act of Parliament, and we admit that it is not an absolute sale. The principle is however the same. In December 1876, Messrs. Fargus announced that they would offer for sale on the 18th of that month "one of the best pews in Clifton Parish Church, being No. 78, in the middle aisle, at present let to," &c., &c. This is under a special statute. Acts legalising the sale of pews are also in force at Weymouth, Banbury, St. Philip's Regent Street, Stonehouse, Chichester, Honiton, and many other places. The Chichester Act was only passed in 1832, and that relating to Honiton is still more recent. The pew-holders' statutory rights at Battersea Church only became extinct a year or so ago. We learn with much satisfaction that a protest was made against the Stone pew auction by the vicar and churchwardens, who questioned the legality of the proceedings. It may be of interest to the owners of similar property to know that the pew market was decidedly flat. Lot 1, a pew numbered 9, in the middle aisle, was withdrawn at £25; pew No. 65, in the north aisle, was sold for £12. 10*s.*; No. 67, in the north aisle, was withdrawn at £5; No. 71, in the north aisle, was withdrawn at £4; No. 85, in the south aisle, was withdrawn at £5; No. 22, in the north gallery, was withdrawn at £10; No. 45, in the south gallery, was withdrawn at £11. 10*s.*; the last lot was put up with pew No 47, and the two were withdrawn at £20. The whole of the lots (excepting the pew sold) were then put up together, but the bidding ceasing at £55 they were again withdrawn. It is apparent from this that the pecuniary rights of the pewholders towards which Mr. Wal-

tham exhibits in his letter a tenderness which is quite touching, are not of a very valuable character after all. The sale was held by order of the mortagee, a mere speculator in all probabibity.—*Free and Open Church Advocate.*

The new issue of the *Catholic Directory* for 1879, published under the authority of Cardinal Manning and the rest of the Hierarchy, contains some interesting facts relating to the Roman Catholic body, both in this country and abroad. The name of Pope Leo appears at its head in the place of Pius IX., and this is followed by the list of the Sacred College of the Cardinals, in which five vacancies by death have occurred since the accession of the new Pontiff. As Pope Leo has created no Cardinal as yet, there are twelve vacancies waiting to be filled up. There are six "Cardinal Bishops," forty-three "Cardinal Priests," and nine "Cardinal Deacons;" and of these three owe their elevation to Pope Gregory XVI., the rest to the late Pope. A full account of the various "congregations," or committees, into which the Cardinals are divided for the despatch of business, is now added for the first time. These congregations are nineteen in all, the first being that of "the Inquisition, or holy office, for the examination and repression of heretical and depraved doctrines," &c., another that of "the Propaganda, for the propagation of the faith, and the government of the Church in infidel, heretical, and schismatical countries." Other congregations are those of "Sacred Rites," of "Studies," of "The Index, for the condemnation of books and publications contrary to faith and morals;" of "Indulgence and Sacred Relics," &c.; while other congregations have for their object the care of the fabric of St. Peter, the sanctuary of Loretta, &c. To the English portion of the *Directory* this year is added a full account of the new Roman Catholic Hierarchy in Scotland, which dates its restoration from February last. A brief summary at the end of the volume shows there are two Archbishops and nineteen Bishops in Great Britain exercising jurisdiction under the Pope, besides one Archbishop and two Bishops on the retired list. The total of priests in England and Wales is a little over 1,900, and that of churches and chapels a little over 1,120, against about 1,000 clergy and 648 churches and chapels in 1853. In Scotland, which now is divided into six "dioceses," there are 272 priests serving 264 chapels and missionary stations. In 1853 these numbered a little over 130. The number of children in the poor Roman Catholic schools of the metropolis present at the annual visit of the inspector in 1859–60 was 9,414; in the year just ended that total was nearly doubled—namely, 18,417.

LIBERTY AND LAW.

"Men would have 'perfect freedom' upon earth:—
Ah! fools to think that freedom can consist
In selfish singleness of myriad wills ...
But madder yet to think that million wills
Each crushing other can compose one will
Constituent of Universal Truth.
They would be 'sons of Nature'—would be free
As Nature is. But can they then forget
That Nature is *an everlasting Law*
And free because she *cannot disobey?*
She hath no Self to sacrifice: but Man
By sinning, made out of himself a Self,
Alien from God, that must be self-destroyed,
Ere man can know what Freedom is, or feel
His spirit enfranchised.
'Tis only Faith, and Duteous Love,
Out of a multitude can form a State.
We have escaped from Egypt, but we walk
Wall'd by the water of a blood-red sea,
'Mid armed hosts, all mad for liberty,
And yet, permitting nothing to be free.
Save naked Power, unclad with reverend form
Unsanctified by Faith, by Love unbalm'd."

HARTLEY COLERIDGE.

Church Work.

CHARITIES.

The Trustees of *St. Barnabas Hospital*, Poughkeepsie, N. Y., have made their Annual Report for the year ending Sept. 30, 1878. The Hospital is now in its eighth year, and may be regarded as a permanent institution of the city. The esteem in which it is held by the citizens is attested by the statement of the Report, viz: "Means have never been wanting during the last year, to enable them to carry on their work successfully, and to *avoid incurring any debt* in doing so" (our italics). The internal economy of it is thus mentioned in the Report of the Lady Managers to the Board of Trustees:

The Inspecting Committee reported perfect neatness and order throughout the Hospital; indeed, so noticeable are the homelike comforts and care, we are not surprised by the reply of a dying patient, who, on being asked by a visitor whether anything could be sent to make him more comfortable, answered, "Madame, I have every want satisfied; this is not a *Hospital;* it is a *Home.*"

The number of patients received during the year was 444, of whom 325 recovered, 49 improved, 18 were unimproved, and 49 died—making 441 discharged, and leaving but three in Hospital. The money receipts, from all sources, for the year, amount to $2,371.19. The Trustees say that larger resources would enable them to do a much larger work. A strong evidence of the popularity of St. Barnabas Hospital, is the sum of $284.00 contributed by employés of the Hudson River Railroad, "in consideration (they say) of the care, medical treatment and kind attention shown our comrades who have been injured during the past ten years, while in the service of the Road."

— The "Second Annual Report" of the *Home for Aged Men*, at Albany, N. Y., tells of an excellent and interesting charity lately founded. It is not a Church institution, but many Church people seem to be interested in its welfare, and their names are found among the Trustees, the Standing Committees, and the numerous list of Lady Patronesses.

A convenient and picturesque building, an effective picture of which accompanies the Report, has been erected in the suburbs of the city; and affords, with its pleasant grounds and the surrounding scenery, a truly comfortable home for its aged beneficiaries, of whom there are but twelve, as yet, in the house.

MISSION WORK.

Our Mission to Cuba is the title of a modest but deeply interesting pamphlet recently issued, containing the Keport of the Rev. Edward Kenney to the House of Bishops, of his work in the Island of Cuba. This was first authorized by the Church at the General Convention in Baltimore in

1871, when it was also entrusted to the supervision of five Bishops. Political difficulties occurring about that time between the Cuban government and ours placed so many serious obstacles in the way, that the Secretary of State at Washington advised the abandonment of the undertaking as being "extremely hazardous." Mr. Kenney consulted his Diocesan, the venerable Bishop of Maryland, who characteristically advised him to "take his letter of instructions, sail for Cuba, and endeavour to do that which had been committed to him." Upon his arrival in Cuba, soon after, he was advised by our Consul-General there, and by others, "to return home." Nothing daunted, he decided to remain and pursue his work. The result of his determination is remarkable. There was at that time, as there still is, a foreign population in Cuba of about 9,000, consisting of Americans, English, German and Scotch, a large proportion, if not a majority of them, being Protestants, and utterly deprived of spiritual oversight. Living, too, among a people whom Mr. Kenney describes as "probably the most corrupt on the face of the earth to-day," they had become "almost entirely alienated from Christianity and Christian habits," and no one had been sent to teach them better.

For the first year Church Services were conducted "in the harbour of Havana, under the guns of one of our largest Monitors." There were "large congregations, many communicants, hearty responses, and good Church music," to encourage the staunch missionary. The next year "a large saloon in the heart of the city" was secured, and a mission was opened at Matanzas, 62 miles from Havana, where Sunday Services were held; and later a second mission was organized at Cardenas, 120 miles from Havana. Meantime, work was begun among the sick, dying and dead—victims of the annual, almost perennial, scourge of the Island, yellow fever. Through the courtesy of the Governor-General, "one of the oldest hospitals on the Island" was placed in the hands of Mr. Kenney, and here he has cared for the living and the dead. From being "buried like beasts, without coffins, often without clothes, and in a common pit or trench, the dead now can have Christian burial in a plot of ground secured for them outside the city. This part of the work, we are told, has profounkly impressed the Cubans, as well as the foreign residents; and done more than aught else for the cause of true Religion. During two years the missionary made nearly 4,000 visits to the sick and dying. The facts here related had occurred when Mr. Kenney made his first report to the House of Bishops in 1874.

In October, 1877, he presented his second report, which shows a yet more hopeful state of things, on the whole. Besides the benefit apparent among the foreign residents, a deeper impression has been made among the native population. From bare toleration or idle curiosity at first, the Cubans themselves begin to take a real interest; and "show a growing desire to learn about the Church, and her ritual, government and discipline." "Over sixty copies of the Spanish edition of the Prayer Book have been

given away, and it is now suggested that one of our Bishops write a preface explanatory of the Church and her claims, to be bound up with this edition. The Services have been conducted regularly at Havana, and for three years without interruption, save when the missionary has had to revisit the United States to ask for money. "Throughout this time," he states, "there has been a gradual growth in all that pertains to our Church life." A Sunday School has been started in the suburbs, in charge of two ladies, communicants; but the Hospital is now the main feature of the work, with new locality and improved accommodations, and the best nursing to be had. Five years ago no work of this kind was allowed on the Island; now there is "*perfect freedom* in our ministrations." An English High School, or College, is now projected, and many influential persons there are moving in its behalf. While poor health and poverty have compelled the suspension of the missions at Matanzas and Cardenas, the missionary has been encouraged by having one of the great estates on the Island, numbering six hundred souls, placed under his pastoral charge.

Finally, he thinks that everything in connection with her work seems to be moving in the right direction. There have been 39 baptisms, 6 confirmed, 12 marriages, 271 deaths, 5,400 visitations of the sick; 32 candidates are preparing for Baptism, 42 for Confirmation. These figures, modest enough in themselves, are large taking into consideration the difficulties encountered, and show how solidly the work is done.

Our Mission to Cuba is one of great interest and importance, deserving a place with other foreign missions, and yet having a stronger claim on us, perhaps, as being so near our doors.

THE CENTRAL AFRICAN MISSION.

A correspondent of the *John Bull* writes of the work at Zanzibar among both Mohammedans and natives on the coast:

I wish you could have witnessed a scene in a house where I am on most friendly and intimate terms. I took with me one of the large Arabic Bibles given us by the Bible Society. The master of the house took the book, and, sitting down in our midst on a low wooden stool, began to read the first chapter of Genesis. His mother and sister were by, and seemed deeply interested. The old woman's eyes were riveted on her son as he read; she continually uttered little gasps and ejaculations expressive of her interest and admiration. He stopped from time to time to express his approval of it all, until he came to the words where Adam is said to be made in the image of God. There he stopped, and, closing the book with his finger in it to keep the place, asked me how that could be? I told him that as God had no body it could not mean that we were made in the image of His body, but that there was one point in which man differed markedly from the animals of whose creation we had previously been reading, and that was in a sense of right and wrong. The conscience was specially a point in which we were made in the image of God. He was much pleased with this explanation. The Bishop said afterwards that that verse was a special stumbling-block to the Mahom-

medans, and I might have added that man had dominion given him over all creatures. I sometimes read to them the Bishop's Swahili translations of the Gospels. On October 20, 1878, the Bishop confirmed two grown men and two grown women who live on the farm. One of these was Peter, Livingstone's servant. There is certainly plenty of work going on in the farm. On October 28 I saw ploughs with a pair of oxen at work there. Then there were some men cutting the fronds of the cocoa-nut trees to make materials for fences and screens. There was a group of women on the floor making red pottery. On All Saints' Day Mr. J. Williams sailed for Masasi. He took a goodly store of packages with him. He is deeply interested in all his people at Mbweni; it was quite a wrench leaving them, but he was anxious to help Mr. Maples. The church has got on wonderfully lately. The second mass of roofing is now being built, the centering, which runs on four wheels, having been moved forward. The first mass seems perfectly secure. The cross is now being reared on the west gable. Oh! pray with me that this may be the type and forerunner of the speedy acceptance of the doctrine of the Cross by the Mohammedans and heathens of this town. The Bishop works hard at translating. This month St. Paul's First Epistle to the Corinthians has been printed by our mission press. The Acts of the Apostles and the Epistle to the Romans have been printed this year. Every third Sunday in the month the Bishop preaches at the farm. Miss T. tells me it is the most beautiful sight to see the temporary church crowded from end to end with natives sitting on mats on the bare earth, all eyes and ears listening to the Bishop's preaching. The Bishop's failing health will, as I fear, prevent his traveling much more on the mainland; but he has led the way, and himself has planted the station at Masasi, which will, as I hope, be a centre of life and light all around.

ADVENT MISSION IN LIVERPOOL.

The *Guardian* says: In Liverpool itself the Mission has been carried out in most churches. Each day, at noon, Mr. Aitken has been giving most stirring and practical addresses to the business men, who thronged St. Nicholas in great numbers. Perhaps the Mission was hardly as well advertised as it might have been, though this certainly cannot be said in the case of the incumbent of St. James's, who had his church tower bordered with a most striking notice, "Come to the Mission," in red letters on a white groundwork. A correspondent writes: "My attention was first directed to Christ Church, Bootle, a suburb to the north of Liverpool, and as it was my privilege to attend a great many of the services there, perhaps it may interest your readers, if I give a short account of them. The missioners were the Rev. Haskett Smith, rector of Brauncewell-cum-Anwick, Lincolnshire, and the Rev. J. P. Waldo, vicar of St. Stephen's, South Kensington, London. At the Evening Prayer, on St. Andrew's Day, after the Third Collect, during the singing of the hymn, the vicar, followed by the two curates and the choir, walked down the centre aisle to the west end, where the two missioners were awaiting them, and at the conclusion of the hymn, the vicar solemnly, in the presence of the congregation, handed over the spiritual instruction of the people to the care of the two clergy kneeling before them, telling them to 'be brave, be watchful, be zealous, as those that must give an account to their Lord.' At the conclusion of this solemn charge, the choir, clergy, and two missioners returned to the chancel, singing 'Onward, Christian Soldiers,' after

which appropriate introductory addresses were given by the vicar, Rev. E. L. Mather, the Revs. Haskett Smith and J. P. Waldo. At each early celebration there was an address on some aspect of the Eucharist; at midday, meditation and intercession; at 4.30 p. m., a series of most excellent instructions on the 'Church and her Ordinacnes;' and at 8 p. m., the Mission service, followed by an after-meeting. During the Mission there were also several special services for men, women, and children. The parish was, for some six weeks previous to the Mission, divided into small districts of fourteen houses, each district being placed under the special charge of a lady visitor. The streets were visited by men at night, and also a band of singers accompanied by some of the clergy The most marked features of the Mission were the great number who remained for the after-meetings—as a rule, only about a dozen out of an immense congregation leaving at the conclusion of the Mission service. Another great feature was the numerous requests for intercessory prayer; these were offered at the conclusion of the after-meeting in the form of a Litany, and made a most fitting conclusion to each day's services. At the concluding service of thanksgiving there was an enormous congregation, many of whom showed by their faces that the words of praise and thanksgiving they uttered came from their hearts, and that the Mission had indeed brought a lesson to them. The Advent Mission of 1878 has left a mark upon this parish which will not easily be effaced, and, we trust, will exercise a most beneficial effect upon all the surrounding neighbourhood."

—At St. Alban's, Holborn, on Christmas-eve there was a special service at nine o'clock, with a sermon by the Rev. A. H. Mackonochie, following at half past eleven by a celebration of the Holy Communion and a sermon from the Rev. A. H. Stanton. On Christmas-day there were three early celebrations—namely, at six, seven, and eight o'clock. At nine there was a service for children, a large number of whom were present, and sang several hymns and carols having special reference to the occasion. Matins began at a quarter-past ten, about five minutes after the children had left the church, and the attendance of adults went on increasing until, notwithstanding the severity of the weather, by seven o'clock, when the principal celebration commenced, the two services being kept quite distinct, the church was filled. The altar was decorated with holly and a few wreaths of bright-looking flowers, and three or four banners of a triumphal or festival character, were placed round the chancel and near the pulpit. The music was Haydn's *Imperial Mass*, for the service generally, with a selection from Bach's *Christmas Oratorio* for the Offertory, the whole terminating with Gounod's *Bethlehem Carol.* Mr. Stanton preached the sermon, his text being taken from the Gospel for Christmas-day—"And the Word was made Flesh and dwelt among us" He said that if any of them wished to do Christian work they must do it as Christ did it; they must live among those whom they wished to benefit. Christ dwelt among those to whom he preached the Gospel, and they must dwell among those whom they would teach, in order that they might entirely sympathize with them. Since Christ came upon earth labour had become a divine thing, and so also had family life, gentleness, affection, and sympathy for others become divine. The festivities of the day caught their glory from the Saviour's home at Nazareth; the light that lighted all Christian hearts that day came from heaven.

THE LATE SIR H. BAKER.—The *Hereford Journal* reports the formal dedication of a lych-gate of oak and a stained-glass window, designed by Mr. Street, R. A., which have been set up at Monklands as a memorial of the late vicar, Sir Henry Baker, the editor of "Hymns Ancient and Modern." The subject of the window is "The Good Shepherd." The Services began with Matins at 8, followed by a celebration of the Holy Communion. At 11 the hymn *Veni Creator Spiritus* and the Litany were sung; after which one of Sir Henry Baker's own hymns, "There is a blessed home," was sung. Then the Rev. W. H. Lambert gave an address, in which he touched upon the different aspects of the work of their late vicar, and reminded the parishioners that over and above the gifts to the Church which they were about to dedicate to God they should renew that day the offering of their hearts to God. If they could ask their late pastor what was the best memorial they could offer, he would certainly answer them much as did St. John when he said, "I have no greater joy than to know that my children walk in truth." Another of Sir Henry's own hymns, "Oh! what in we are Christ's," was sung in procession to the lych-gate; and on arriving there the sentence, "In that day shall this song be sung in the land of Judah: We have a strong city: salvation will God appoint for walls and bulwarks," was chanted by the clegy present and choir. This was followed by the versicle, "Open me the gates," and the response "That the righteous nation which keepeth the truth may enter in." Then followed the *Kyrie* and Lord's Prayer, and a suitable collect. After this part of Psalm cxviii, and Psalms xxiii. and xxxiv., were sung, preceded and followed by short anthems taken from those Psalms. Returning to the church special versicles and responses (the same as those used at Magdalen and New College, Oxford, on the quarterly commemoration days of founders and benefactors) were said. The *Te deum* was then sung, the clergy and choir standing before the steps of the altar, the vicar standing at the altar. The Blessing, pronounced by the vicar, brought the Service to a close. There are two inscriptions on the lych-gate, one being "I will enter into Thy gates with thanksgiving," and the other "In memoriam Henrici Baker, A. M., quondam vicarii."

—The *Western Morning News* announces the death, on Sunday evening, at the age of seventy-one, of the Rev. J. L. Galton, rector of St. Sidwell's, Exeter, at whose church the riots of a quarter of a century ago took place. Mr. Galton, having preached in his surplice, was mobbed again and again on his way to and from St. Sidwell's; but, persevering, in a few years he introduced far more vital changes without exciting a tithe of the opposition. Mr. Galton (adds the *Western News*) never flinched from saying what he felt it was his duty to say; thus, while on one occasion he was found rebuking the unemployed artizans, in public meeting assembled, for wasting their money at the alehouse in prosperous times, on another he stood up for the right of the working man to get his pint of dinner beer fresh from the tap on a Sunday. Though a staunch Conservative, he denounced the Premier for his Public Worship Bill, and later on distinguished himself by crying out from the pulpit on the official apathy and indifference which sneered at the harrowing accounts of atrocities in Bulgaria as "coffee-house babble." Mr. Galton was a popular preacher, in spite of a natural defect in pronunciation, which would have placed a less eloquent and earnest man at a great disadvantage. In parochial work he was untiring; and it is said that he expended the whole of his income as rector in promoting the cause of the Church in the parish committed to his care, maintaining himself from private resources.

DISSENT AND THE BIBLE.

A clergyman of thirty-eight years' standing communicates the following to the *National Church:*

Dissenters consider themselves peculiarly loyal to the Bible, and their facility in quoting parts of it—not all—is very remarkable; not all, for they are not very familiar with the Old Testament, and are singularly ignorant of the Psalms, not using them, as the Church does, in worship. But although familiar with portions of Scripture, and valuing it very highly, they are not aware how grievously they misunderstand it, owing to the ignorance of their teachers.

The following instances are derived from parishes in which I have served. A man on his death-bed was exhorted to repentance. This was his fearful reply: "The gifts and calling of God are without repentance."

On another occasion I was commending the prayers of the Church to a woman, and mentioning the advantages which an authorized form of prayer has over the chance utterances of one who prays extempore. The woman said in reply, that there was a promise to Christians that they should always pray aright. I asked her authority, and she boldly answered, "Open thy mouth wide and I will fill it."

Again, I was speaking to another of patience and gentleness, and was met by the answer, "The prophet Elijah, you know, was a passionate man. It says he was a man of like passions with us."

This mistake suggests the propriety of explaining the word passion to the poor, as it occurs in the Bible and the Litany, while it confirms the fear that Dissenters are fearfully ignorant of the meaning of the Holy Book which they value so highly.

Of course I have had much more spiritual intercourse with poor Churchmen than with Dissenters; but I remember no instance of any such grievous mistake by a Churchman as these which I have narrated of Dissenters.

ST. MARGARET'S SISTERHOOD—CHURCH OF THE ADVENT, BOSTON, MASS.

St. Margaret's Sisterhood was founded, in 1854, by the Rev. J. M. Neale, at East Grinsted, in Sussex. The poor inhabitants of the country round were very inadequately provided for, both as to bodily and spiritual needs, and he conceived the idea of an order of women who should go out among the poor and nurse them in their own houses, sharing their poverty and discomfort, and reaching their souls by means of the care bestowed on their bodies. The Sisterhood began with three members, and the nursing Sisters were trained at one of the London Hospitals.

Soon afterwards a circular was printed which describes the original plan of St. Margaret's, still adhered to so exactly that some extracts from it will give a correct idea of the character of the Sisterhood.

"The object of this Institution is the sending out Sisters, who visit and attend the sick, and do such other works of charity as shall hereafter be found expedient or practicable; the numbers of, and means possessed by the Sisterhood being taken into consideration.

"A Sister, if sent for by the Clergyman, on arriving at the place whither she is sent, is first to go, and to take her directions from him.

"No person shall be admitted into the house as a Sister unless a member of the Church of England, nor without the written consent of her parents, or surviving parent if under the age of twenty-five years.

"The Sisters shall have free intercourse with their parents or their brothers and sisters, at any time, but the visits, of other relations and friends, and the time of such visits, must be previously approved by the Superior.

"Any one who wishes to make trial of her own fitness for a Sister's life, may, with the Mother's permission, make a visit at the Home, in order to obtain some idea of its working, previous to any further step.

"Should it appear desirable to the Mother and to the visitor herself, the latter may, after one month, be received as a postulant.

"The postulate lasts six months, during which the intended Sister is bound by no engagement, but lives in the house, shares the life, and keeps the rules of the Sisters, in order that a judgment may be formed on both sides, as to her fitness for the community. If this judgment is affirmative she may at the close of her postulate, be proposed for election as a novice, and if voted for by a majority of the Sisters, enters on a noviciate, during which time, should circumstances require it, the novice is entirely free to return to the world at any moment. The noviciate may be indefinitely prolonged beyond the usual two years: and a majority of two-thirds of the votes of the professed Sisters of the House is necessary in order to admit a novice to profession, by which act she devotes herself to God for life as a Sister of Mercy.

"The dress of the Sisters is grey, of materials suitable to their work, and without any unnecessary ornaments."

Since its first formation, the Sisterhood has greatly enlarged its numbers and its sphere of usefulness (the Mother House and three daughter Houses, containing altogether about 100 Sisters); but its general design remains the same.

The dwelling occupied as the Mother House, at East Grinsted, having become much too small to accommodate their increased numbers, a large building has been erected by subscription, in memorial of the founder, who was taken to rest in 1866. The Sisters removed into this house in 1870; and it comprises, besides the Sisters' own dwelling, an orphanage of eighty children, an upper-class school of sixty, a school for industrial girls, and a work-room for ecclesiastical embroidery.

Various fresh works have been undertaken from time to time, all intended to carry out the idea of mission work, in various phases.

Branch Houses, holding the same rule, and possessing votes in the government of the Order, but otherwise independent, have been established at Aberdeen, in the North of Scotland; in London, where much work is done by the Sisters among the poor of several parishes. St. Margaret's has also sent Missions to various places.

One of their principal works of this kind is at Cardiff, South Wales, a large and rapidly increasing sea-port. The Sisters also take charge of hospitals, work-house infirmaries, &c. For nearly two years they have had care, for the second time, of the small pox hospital at Hampstead, near London. The first time they were in charge of that work, during the epidemic of 1870, six thousand cases passed through their hands.

In 1871, the Sisters of St. Margaret's were invited to take charge of a Children's Hospital, in Boston. Later, being requested by a number of clergy and laity to place their work here on a more permanent and extensive basis, a Branch House was formed, consisting of a Superior and two Sisters, sent from the Mother House, and the Sisters elected for their Chaplain, the Rev. C. C. Grafton, Rector of the Church of the Advent.

The Children's Hospital, Washington Street, is still under their charge. In addition to this, they have care of St. Mary's Orphanage for boys, at

Lowell, in connection with St. Anne's Church; St. Margaret's School for young ladies, 5 Chestnut Street, Boston; and as far as their numbers permit, they undertake nursing, both of rich and poor, in the patients' own homes. During the late outbreak of yellow fever at the South one of the Sisters went to Memphis.

The Society for the Relief of the Sick Poor, has entrusted to the Sisters the dispensing of its funds, the performance of which work involves a great deal of visiting among the poor, as well as the nursing of the sick in their own homes.

They teach in the Advent Sunday School, and have charge of the Infant Department.

A guild of young women and girls have been formed in connection with St. Margaret's, and its members meet at the Home, for instruction and social amusement.

Retreats are given at St. Margaret's, to the Associates, and to other persons desirous of that privilege.

The Sisters execute orders for Church embroidery, and also give lessons in the art. Having studied it from good ancient examples and modern adepts, they endeavour to make their work as little unworthy as possible of the sacred purpose for which it is designed: but while preparing elaborate and costly embroidery for those Churches which can afford the outlay, they also make simple vestments, hangings, &c., of correct old English form, and good material, at the lowest possible price, in order to meet the needs of those who have smaller means at their disposal.

Further information may be obtained by application, enclosing references, to the Mother Superior,

ST. MARGARET'S HOME, 17 *Bowdoin Street, Boston.*

Or to the Rev. C. C. GRAFTON,

MISSION HOUSE OF ST. JOHN, 22 *Staniford Street, Boston.*

Correspondence.

For the Church Eclectic.

THE CHURCH TIMES ON "FANCY RITUALISTS."

One point in the somewhat characteristic back-stroke of the *Church Times* on the subject of Ritual, transferred to the columns of the last ECLECTIC, needs one suggestion further. Without that, it may be turned against the most Catholic Ritual with dangerous effect. It is well to admit a fact; but not always wise to cast it like a pearl, before swine.

Doubtless, "all truly Catholic ritual and symbolism can be traced back, with but one exception, to some practical reason of convenience." Doubtless, also, the examples of this practical origin, given by the *Times*, admit of historical verification. We have no quarrel with either the principle or its exemplification.

But we do object to putting them forth without their proper complement; without the other truths which are the explanation and defence of Catholic ritual and symbolism. Those truths are:

(*a*) That in that ritual, the Church, has, by its refined use and devout symbolism, only employed the means necessary to elevate the original coarse or common feast, to the hallowed level of Christian worship; she has simply, with characteristic spiritual economy, seized upon the vulgar stock sent up from the soil of common convenience, and sanctified its growths, by engrafting upon them a Christian refinement, and a devout and worshipful significance.

(*b*) That not only has the Catholic Church done this in her Ritual, but she has done it in obedience to a *necessary law of Christianity.* That is to say, Christianity always, and out of its divine wisdom, seizes upon the *existing* truth in the fact; usefulness in the practice; goodness in the man; and (instead of adopting the Protestant rule of *total extirpation because of connected error,*) struggles to develop the truth; refine and spiritualize the practice; purify and perfect the man, as it finds them. Hence, in obedience to this necessary Christian law, the Catholic Church takes the ancient faith as she finds it, and endeavors simply to keep it clear of error and to expound and define it; she seizes upon ancient ceremonial utilities, and preserves and spiritualizes them; she draws the man to her as he is, and—without demanding that he shall first become a saint—she seeks by steady approaches to subdue the evil and develop the saintly in him. That this is her method in reference to doctrine, ritual, and practical religion, is, then, simply proof of her diviner origin and truer wisdom and virtue. It is in each case, not, as her enemies would urge, an argument against her, but for her, and that of the most practical and potential character. F. S. J.

IS HOPKINS RIGHT, OR EWER?

To the Editor of the Church Eclectic:

When doctors disagree, who shall decide? The Rev. Dr. J. H. Hopkins, in his criticism on Dr. Ewer's Newark Conferences, calls in question the correctness of Dr. Ewer's statement, that "More than one half of the Catholic world hold that the Epistle to the Hebrews, St. James's Epistle, the Second and Third of St. John, St. Jude's, the Second of St. Peter, the verses from the ninth to the twentieth in the sixteenth chapter of St. Mark, the statement concerning the bloody sweat in St. Luke, and other passages here and there, are not fully canonical."

Dr. Hopkins says: "That more than one half the Catholic world hold what is stated above, is an error which we cannot account for,—since no branch of the Catholic Church—Oriental, Latin, or Anglican—has ever committed itself to anything of the sort."

Now here is a flat difference of opinion which, as a reader—first, of Dr. Ewer's Conferences, and second, of Dr. Hopkins' criticism—I confess distressed me. What am I to believe in regard to the matter? My inclination was to side with Dr. Hopkins; for I could not bear to think that any part of the New Testament was at all off color. In the first place, Dr.

Ewer's statement distressed me; and then when I read Dr. Hopkins' criticism, I was somewhat reassured; but then my reassurance gave way to distress again, when I reflected that Dr. Ewer's statement was just as positive one way, as Dr. Hopkins's was the other, and that the pair of statements left me, even at the best, with my previous faith concerning the Bible shaken.

I turned to my "Blunt" to see what help I could get. For there was nothing else in my slender library that gave any light on the mooted point. And Blunt, by confirming Dr. Ewer in what he had said, and showing that Dr. Hopkins was misinformed, has thrown me down, and back again into my first distress.

Blunt in his "Dictionary of Doctrinal and Historical Theology," page 109, under "Canon of Scripture," says:

It was the great object of the attack upon Christianity under Diocletian [A. D. 303], to effect the complete destruction of the writings which contained the doctrines of the Christian religion. "Give up your sacred books or die, was the alternative proposed by the persecutor; and severe ecclesiastical censures were directed against those who had delivered up—the so-called Traditores—the Books of Scripture to the heathen. It became consequently an anxious question, "What are our sacred books?" Thus the determination of the Canon of Scripture was a matter of great practical moment. According to the distinction which resulted from this inquiry, the Books of the New Testament were divided into "Universally acknowledged," and "Spoken against;" *the latter class comprising five of the shorter Epistles, viz: Second and Third St. John, Second St. Peter, St. James, St. Jude, the Apocalypse, and the Epistle to the Hebrews.* The Church of Rome, as in the Old Testament so in the New, distinguishes between the Books which it styles "proto canonici," and "deutero canonici." The Anglican Church, in the case of the Old Testament, receives as authoritative and canonical, only the former class, regarding the "deutero-canonici" as apocryphal. In the case of the New Testament, the Anglican Church declares "All the Books of the New Testament as they are commonly received, we do receive and account them canonical. The Books styled 'deutero canonici' by the Church of Rome are as above: Hebrews, St. James, Second and Third St. John, Second St. Peter, St Jude, the Apocalypse; and also, to quote Perrone, the last verses of chapter xvi. of St. Mark, from verse nine to the end; the record of Christ's bloody sweat, St. Luke, chap. xxii., 43 and 44, the record of the woman taken in adultery, St. John xiii., 2 to 12. This distinction of the Books of the New Testament into 'libri proto canonici and deutero canonici,' Tholuck accepts on the part of the Lutherans."

Now which is right, Dr. John Henry Hopkins, or John Henry Blunt? and what, pray, is a poor layman to do, when these Doctors disagree?

S. H.

PUBLIC OPINION IN THE CHURCH.

In reading English Church newspapers, one is painfully impressed with the feebleness and pointlessness of our "leading" Church papers when compared with them. In all of *them* we find the freest discussion of every great Church question, and especially a free handling of Bishops and their

public utterances and actions, and nobody there complains of it. It is expected as a matter of course; and the result is a vigorous and wholesome public opinion, which rebukes men in responsible positions when they adopt absurd and arbitrary lines of action. We have nothing of the sort here, and the consequence is that we seem to be running into a kind of irresponsible Episcopal *bumptiousness* which may some day become unendurable. Theological questions are seldom discussed, and indifferentism and rationalism are everywhere spreading. Every institution of a churchly character languishes among us, and as the result of this repressive policy, we seem to be running very small and thin in every kind of general Church work.

These remarks have been suggested by the following passage from an English Church paper, noticing the reasons for secession given by a recent pervert to Rome. He states that the disgraceful surrender of all ultimate Episcopal jurisdiction into the hands of the ex-divorce court judge, under a recent Parliamentary statute, and some shilly-shally expressions by the late Lambeth Conference, were the last straws that broke down his faith. Though this is no excuse, yet the Editor remarks:

"*This honest confession deserves the most careful consideriation.* In the latter part of the Middle Ages the worldly, ambitious, and unbelieving conduct of the Bishops well-nigh ruined the Church, sending thousands of souls to Protestantism or infidelity. Nowadays we venture to assert, that out of ten High Churchmen who leave us for Rome, or scepticism, *nine* have lost their faith mainly through the conduct of Anglican Bishops. The absence of Christian zeal, Christian courage, and Christian charity in the (English) Episcopate might well make a waverer doubt the grace of orders. But to these negative qualities we have, in so many cases to add such positive unfairness, disbelief, and contempt for the rights of God's Church, that we sometimes feel inclined to wonder at the smallness of our losses, instead of at their magnitude."

Many of our Bishops seem to live up in a balloon, and have very little knowledge of the actual condition and tendency of things in our day. They have been chosen for the most part because they were popular preachers in some city, not because they were builders, and organisers, and leaders of men; not because they were see-ers, or saints, or fearless champions of the Church. In this day of discussion and criticism of all public men and their opinions, they wish to be exempt from criticism of every kind. We think it unwholesome and injurious in every way. X.

THE SPIRITUAL LIFE.

This is my Beloved, and this is my Friend.

Jesu, thou joy of loving hearts!
Thou Fount of Life! Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee—All in All!

We taste Thee, O thou living Bread,
And long to feed upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

O Jesu, ever with us stay!
Make all our moments calm and bright;
Chase the dark night of sin away,—
Shed o'er the world Thy holy light!

—*St. Bernard—Translated by Palmer.*

Literary Notes.

The English Reformation: How it Came About, and why we should uphold it. By Cunningham Geikie, D.D. London: Strachan & Co.

The very title of this book, in its departure from all literary rules and taste, shows that so far from being a judicial and impartial *history*, it descends to the mere level of political partisan pamphlets, which are more readily put into book form now than formerly. Dr. Geikie's *Life of Christ* is a really meritorious work, but since he wrote it, he has come into the Church, where as yet he has seemed to learn nothing but a fulsome regard for Episcopacy, for as he says, some bishop has told him that there was a conspiracy to Romanise the Church, with its headquarters in the E. C. U., and he therefore goes to work to get up a more Protestant History of the Reformation, which examining chaplains can use to test candidates for orders. This is rather eager and hasty for a neophyte. He pretends that Apostolic Succession was no doctrine of the Church till 1662. We wonder what he thinks of his reordination! He thinks Catharine artfully *entrapped* the simple-minded Henry into marriage, and that Anne Boleyn was a very "pure and chaste" sort of person! Crumwell was "faithful and true, unostentatious, charitable, merciful," instead of one of the monumental scoundrels of history. We don't wonder the *Church Quarterly Review* says of this work that "it is historical in form only, but its real character is that of a controversial lampoon." As a good index of his knowledge and competency for writing ecclesiastical history, *John Bull* points out that he treats Deacons, Abbots and Cardinals as *three orders* of the Ministry, and says that men were *ordained* to each of these grades!

And yet, as we understand, a New York Publishing House, which is somewhat notorious for the immense amount of sceptical trash of the modern Scientific Pagan school it has deluged the public with, is preparing to push this latest concoction of the Church Association upon the American market. Whoever is a the bottom of this means mischief, and we shall do what we can to show the thing up. Of course it is but natural for some people who thoroughly hate the Church, to abet both Rome and Infidelity in assailing and belittling her.

Why will not some publisher in this country reprint the new and grand work begun by Canon R. W. Dixon, or what perhaps would be more popular and saleable for its smaller size, the *Student's English Church History* from Henry VIII. to the silencing of Convocation in 1717, a really painstaking and trustworthy book by Canon G. G. Perry.

—Of the books advertised on our second page (cover), the series entitled *The Home Library* contains works which every Churchman should be glad to place in his library, and which would not fail to interest the family circle. The Rev. W. R. Clark is the author of *Savonarola, his Life and Times*, which is fairly written, from an Anglican standpoint. The sketch of the state of Italy in the fifteenth century is the history of a period of incredible evils, and the chapter on Florence and the Medici especially contains lessons for to-day. In the final chapter on the martyrdom, Mr Clark has scope for his power of glowing panegyric, and his estimate of Savonarola is that he had not for his object, as some assert, an ambition for worldly power, but only the elevation of that most degraded generation to the sublime perfection of Christianity, The general mass of middle-class Churchmen know but little of his life and times, so that the work is on that account alone a desideratum.

Inner Life consists of letters selected from Venn, Newton, Fletcher, Cowper, Hannah More, Charles Simeon, W. Wilberforce, Arnold, Keble, Hedley Vicars, Charles Kingsley, and Bishop Patteson. It is refreshing to note how little good men of all schools of thought differ. Venn's letter of advice to a young man not to cease from Communion on account of frequent falls might almost come from the "Spiritual Counsels" of the sainted vicar of Hursley, and one from Bishop Grey to his son on the em-

ployment of Sunday might especially commend itself to the authorities of our colleges.

The Life, Letters, and Sermons of Bp. Herbert de Losinga. By Edward Meyrick Goulbourn, Dean of Norwich, and Henry Symonds, Rector of Tivetshall. In two vols. London: Parker & Co. 1878.

Herbert de Losinga—if that were his real name, and not William Herbert as others suppose—was a monk of Bec, who attained the dignity of Prior in that monastery, whilst Lanfranc, afterwards Archbishop of Canterbury, was Abbot. Herbert, in the vacancy of Canterbury, was consecrated by the Archbishop of York to Thetford in 1091. Anselm was consecrated two years afterwards Archbishop of Canterbury. He transferred the seat of his bishopric to the then rising town of Norwich, and soon after commenced the building of the Cathedral, which, altered and enlarged, but still substantially the same, remains to our own days. In 1101 the Cathedral, commenced five years before, was finished and consecrated.

From one of the last of these sermons —that for Ash-Wednesday—we select a passage as a specimen of the teaching of these Homilies of the twelfth century:

"*Sanctify a fast* (saith he). He sanctifies a fast who shuts the wandering eyes from lascivious gaze. He sanctifieth a fast who bridleth the tongue and holdeth his appetite in check, lest his body should be defiled by surfeiting and drunkenness. He sanctifieth a fast who restraineth his lust, quelleth his anger, rooteth out his covetousness, tameth his pride. He sanctifieth a fast who preserveth faith, nurseth charity, excelleth in prudence, restraineth evil passions, endureth adversity, and in the daily dealings of citizen with citizen, rendereth unto his brother the honour which is his due. He sanctifieth a fast who giveth meat to the hungry and drink to the thirsty, who taketh in the stranger under his roof, clotheth the naked, visiteth the sick, looseth the prisoner. Finally he sanctifieth a fast who quencheth the fiery dart of enviousness and who pruneth down the talkativeness of the tongue or the appetites of the body, purgeth his spirit from evil motions and from every defilement of filthy thoughts. These, in brief, are the fast of Christians—to cease from sin, and to grow in every holy grace."

Though these sermons do not abound in allusions to the times, at least, to the extent which those of later homilists usually do, a careful reader may draw from them many illustrations of the times as to ritual and doctrine. Thus, when we find the Bishop of Norwich telling his hearers "What the blood of the Lamb is ye have already learnt, not by hearing but by drinking" (*non jam audiendo sed bibendo*), and again in another, when he speaks of the sacrament of the Holy Eucharist as that wherewith "the righteous and the unrighteous are fed and given to drink as to their bodies" (*cibantur et potantur*), these words can only refer to those who had partaken of both elements, and hence we learn that at this time the cup was presented to all the communicants.

—The *Truro Diocesan Calendar* is proof enough that the new diocese was needed. It shows many long neglected fields now taken up and well worked under Bishop Benson. Apart from the traces of nineteenth century activity, the almanac for the present year contains a valuable Celtic Calendar—a list of Cornish saints whose memory is still preserved in the dedication of churches and in parish feasts.

—In a letter to Lord Jersey, Mr. J. G Hubbard says:

The work of the English Church Union (now including 17,500 communicants, 15,000 being of the laity) is to defend and maintain unimpaired the doctrine and discipline of the Church of England against Erastianism, Rationalism, and Puritanism, to afford counsel and protection to all persons, lay or clerical, suffering under unjust aggression, or hindrance in spiritual matters, and in general so to promote the interests of religion as to be, by God's help, a lasting witness in the land, for the advancement of His glory and the good of His Church.

Can any honest and well-instructed Churchman quarrel with these purposes? The duties they assume are such as we are severally bound to by our Christian profession, and for the discharge of which we are at liberty to combine as being all members of the one body, the Church.

The Story of the Christians and Moors of Spain. By Charlotte M. Yonge, author of "The Heir of Redclyffe," &c. London: Macmillan. 1878.

Miss Yonge has admirably combined Spanish and Moorish history, romantic legend, and the poetry of her subject. She has carefully, however, sifted fact from fiction, and separated them. As a pleasant example of Miss Yonge's dealing with an event of no great actual importance, indeed, but which has nevertheless "made," as she says, "some noise

in the world," we mark chapter six, the pass of Roncesvalles, where the vision of Don Quixote is very cleverly worked in. Our clerical readers will recall with interest the trial by battle, and by ordeal, of the Mozarabic Liturgy against the Roman, and how the parchment leaves of the Gothic Liturgy committed to the flames in its heavy binding came out little injured, while the Latin, less protected, was found to be illegible.* The compromise was then effected with the national party, after a little success in battle, by ordering that all newly formed or conquered Churches should start with the ritual of the strangers, though the Mozarabic use was not to be disturbed in the existing or elder Churches. This was the origin of what variations exist to this day in the uses of Seville and other Churches.

The title page of this volume, adorned with a vignette in outline after Holman Hunt, moderately calls it, "The *Story* of the Christians and the Moors," but it has good claims to be a substantial *history*, and is perfectly trustworthy as such, at the same time that it is charmingly embroidered with, for instance, the ballad literature of the subject, and which here has really been the preservation of its history.

Ben Cramer: Working Jeweller: a Tale for Boys and Girls. By Stella Austin. London: Masters & Co.

Whoever has read Uncle Philip, or "Rags and Tatters," will want any new book by the same author. They are of the very best class for young folks. There is always a good moral and Church tone, refined and yet cheerful and with a delightful humour. We wish we had all this author's books in our parish library.

For sale by Pott, Young & Co., New York. Price $1.50.

—We find the following suggestion in a leading editorial of the *Church Review* (London), and would like to know what authority there is for the statement about Abp. Laud:

If the *custom of sitting at the chanting of the Psalms could be restored*, many persons of experience think it would be *a gain*. *Sitting* is the natural posture for meditation, and a majority of the Psalms are poetical compositions of a highly *meditative* cast. It is thought the even flow of the "song," the great end to be arrived at in Gregorian chanting would be best promoted by reciting the Psalms sitting (as is done in many countries of Western Christendom). *Standing during the Psalms, was* (probably) *one of Archbishop Laud's well meant innovations.*

* Miss Yonge might have remembered in parallel of this strange appeal to ordeal that copies of the law made by Sanballat and Zerubbabel were thrown into a large fire to decide the claims of Mount Moriah and Gerizim on the rebuilding of the Temple under Darius, when the copy read by Zerubbabel was at once burnt, and that of Sanballat thrice leaped out unhurt.

Summaries.

FOREIGN.

—It is about five years since Bangor Cathedral was reopened after the restoration of the choir and transepts at a cost of more than 20,000*l.* The dean and chapter are now desirous of making a fresh effort to restore the nave and side aisles, the chapter-house and cathedral-yard, works which it is hoped to effect for 6,000*l.*, leaving the erection of the tower to a future date. The concrete floor of the nave and side aisles which was only laid down for temporary use in 1873, is already beginning to give way.

—The Irish correspondent of the *English Independent* asserts that disestablishment has "increased the separation" between the Episcopal clergy and Dissenting ministers in Ireland. "The clergy in most instances," adds the correspondent, "feel chagrined at being brought down to the position of a voluntary Church, and endeavour to make up for their humiliation by bolder claims to sacerdotal superiority. There are honourable exceptions, of course, but too few of them."

—The new vicar of S. James', Hatcham, having restored the cross and candles to the altar, the Protestant mob has renewed its former violence. As yet there are no week-day services, and no music, no vestments, and no celebration of the Holy Communion!

—Mr. Outram Marshall has compromised the altercation about the by-laws of the S. P. G., by accepting a proposal for a special committee for revising all by-laws relating to the selection of missionaries for foreign fields.

—The *Lichfield Diocesan Churchman* says: "The margin of the grass on Bishop Selwyn's grave is trodden bare. Its surface is kept bright and beautiful with

fresh flowers, arranged in seven crosses and several medallions. Roses and geraniums are now the prevailing flowers. Mrs. Selwyn is to live at the house overlooking the grave from the east. She is at present staying at Bp. Abraham's.

—Mr. Baldwin Brown, chairman of the Congregational Union, declared in his address at its recent meeting that he was still of the same mind he was in May: in fact, his opinion had been rather strengthened in the meantime, that it would be both wrong and unwise for the union to attempt to formulate *anything like a creed* to be imposed on the Churches.

—Apropos of the paragraph announcing that the bishops had unanimously determined not to issue their license for the marriage of divorced persons, it should be remembered that the Church of England Working Men's Society presented a largely signed memorial to them on this subject. It would only be just, therefore, to give the society the credit for this most important and satisfactory act on the part of the Episcopate.

THE "ROCK" IN THE CONFESSIONAL.—The editor has been again solicited to state whether or no he is a member of the Church of England. His reply is rather ambiguous, and we cannot even now gather whether his membership is one similar to that provided for by the P.W. R. A., as he in no way avers that he is a communicant.

—Canon Walsham How declined the nomination to the bishopric of Jamaica.

—There was a report of an attempt to poison the Pope by the Jesuits. On his Holiness being informed of the story he is said to have called his private chamberlain, and said: "Thank the visitors, and announce also in the antechamber that I am feeling quite well, and that the poisoning is only for the present a pious desire." The reports seem, however (a Roman correspondent writes), to have made an extraordinary impression at the Vatican, and the food introduced and cooked is examined with scrupulous rigour. Speaking quietly of the matter, the Pope observed: "The Jesuits are too wise. Were they to attempt and succeed, they know that the crime must be traced home to them, and that my successor would pay my debts to them." The Jesuits have, meanwhile, presented their ultimatum to the Pope, demanding to be reinstated in their old position and to have their share in the government of the Church, pointing out the benefits to accrue from their support and the damage they are still capable of doing. The Pope yields not an iota. He says, "'I frati devono fare il frate' (Let friars act the friar), and not meddle with mundane affairs."

The new Pope has made many reforms in the expenditures and fees of the various offices of the Vatican, which has produced some disaffection.

—Old Canon Bardsley, vicar of St. Ann's, Manchester, has at length tendered his resignation after a laborious ministry of nearly forty-five years. Although he was an extreme Puritan, he has rendered good service to the Church. He has been the means of enlisting in the ranks of the priesthood no less than thirty-two young men (one of whom, shocking to say, has turned out a "notorious Ritualist" in the person of the Rev. E. P. Anderson, assistant priest at St. Gabriel's, Hulme), and for two-thirds of whom he raised the money needed to fit them for the duties of their holy office. The whole of his seven sons have, in addition, been given to the priesthood—one of whom died in his Master's service at home, and two on the mission field abroad. Efforts are being made to raise a fund sufficiently large to purchase an annuity, the endowment of St. Ann's having decreased, apparently, since 1863, when it was 500*l.* per annum.

—The *John Bull* is rather severe on Dr. Lightfoot's promotion to the See of Durham, and says it will be hard lines for the clergy to "contend with Presbyterianism in lawn sleeves," alluding to his tractate on the "*Christian Ministry*" which on its first appearance we took for a performance done to order for the Church Association. It appears however that the *John Bull* was mistaken in calling him a Liberal in politics, it having since turned out that he is a Conservative. The appointment has been welcomed chiefly as not being a "translation"—the first instance in Durham for 200 years: but it certainly *is* a pity that so many bishops are made who never had any experience as parish priests. The *John Bull* is right when it says:

If Dr. Tait had been a Hook or a Maclagan, or even in a less degree had been practically acquainted with the work and feelings of the parish clergy, we may safely say the Church would never have been "harassed" by the Pub

lic Worship Act, nor the Prime Minister have been defeated by the Archbishop of Canterbury on a sentimental grievance of the Dissenters.

—Two capital Episcopal appointments have been made. Bp. Medley of Fredericton has been elected Metropolitan of Canada. He was consecrated in 1845, and is one of the ten Colonial Bishops belonging to the E. C. U. His gentle, peace loving character has endeared him to the whole Church.

Prof. Lightfoot of Cambridge, and Canon of St. Paul's, has been appointed to the great see of Durham. Great scholarship has in this case been recognized. But he has a fearful work before him, and he can hardly help promoting division of the diocese.

—Dean McNeile is dead, at the age of 84. The *Church Times* commends him for his resistance to Irvingism while rector of Albury.

—The C. J. of the Queen's Bench is a *bete noire* to the Church Association. In a proceeding for a *mandamus* to compel the Bishop of Oxford to allow prosecution of Canon Carter of Clewer, Justice Cockburn remarked that it was a "legislative absurdity," if the Bishop had discretion under the P. W. R. A. and not under the old Church Discipline Act, by which the C. A. now seeks to ensure a prosecution. The point is to be argued before the Judges.

—The new Edinburgh Cathedral is opened. It was designed by Sir Gilbert Scott.

—Bp. Benson of Truro, has written a capital book on "*The Cathedral:* its necessary Place in the Life and Work of the Church." (Murray.)

—There is nothing, we are persuaded, in the worst districts of America, so revolting in the shape of brutality and blasphemy, as the conduct of the mob at Hatcham, in the way they behave in the Church, and breaking into Sunday School with insults and violence to lady teachers and children.

What must a Bishop be who equivocates and haggles to keep on good terms with such creatures as these. Mr. Walker restored the cross and candlesticks which had been stolen in the interregnum, just as he would a Prayer Book or Bible. The Bishop says they are perfectly legal, to be sure, but he should not have introduced them "without a faculty," but after they were there, the churchwarden had no right to remove them without a faculty. But as he did remove them, better let them be off for the present. But Mr Walker has got them back, and he is not going to take them off without a faculty, &c. What luminous fair play—what wisdom of Solomon and *Solon* is here! It is really in the interest of British self-respect to put a stop to this sort of thing.

—Nothing could better prove the "hit" Dr. Littledale made against Romanism, than the fact that not only the Abbe Martin made his feeble rejoinder in the *Contemporary*, but one "Father Ryder" has also been allowed in the same *Review* to put in a defence (for such it is) of the Church of Rome. It is only a confession that the Abbe Martin was worsted.

—Dr. Stubbs, Regius Prof. of History at Oxford, has been made Canon of St. Paul's, in place of Dr. Lightfoot, made Bishop of Durham. The *Church Review* says:

> The following titbit has been going the round of the City as to the capabilities of the residentiary canons of St. Paul's: Canon Lightfoot can write a sermon but cannot preach one. Canon Gregory can preach a sermon but cannot write one. Canon Liddon can do both, and Bishop Claughton can do neither. We believe the author of this epigram to be a Christian unattached.

—The Bishop of Grahamstown has been presented with a cope of light Eastern silk, white, lined with pale gold, the orphrey of gold and white of vine leaf pattern, with sacred monogram, or shield, down the front. The morse is silver, cruciform, with four knobs, each set with a yellow topaz, and a fifth in the centre, with a fine amethyst. With the cope was given a stole of rich white damask silk, gold and white fringe, with jewelled cross. He has also a mitre and staff. This makes nine Bishops who have revived the use of the cope—five in England, four in the colonies.

—The Bishop of Ely has written to the Primus of Scotland a very careful letter, in which he declares his opinion that the latter's "tender of provisional oversight" to M. Loyson's congregations has *exceeded* the authority given by the Lambeth Conference to the committee on that subject. The committee were only to *consider and advise* upon such applications, not to *offer* definite aid in the shape of Episcopal ministrations. The Bishop insists that the Conference has not departed from the Catholic rule of non-intrusion, so ruthlessly violated by Rome.

—"Wycliffe Hall" at Oxford, and "Ridley Hall" at Cambridge, are two new enterprises undertaken by Low Churchmen intended to educate resident members of the University looking to Holy Orders in the "principles of the Reformation." They are not to be new Colleges for reception of undergraduates like *Keble* and *Selwyn*, but Halls for lectures. (Why should they cost £60,000?)

HOME.

The etymological idea of the word *Kolasis*, referred to in the article from the *Church Quarterly Review* on Eternal Punishment, and recognized by a *Layman* in the January number has been splendidly worked out and made the basis of a new theory, by Dr. Wilson, in our leading editorial article for this month. Of course, we could not accept the inference that this notion includes all there is of Future Punishment, but this element must be contained in it, and it effectually answers all cavils against the *Justice* of the Divine Economy. Against the Universalists, Dr. Wilson assumes that conversion must be in this life, and our layman had pointed out that conversion under *Kolasis* would lack the essential element of conversion, charity, or the spontaneous choice of God, the surrender of the will to God.

This volume of the ECLECTIC will be famous as a repertory on this great subject. Our next volume will (D. V.) lead us to "pastures new"

After all, Rome *is* the great adversary, and the Protestant sects are doing her work, and she delights to coöperate with them in pulling down the Church and bankrupting her institutions, well knowing that if this could be done, her day of triumph would come, and she would be left, as Mr. Mallock in his famous articles on Dogma and Reason is saying to the Scientists, as the only embodiment and concrete symbol of the supernatural—the only representative of Historical Christianity in the world. She is quite willing to applaud the Puritan element among us, which denies that we can have anything Catholic or primitive, unless we go to her for it. Our mission is to fight this huge lie, which both Protestantism and Popery are engaged to sustain in modern life.

Dr. Bolles's beautiful application of the teachings of the Purification, will bring the refreshment of new and fruitful thought to many readers.

—We conclude Dr. Pusey's Sermon in this number. We must say it was the hardest piece of proof-reading we ever had. We always did regard his style as wonderfully inverted, perplexed and obscure, but this was made worse by a very badly bungled copy in the *Guardian*. We have taken the liberty to make several corrections obviously required by the sense, but as it is, there are several passages in which we can scarcely divine the intention. What, for instance, can he mean by that "later imagination of the Epicurean poet that God created man out of the ground?" We hope the pamphlet copy, issued or to be issued in England, will show a thorough revision. Our readers will, however, be repaid for a careful reading by many solid nuggets of thought. As against the mere natural scientist, it is unanswerable. Sentences like these carry whole volumes in them: "Physical science can know with certainty only things in its own province. It cannot establish a negative against soul or against God."—"Never was any system built up on 'Perhaps it may be,' 'It seems to be,' 'Most likely it must be.'" Such is a good deal of what passes for science in these days, as Virchow himself has confessed.

—There is something very characteristic in the Letter of Bp. Coxe to the *N. Y. Tribune* expressing his apprehensions as to what the American Bible Society may do in regard to the new Revision of the authorized version of the Scriptures. It seems to us rather of more consequence what the Convocation of the Church of England will do, for the whole work is done under the authority of a Commission appointed by it, and outsiders have been employed by this Commission only as experts, and asked to give their criticisms on the work already done in Eng land. With usual tenacity the Bishop adheres to his prejudgment of the work, and appears anxious to hold the great American Bible Society to his view of it. But the Bishop may rest easy. No American Bible Society has ever yet given authority to a standard version, and probably none ever will. What they publish now is that of the Church of England, and if the Church of England sees fit to adopt a Revision, the Protestant Sects will gladly fall in with it. In our opinion the revision is *imperatively required* if we would preserve the respect of educated people, we will not say for the Scripture, but for a respectable Church's presentation of the Scriptures. The Bishop compares it to revising Shakspeare; but Shakspeare is not a *translation*, and besides, the Bishop would not listen to all Shakspeare s naked Saxon, even in a theatre, much less read it in his own family. In the days of the Rebellion, and preceding it, refinement of language was rather a Popish trait, and coarseness was deemed a mark of truth and sincerity. We hope a happy medium will be hit.

Dr. Schaff's very brief and business like reply to the Bishop is admirable. He says the A. B. S. has nothing to do with the revision, and what it *will* do is not worth discussing. "The publication of the revised version is in the hands of the English University Presses, who will no doubt make arrangements to supply the American demand. The American Committee will give their support to the authorized English edition, and leave its fate to the verdict of the churches and Bible Societies, which will in due time decide whether it is worthy to take the place of King James's version, and to become public property."

Φωνᾶντα συνετοῖσιν.—A correspondent writes to us that he has long desired to know the origin of the above quotation, which was said, he believes, to have been a favourite of Mr. Keble: but has sought and enquired for it hitherto without success. Since it may be that others also have sought for it, or may be interested in knowing where to find it, he begs to state that he has at length come across the words in the *Olympia* of Pindar, Carmen II., line 152.

We make no great pretensions to classical learning, but in this instance, we could have saved our correspondent his long search.

—The appeal of Bp. Perry for aid and coöperation in building up the institutions and missionary work of his diocese, is one of the ablest and most business-like documents we have seen. Western industry is indeed almost enslaved to Eastern capital, what with the high rates of interest, and the enormous taxes for transportation.

—Although it takes one side of a mammoth newspaper in small print to contain a bare list of the bankruptcies in this country for some years past, it is edifying to see the univeral moralizing of our press on the Glasgow bank failure. It would be more to the purpose if we could learn something from the English and French method of *dealing* with those who are guilty of dishonest handling of other people's money.

The *Nation* too finds a fruitful subject in the vote of several English Bishops to "sustain the Government" in the matter of the Afghan war, though it is mistaken in saying that the Bishop of Manchester said he would have voted with the Ministry had he been present. It was just the reverse. We do not object to the *Nation's* castigation of the truly evangelical Bishop Ellicott as one of the "jingoes"; but how does it sound to talk of a Bishop's being governed by political instead of Christian motives in a country

where the only "test of *loyalty*" has been for twenty years or more for Bishop, priest or layman, that his "voice is still for war," and that too *civil*, not foreign war? It is impossible for the "patriots" of all nations to have the gift

To see themselves as ithers see them.

—We have received the first two numbers of the *Oriental Church Magazine*, edited by Rev. N. Bjerring, a priest of the Russo Greek Church in New York. It will be a great help to a better understanding of the great Greek Church, so little known in this country. The second number has an interesting article on the Liturgies of S. Chrysostom and S. Basil.

American News Company.

—We have before us in MSS., a "Table of Scripture Lessons appointed for Sundays and Holy Days, as used by Different Branches of the Church, arranged, &c., by the Rev. Chas. F. Hoffman, M. A., Rector of All Angels' Church, New York."

It is a labour of great curiosity and interest, bringing before the eye at one glance the selections used in public Service by all these different Churches on the same day. It is arranged in eight parallel columns, showing the Lessons of: 1st. Our own Church; 2d. The English; 3d. The Scotch; 4th. The Irish; 5th. The Russo Greek; 6th. The Roman; 7th. The Armenian; and 8th. The Syriac New Testament. In several, some of the Sunday Lessons are taken from the Daily Calendar, and do not appear here. The Gospels and Epistles are given with the rest. For the Græco-Russian Church, Mr. Hoffman has consulted "The Origin and Composition of the Roman Catholic Liturgy, and its difference from that of the Orthodox Church," translated from the Russian by Basil Popoff. Fortescue's "Armenian Church" is the authority for that, and the "Appendix I. to Murdock's Translation of the Syriac N. T." for the last column. The Syriac N. T. Lessons include very appropriate selections for "Days of Apostles," for "Martyrs," B. V. Mary, Consecration of Bishops, Ordination of Presbyters, "Sunday of Priests," Baptism, Consecration of a Church, and for the Dead.

We should like to see the work in print, as it would be valuable for reference, and exceedingly useful in those tentative revisions of the Lectionary which have lately been put forth in England and this country.

—The *Western Church* of Feb, 15, quotes an article from the Reformed Episcopal *Appeal*, the Editor of which says he has *used* in Mexico the Liturgy compiled by Dr. Riley for the "Church of Jesus," and that every vestige of such Romanizing dogmas as baptismal regeneration, priestly absolution and real presence is weeded out of it, and that there is not the least similarity observable between their baptismal and communion offices and those of the Protestant Episcopal Church; that there is not a *chancel rail* in any of the Church edifices, and that the communion is received by the worshippers *sitting*, Presbyterian fashion.

If these things are so, it behoves our Bishops to see to it and require some guaranty for the adoption and use of the Book of Common Prayer as it is. It is not a mere Cumminsite Schism we wish to give our money for. We hope the R. E. Editor, in his zeal, has made some mistake.

—Our correspondent "X." has felt the iron in his soul and speaks experimentally, as our Puritan friends used to say. If necessary, we shall do for him what we have never done for ourselves, use the weapon that is said to be mightier than the sword. He is right in calling loudly for the Provincial System. This Diocesan Episcopacy which is conceived only as a kind of Independency or ecclesiastical *monism*, and which makes each Bishop care only for his own little paddock or preserve, and regard all others as rivals, is not what was contemplated by the recent advocates of the "fissiparous multiplication of dioceses." Without the *Province*, this breaking up of large into small dioceses is unchurchly and destructive of all dignity and strength. We want that "Constitutional Commission" so much talked about some years ago, to adjust things. Church institutions of all kinds languish for lack of it. Dr. Richey

is right—the Province is the ecclesiastical *unit—tres sunt Collegium.* In Episcopal consecrations and many other things, the unit is *threefold.* Our Senior Bishop and many of our oldest and most far seeing Bishops have recognized this for many years as the imperative want of the Church. Personal government, autocracy, as all history shows, is the most subtle, powerful and perilous temptation to which human nature can be exposed.

—We are glad to see that the Rev. Mr. Hutchins is about to issue a new and entirely rewritten edition of his Church Hymnal, of a different size and typography, no plates of the old edition being used. Its chief features will be, the restoration of many *old tunes*, to familiar hymns, with an alternative tune of modern composition, there being no less than 115 of these instances. The appearance of the page will be improved by the use of *open notes*, the first verse of the hymn between the staves, the *name* of tune and its composer given directly over it, and the author given at the end of each hymn, all the marks of *musical* expression printed with every hymn, and at the end of each *Season*, a list of Hymns in *other* parts of the book suitable to that season: and besides the Hymnal, about twenty Processional hymns, metrical Litanies, &c., for use on special occasions (a most excellent feature). The Chant-book (bound in *every* hymnal, but to be had separately,) will contain more than three hundred of every variety, with Kyries, Glorias, Offertories, &c. Being his own publisher, Mr. Hutchins will furnish this at lower rates than can be done by the trade—according to the number of copies ordered.

We observe that his Sunday School Hymnal has reached its fortieth thousand. The Pointing in all Mr. Hutchins' publications is that of the Trinity Psalter, New York.

—Owing to our Index, many book notices will have to wait over to our next number. Among these is "*The Reign of God not the Reign of Law*," by Thos. Scott Bacon. (Baltimore: Turnbull Bros.) A remarkable book, which we hope to do justice to.

Homiletical Aids for the Christian Year: Outlines of Sermons for Sundays and Holy Days. By a Clergyman. New York: T. Whittaker.

These are remarkably full (perhaps redundant) and could easily be written out. They cover the whole year—but are not of course equal in Churchly tone to Vaux or Baring Gould, or Ashley. Still there is evidence of wide reading and much learning.

—Bishop Wingfield of Northern California has been elected to the vacant Diocese of Louisiana. A good choice

—The account of St. Margaret's Sisterhood is taken from the "Parish Almanac" of the Church of the Advent, Boston. This parish is building a new Church with Chapel, Sunday School rooms, clergy house &c. The Baptistery will be within the Church under the tower, which will be 22 feet square and 190 in height. It is not intended to close the old Church. There is most thorough parochial work going on here.

—We do not like the nonchalant *outside-spectator* spirit of the New York Correspondent of the Standard of the Cross, which is the token of "Superiority" among the Philistines of the Press now adays, nor do we like the way he contrasts the contributions of fashionable millionaire churches with those of Trinity Church and its chapels which have been retained in the districts from which wealthy and fashionable congregations have long since fled; but there is something worth noting in the following conclusion of one of his letters:

There is to be noted, however, that all parties in the Church here are dwelling together with a fair degree of unity. They may be more or less "forced and frozen together," as John Milton says, but even this is better than a condition of antagonism coupled with a desire of mutual expulsion. The bishop, and nobody else, it is believed, wants to eject High Church or Low Church.* Of course, a bishop would like to see things adjusted to his ideas, and this is what more than one bishop not a thousand miles from here is trying to do. But in a diocese like that in New York, this can never be done. Comprehension is the word, and this not by making a virtue of necessity. Nobody wants to drive out

* We know the Bishop of New York is the most truly tolerant man in his diocese.—[Ed. Ec.

Dr. Tyng, Jr ,and they could not get him out if they did. Neither would most people eject Father Morrill or Dr. Ewer. Much less would they drive out any party which can bring the credentials of a long and certain historical standing in the Church. Sensible people have come to believe that parties who have long occupied a house in joint ownership ought to be allowed to occupy it, and that they who would eject the other best deserve ejectment. If they could come to this conclusion in the English Chnrch it would save a world of unprofitable and disgraceful wrangling.

The one thing to be deplored is, that the Low Church party has come to be so powerless. It is a weak limb which nobody wants to sever, but which the Church at large does not care to strengthen. It certainly and grievously limps in these parts, and finds little nursing at Conventions or elsewhere. Consequently, no Low Churchman stands a ghost of a chance of being made a bishop, or being lifted to any position than that he occupies.

The same paper has a review of the new book, Life of Bishop Cummins, by his wife, which gives some rich revelations, and shows that the man in giving up Methodism for the Church in no whit changed his theology, and never approximated in any respect to the real principles of the Church's system.

PAMPHLETS RECEIVED.

Bryant Among his Countrymen : the Poet, the Patriot, the Man : an Oration before the Goethe Club ; by Samuel Osgood, D. D. L. L. D. This is a literary jewel, classic, recherche, eloquent, patriotic, with nothing of the common place or paltry about it.

Diocese of Wisconsin : Bishop Welles' Address, 32nd Council, Nov. 1878.

Practical, eloquent, affectionate, that ought to conciliate love and hearty cooperation from all quarters.

Journal of Fond du Lac for 1878.

Journals of first three Conventions of Diocese of Quincy, 1878. These new dioceses are showing how Church work can be done with the stimulus of new auspices, new organizations and new fields.

Deveaux College 26th Year. We were hardly conscious that this noble Institution had some years ago attained its majority. This Register contains a record of work worthy the attention of our Church Work Editor.

Evolution and Logic by E. H. Parker, M. D., Poughkeepsie, N. Y. Evolution is already getting pretty well discredited, but this clever brochure makes the logical gaps more apparent than ever.

Is Fairness in Religious Controversy impossible? A Letter to Rev. D. R. Goodwin, D. D., by Oliver S. Prescott, Priest.

Mere literary artifices for partisan purposes are easily exposed nowadays, as Mr. Prescott here shows, and it is really not safe to talk as our honest Puritan fathers did. We know better in some things now.

—The preacher at a recent morning Service was the Rev. W. H. Milman, of St. Augustine's, Old Change, and a more remarkable production we never heard. The Rev. gentleman essayed an extem pore address, and some of the flights of fancy and eloquence were unparalleled. We heard of "the feet upon his shoes" and other anomalies, while the case of the *wounded Samaritan* (*?*) was alluded to.

LET DOWN YOUR NETS.

The night was cold, and dark, and chill,
No moonlight fell upon the sea ;
The mists lay low upon the hill
Which looks on holy Galilee :
The dawn crept up, half-veiled and grey,
But He—the Master, was away.

They swept the sea : the nets went down,
The nets came up in thankless toil ;
And weary hearts desponding own
The bootless work of earth's dull soil ;
And yet the Master tarried still,
And daylight dawned upon the hill.

But now to these poor fishermen
Unsought, unasked, unknown He came :
When sank their broken spirits, then
In might He shewed His glorious Name—
Did plenty to their need afford,
Their eyes were opened—"'Tis the Lord."

Desponding spirits, sink not now,
Though barren seem the thankless task ;
Though empty nets and toilsome brow
Be all the wage you here dare ask :
Unseen, unknown, yet surely nigh,
Watches your toil the Master's eye.

As some poor solitary Man
He stands, it may be, on the shore,
And when you think—"We nothing can,"
He asks your labour—nothing more :
"Let down your nets"—Ah ! spirit vex'd,
The wondrous draught may be your next.

G. M.

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